

Proverbs

מִשְׁלֵי שְׁלֹמֹה

A chapter-by-chapter study guide, as taught
by Pastor Robert L. Bolender at
Austin Bible Church, from 2014 to 2025

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](#)) (Duane A. Garrett).
4. Kenneth A. Kitchen's analysis ([NAC, p.39](#)) (Duane A. Garrett).
5. Outline of the Book.
 - a. Parental Wisdom (Prov. 1-9).
 - b. Personal and Public Wisdom (Prov. 10-24).
 - c. Accumulated Wisdom (Prov. 25-29).
 - d. Additional Wisdom (Prov. 30-31).
6. New Testament [quotations and allusions](#) (David A. Jones).
7. Themes of Proverbs.
 - a. Bible Knowledge Commentary [Chart #1](#) (Sid S. Buzzell).
 - b. Bible Knowledge Commentary [Chart #2](#) (Sid S. Buzzell).
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: יָסַר yāsar ^{#3256} *discipline, chasten, admonish*; מוּסָר 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 'aruwm ^{#6175}. 11x in Prov. Craftiness is corrupted prudence (Gen. 3:1 cp. Ezek. 28:17).
 - d. Knowledge terminology: יָדַע yāda' ^{#3045}; דָּעַת 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: בֵּין 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 Software Factbook 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) מָשָׁל 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) מָשָׁל 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; 16:25,29; 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) טֶדֶק tsedeq ^{#6664}_{119x} & צִדְקָה ts'daqah ^{#6666}_{157x}: *righteousness*; plus the adj. צִדְדִּיק 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) מִישְׁרִיּוֹם 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*; יֹשֶׁר yosher ^{#3476}_{14x} & יִשְׁרָה yishrah ^{#3483: *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) פְּתִי pethiy ^{#6612}_{18x} & פְּתִי pethiy ^{#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).

Proverbs

Parental Wisdom (Proverbs 1-9)

- 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 ^{#8085} shama^{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). צָפַן ^{#6845} tsaphan^{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) כְּסִיל ^{#3684} k'siyl^{70x} (49x in Prov., beg. w/ 1:22).
 - 2) אֵיִל ^{#191} 'eviyl^{26x} (19x in Prov., beg. w/ 1:7).
 - 3) נָבָל ^{#5036} nābāl^{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. צָפַן ^{#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).
 - 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).

Proverbs

Parental Wisdom (Proverbs 1-9)

- 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. אָרֶךְ 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^enawth 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 *shalown* ^{#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 **meth* ^{#571}_{127x}: *faithfulness, truth*. An OT Hebrew term that spans the NT Greek terms of *pistos* & *alētheia*. In this scope, **meth* is a concept that speaks to man's salvation.
 - c. 33 verses contain both *checed* and **meth* (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 **meth* 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 *bātach* ^{#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 *yāshar* ^{#3474}_{25x}: *be smooth, straight, right*. יָשָׁר *yāshār* ^{#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).

Proverbs

Parental Wisdom (Proverbs 1-9)

- 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. אֲשֶׁרִי '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). תועבה tow‘ebah ^{#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. Personal council (inner circle) is the antithesis. סוד ^{#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). לִקְחָהּ 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 **חֶכְמָה קָנָה** q^eneh chokmāh. Prov. 4:5,7 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 (Prov. 4:6,8,9). 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 (Prov. 4:6). These were blessings observed in chapter two (Prov. 2:10-12).
 - 2) Prize and embrace her. She will exalt and honor you (Prov. 4:8). 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 (Prov. 4:9). 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 (Prov. 4:10) as the work of parenting is viewed in its completion (Prov. 4:11).
 - 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 (Prov. 4:12).
 - c. You will not stumble—an absolute promise or a principle of applied wisdom? (Prov. 4:12,19 cf. Prov. 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 (Prov. 4:13). The object of these imperatives is **מוֹכַר** 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 Prov. 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. Prov. 3:8; 12:18; 13:17; 16:24).
 - d. The admonition to watch over the heart is repeated from Prov. 4:21 and intensified in Prov. 4:23.
 - 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 (Prov. 4:24), eyes (Prov. 4:25), and feet (Prov. 4:26,27) 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.
- אִשָּׁה זָרָה ('ishshāh) zārāh *strange woman* (Prov. 2:16; 5:3,20; 7:5; 22:14).
 - נָכְרִיָּה 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).
 - זֹנֶה ('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).
 - אִשֶּׁת אִישׁ 'esheth 'iysh *a man's wife, adulteress* (Gen. 20:7; Lev. 20:10; Num. 5:12; Prov. 6:26).
 - אִשֶּׁת רֵעַ 'esheth rē'a *neighbor's wife* (Ex. 20:17; Lev. 20:10; Deut. 5:21; 22:24; Prov. 6:29).
 - נֹאֲפֶת no'āpheth *adulteress* (Lev. 20:10; Ezek. 16:32,38; 23:45; Hos. 3:1; Prov. 30:20).
 - The primary verbs are זָנָה ^{#2181} and נָאֵף ^{#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. Prov. 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).
- 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.
 - 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).
- Proximity is a danger, so why risk it? (Prov. 5:8).
 - Fornication is a substantial giveaway (Prov. 5:9-10).
 - Your vigor to others. The man's vigor (majesty, splendor) belongs to his wife (1st Cor. 7:3).
 - Your years to the cruel one. Sexual death is a function of age but sometimes those years arrive sooner (Gen. 18:12).
 - Your strength to strangers & your hard-earned goods to an alien house (Prov. 5:10; 14:23; Ps. 127:2).
 - After all the giveaways the fornicator is left at the end to groan and grieve (Prov. 5:11-14).
 - Flesh & body are consumed (Prov. 5:11 cf. Rom. 1:27; 1st Cor. 6:18).
 - 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).
- Drinking water is a metaphor (cf. Song. 4:15). The cistern and the well are personal, protected, and proprietary (Prov. 5:15).
 - 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.
 - 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?
 - The blessed fountain is God's reward for marital fidelity (Prov. 5:18; Ecc. 9:9; Mal. 2:14,15).
 - 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).
- 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).
 - All of man's ways are before the eyes of the Lord—including his sex-life (Prov. 5:21).
 - Sexual sins are binding (Prov. 5:22 cf. Ps. 9:15,16; Ps. 81:12; Rom. 1:24,26,28).
 - The epitaph for this man's sad death highlights his own stupidity (Prov. 5:23 cf. Prov. 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).
- Become surety for your neighbor (Prov. 6:1a). עָרַב ^{#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). תָּקַע tāqa' #8628 + כָּף 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 'atsēl #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. נְמָלִימ 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 || Prov. 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^ecowr #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 chacēr #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. תַּהֲפֻכָּה 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}, מִדָּן 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*.
- a. 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.

- b. 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.
- c. 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).
- d. Seven Sins Stimulate the Sovereign's Soul Sin'ah.
- 1) Eyes **רָמוּת** 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).
 - 2) 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).
 - 3) Hands **שֹׁפְכוֹת דָּם-יָדַי** shoph'kowth 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).
 - 4) A Heart **חֹרֵשׁ מַחֲשָׁבוֹת** chorēsh machsh'bowth '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).
 - 5) Feet **לָרֹץ לְרֵוֹץ מִמַּהְרֹת** m'mah'rowth 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).
 - 6) False Witnesses **עַד שֶׁקֶר יָפִיחַ בְּזָבִים** yāphiy'ch k'zābiym '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).
 - 7) Strife Spreaders **וּמְשַׁלַּח מִדְּנִים בֵּין אָחִים** um'shallē'ch m'dāniym 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).
 - a) 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).
 - b) 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).
- a. This admonishment begins with a re-introduction that employs familiar expressions from previous admonishments (Prov. 6:20 || Prov. 1:8; 6:21 || Prov. 3:3; 6:22 || Prov. 2:11; 3:23,24).
 - b. 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).
 - c. Purchased sex is cheap, but its cost far surpasses the price (Prov. 6:26; 7:23; Matt. 16:25,26).
 - d. Sex always has consequences (Prov. 6:27-29).
 - e. Hungry thieves can at least be rationalized even when caught and punished (Prov. 6:30-31).
 - f. 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. **צָפָן** 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). [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. Prov. 4:4).

Proverbs

Parental Wisdom (Proverbs 1-9)

- 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 (Ps. 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. 1:4,22,32; 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. Prov. 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). קָנָה qānāh ^{#7069}_{84x}: *buy* (69x), *acquire, get, possess, beget* (Gen. 4:1; 14:19,22; Deut. 32:6; Ruth 4:4,5,8,9,10; Ps. 139:13 Prov. 4:5,7; 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? נָסַךְ nacak ^{#5258}, ^{#5259}, ^{#5260} or כָּסַךְ cakak ^{#5526}?
 - e. YHWH birthed Wisdom (Prov. 8:24,25). חוּלַי chuwl ^{#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. Prov. 8:32 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. שָׁמַע || שָׁמַר.
 - 2) שָׁמַר *shamar* ^{#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 מוֹדָר *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. Prov. 8:35,36 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

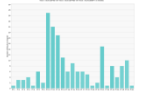
1. Chapter Nine recaps and concludes the Parental Wisdom portion of Proverbs. Wisdom and folly are contrasted (Prov. 9:1,6,13). The scoffing scoffer is also spotlighted (Prov. 9:7,8,12).
2. Wisdom’s Seven Pillared House illustrates the delight Jesus Christ has for the sons of men and in preparing dwelling 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). כּוּר *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. Prov. 9:1), or a wholesome meal (Prov. 9:2). She does not lead maidens (Prov. 9:3). 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).

Personal and Public Wisdom

Proverbs Chapter Ten

1. “The proverbs of Solomon” (Prov. 10:1) forms a subheading within the overall collection. Three other subheadings will come (Prov. 25:1; 30:1; 31:1).
 - a. The emphasis, tone and structure of Prov. 10-24 is quite different from Prov. 1-9.
 - b. Short, pithy statements of truth are presented in no discernable order or progression.
 - c. Most of the proverb parallels in Prov. 10:1-15:33 are antithetical, “a but b.” Most of the parallels in Prov. 16:1-22:16 are synonymous or synthetic, “a and b.” The proverbs in Prov. 22:17-24:34 are exhortative and echo the admonitions from Parental Wisdom.
2. Proverbs 10 clearly contrasts the righteous with the wicked. tsaddiyq is used 13x and rāshāʿ is used 12 times in this chapter. Indeed, the NASB uses the same pericope heading nine straight times for chapters 10-18.
 - a. צַדִּיק tsedeq ^{#6664}_{119x} & צַדִּיקָה tsēdāqāh ^{#6666}_{157x}; *righteousness*; plus the adj. צַדִּיק tsaddiyq ^{#6662}_{206x}; *just, righteous* (Gen. 15:6; 18:19-28; Lev. 19:15,36; 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.).
 - b. רָשָׁע rāshāʿ ^{#7561}_{34x}; v. *to be wicked, act wickedly*; רָשָׁע reshaʿ ^{#7562}_{30x}; n.m. *wickedness*; רָשָׁע rāshāʿ ^{#7563}_{263x}; adj. *wicked*; רָשָׁעִים rishʿāh ^{#7564}_{15x}; n.f. *wickedness* (Combined search: 342x312vv. incl. 92x Ps. & 87x Prov. Gen. 18:23,25; Ps. 1:1-6; 37:1-40; Ezek. 3:16-21).
3. Prov. 10:1 forms a great threshold between Parental Wisdom and Personal Public Wisdom.
 - a. No matter how great (or terrible) the parents were in training their children (Prov. 1-9), adults stand before God and man accountable for their own application (Prov. 10-24).
 - b. Gladness and/or grief are the parental experiences after the adult son or daughter enters into their own generational accountability (Prov. 10:1 cf. Heb. 13:17b).
 - c. Generational accountability is presented very clearly in the Scriptures (Gen. 2:24,25; Ex. 1:6; 30:14; 38:26; Num. 32:13; Deut. 5:9,10; 7:9; Ps. 78:1-8; Isa. 53:8; Ezek. 18; Mt. 12:45; Acts 13:36).
4. Posterity prosperity has only one standard: the dichotomy of wisdom versus foolishness (Prov. 10:1,5; 13:1,24; 15:20; 17:21,25; 19:13a,26; 20:20; 23:15,16,24,25; 29:3,15).
5. The eternal profit & loss statement is the only one that matters (Prov. 10:2; 11:4; 1st Sam. 12:21; Ps. 49:1-20; Lk. 12:15-21; 1st Tim. 6:17-19).
6. Legitimate appetites are designed by God and provided for (Prov. 10:3; 16:26; Dt. 8:3; Ps. 34:10; Mt. 5:6; 6:25,26,30-33). Illegitimate cravings are not designed by God and not provided for (Prov. 10:3; 11:6; 13:25; Isa. 9:20; Mic. 7:3; Phil. 3:19).
7. Just as righteousness vs. wickedness is the manifest contrast in God’s revealed realm of wisdom, diligence vs. negligence is the manifest contrast in God’s designed realm of work (Prov. 10:4,5; 12:24,27; 19:15).
 - a. God is not negligent (Hab. 2:3; 2nd Pet. 3:9). We ought to image Him in His diligence (Prov. 10:4; 12:24,27; 13:4; 21:5; Rom. 12:11; Col. 3:22,23; 2nd Pet. 1:5-11).
 - b. Being poor is not contrasted with being rich, but making rich (Prov. 10:4; 2nd Cor. 6:10).
 - c. The linear time dimension does not stop. Wisdom identifies the season (Prov. 10:5 cf. 6:6-8; Ecc. 3:1-15; Jn. 9:4).
8. A six-verse, twelve line inclusio paints the present and future contrast between the righteous and the wicked (Prov. 10:6-11).
 - a. Blessings on the head are in full view for open display (Prov. 10:6a; 11:26; 12:4; 16:31; 17:6; Gen. 48:17-20; 49:26), whereas the wicked mouth is a place of concealment (Prov. 10:6b,11; 12:18; Ps. 55:21; 57:4; 59:7; 64:3).
 - b. Contrasting legacies include eternal memory (Prov. 10:7a; Ps. 112:6; Mt. 26:13; Lk. 1:48) and eternal decay (Prov. 10:7b; Job 18:17-21; Ps. 9:5,6; Isa. 14:20,22; 65:17; Jer. 17:13; Ezek. 28:19; Mt. 25:41; 2nd Thess. 1:9).
 - c. Receiving commands demonstrates the personal intimacy of a believer walking humbly with his God (Prov. 10:8; Ps. 119:34; 143:8-10; Mic. 6:8).
 - d. The crafty life fears exposure (Prov. 10:9b; 17:20) but the walk of integrity has nothing to fear (Prov. 10:9a; 28:18; Ps. 25:21; 84:11).
 - e. The crafty life produces temporal and eternal trouble (Prov. 10:10 cf. 6:12-15; Job 5:13; 1st Cor. 3:19).
 - f. The deadly mouth can also be a life saver (Prov. 10:11,20,21,32; 13:14; 15:7; 16:22-24; 18:4,21; 20:15; Ps. 37:30,31; 45:2; Eph. 4:29; Col. 4:6; Jas. 3:9-11).



Proverbs

Personal and Public Wisdom (Proverbs 10-24)

9. Prov. 10:12 follows the “conceals violence” inclusio with a beautiful covering/concealment that is always done in love (Prov. 10:12; 17:9; 1st Cor. 13:5; Jas. 5:20; 1st Pet. 4:8). This verse actually opens a longer inclusio (Prov. 10:12-18).
10. The public benefit (or harm) is evident in the personal wisdom (or lack thereof) of its population (Prov. 10:13-14).
 - a. The wise man provides a public benefit in the wisdom they dispense and the knowledge they retain (Prov. 3:13; 8:17; 10:13; cf. Job 28:12-28; 29:21-22; Gen. 41:33-57; Dan. 1:17-20).
 - b. The fool only provides public ruin and requires the rod to mitigate the impact he would otherwise have (cf. Prov. 13:24; 19:29; 22:15; 23:13,14; 26:3; 29:15).
11. The grace perspective on wealth and poverty provides the crucial contrast between this life and the next (Prov. 10:15-16; 1st Tim. 6:17-19). The carnal perspective on wealth and poverty fixes hope only on this life (Prov. 18:11; Ecc. 7:12; 10:19; Job 31:24-28; Lk. 12:19-21; 1st Tim. 4:8,10; 6:17).
12. Communication of God’s Word is an awesome responsibility (Prov. 10:19-21; Jer. 23:25-32; 1st Pet. 4:11), especially as the mouth can get us into so much trouble (Prov. 17:27,28; Ecc. 10:13,14; Jas. 3:2).
13. Chapter 10 concludes with a long chain of disconnected life principles (Prov. 10:22-32). 8 out of 11 verses feature antithetical parallelism contrasting the wicked with the righteous.
 - a. The blessings of YHWH provide riches without regrets (Prov. 10:22; 15:16; 28:20). Dishonest gain has numerous regrets (Josh. 6:17-21; 7:1ff.; Ezek. 22:23-31; Jas. 5:1-5).
 - b. Pick your sport: wickedness or wisdom (Prov. 10:23; 14:9; 15:21; 26:18,19). Either may provide recreational enjoyment, but one of them should not do so! Life is not all about how much fun we can have (Jdg. 16:25,27; Ecc. 10:19; 11:9; Zech. 8:5; Ex. 32:6; Gen. 26:8; 37:14,19). Sporting, playing, enjoying the Word of God is our privilege (Prov. 8:30,31).
 - c. What are our temporal fears (Job 3:25,26; Ps. 34:4; 49:3-5; Isa. 8:12) and desires? (Prov. 10:24; Ps. 21:2; 37:4; 145:19; 1st Jn. 5:14,15).
 - d. How do we move past disasters? The Word of God provides the firm foundation we need for stability in the blowing winds of angelic conflict (Prov. 10:25; Job 27:18-21; Ps. 104:4; Mt. 7:24,25; Eph. 4:14; 2nd Tim. 2:19; Jas. 1:6).
 - e. Among the worst disasters are the slugs we count on but who let us down (Prov. 10:26; 13:17; 25:13; Ps. 118:8; 146:3; Jer. 17:5).
 - f. Life may be lengthened or shortened as conditional options within the plan of God (Prov. 10:27; Deut. 5:16; Ps. 34:11-14; 90:12; 139:16; 1st Jn. 5:16).
 - g. What are our eternal hopes and expectations? (Prov. 10:28). For the believer dwelling in the Word of God, every hope and expectation is gladness (cf. Ps. 16:7-11; 73:21-28; Rom. 5:2; 15:13; Heb. 6:19,20).
 - h. Pick your residence: stronghold or ruin (Prov. 10:29). For the believer dwelling in the Word of God, his temporal security is as guaranteed as his eternal security. “More secure is no one ever” (2nd Sam. 22:2,3,33,46; Ps. 9:9; 18:2,45; 27:1-6; 31:1-5; 62:1,2,5-8; Nah. 1:7).
 - i. Look for new heavens and a new earth in which righteousness dwells (Prov. 10:30; Ps. 15:1-5; 37:28,29; Heb. 12:25-29 cf. Hag. 2:1-9).
 - j. Acceptable announcements edify in time and will be rewarded in eternity, whereas perverted pronouncements defile in time and will be judged in eternity (Prov. 10:31-32; 16:21-24; Ps. 19:14; Mt. 12:36,37; Eph. 4:29; Col. 4:6).

Proverbs Chapter Eleven

1. Proverbs 11 continues the same themes and poetic structures from Proverbs 10 where the NASB pericope heading “Contrast of the Righteous and the Wicked” opened this section. “Contrast the Upright and the Wicked” is the NASB pericope heading for every chapter from Prov. 11-18.
2. The personally righteous individual personally living in God’s wisdom will manifest a public integrity. This is the core principle behind public wisdom.
3. Public wisdom appears (or doesn’t) in commercial transactions (Prov. 11:1; Lev. 19:35,36; Deut. 25:13-16).
 - a. תועבה ^{#8441} tow’ebah ^{112x}: *abomination* (Lev. 18:22,26,27,29,30; Prov. 3:32; 6:16; 8:7 in Prov. 1-9; 14 more times in Prov. 11-24; 4x in Prov. 25-29). Abomination is a revulsion—a compelling impulse to drive something far from one’s presence.
 - b. רצון ^{#7522} ratsown ^{56x}: *favor* (Lev. 1:3; 19:5; 22:19,20,21,29; 23:11; Ps. 19:14; 40:8; 69:13; 145:16,19; Prov. 8:35 & 13x in Prov. 10-19; also Isa. 61:2). A delight is a favorable, acceptable thing which impels someone to embrace it close.

4. The underlying attitudes in just & unjust commercial transactions are the attitudes of pride versus humility (Prov. 11:2 cf. Prov. 3:34,35; 16:18,19; 18:12).
 - a. The attitude of pride produces a consequence of dishonor. בָּא-זָדוֹן וַיַּבּוֹ' קָלוֹן ba'-zadown wayyabo' qalown. See esp. the illustration of Nebuchadnezzar (Dan. 4:30-32 (cf. Dan. 4:17), Dan. 4:34-37).
 - b. The attitude of humility produces a consequence of honor through wisdom (Prov. 15:33; 18:12; Lk. 14:10,11).
 - c. Note: each opposing attitude are sourced in opposing and adversarial wisdoms (Jas. 3:13-18).
5. The upright (personal wisdom) exhibit integrity (public wisdom) which serves to guide them in every circumstance (Prov. 11:3a). In contrast to this, the treacherous (personal folly) exhibit crookedness (public folly) which serves to destroy them and everyone around them (Prov. 11:3b,9).
 - a. 17 words in the NASB, or 37 words in Pastor Bob's point 5, are communicated in 6 words in the BHS. תִּמְמַת יִשְׁרָיִם תַּנְחֵם וְסֵלֶף בּוֹגְדִיִם וְשָׁדֵם: tummath y'shariym tanchēm w'selep bowg'diym w'shaddēm.
 - b. תִּמְמָה tummah #8538_{5x}: f.n. *integrity* (Job 2:3,9; 27:5; 31:6; Prov. 11:3). Fr. תֹּם tōm #8537_{23x}: m.n. *integrity* (Gen. 20:5,6; 1st Kgs. 9:4; Job 4:6; Ps. 7:8; 25:21; 26:1,11; 41:12; 78:72; 101:2; Prov. 2:7; 10:9; 19:1; 20:7; 28:6). Adj. תָּמִיִּם tāmiym #8549_{91x} emphasis is *blameless* (Gen. 6:9; 17:1; Dt. 18:13; Ps. 119:1,80; Prov. 2:21; 11:5,20; 28:10,18; Ezek. 28:15), *without defect* (Lev. 1:3,10 & often). TDOT translations in the LXX, Vg are interesting.
 - c. נָחָה nachah #5148_{39x}: v. *to lead, guide* (Gen. 24:27,48; Ex. 13:17,21; Ps. 23:3).
 - d. The immediate parallel to Prov. 11:3 is Prov. 11:5 where guidance is || to a smooth way (Prov. 11:5 cf. Prov. 3:6; 15:21 & Isa. 45:13).
 - e. More parallels to Prov. 11:3,5 continue in Prov. 11:6,8. A great illustration of Prov. 11:8 is Haman (Est. 7:9,10).
6. As was highlighted in Proverbs 10, the eternal profit & loss statement is the only one that matters (Prov. 10:2; 11:4; 1st Sam. 12:21; Ps. 49:1-20; Lk. 12:15-21; 1st Tim. 6:17-19).
7. Physical death ends every misplaced expectation and hope for the wicked (Prov. 11:7). This idea is contained within Bildad the Shuhite's primary message (Job 8:11-19).
8. Political joy and exaltation comes from the well-being and blessing of the righteous (Prov. 11:10-11,14).
 - a. The temporal welfare of the city provides temporal welfare to the just and the unjust (Jer. 29:7; Mt. 5:45).
 - b. The spiritual life of citizens and politicians provides temporal benefit to the population (Prov. 14:34; Dan. 4:27; 6:4,5).
 - c. Believers learn to stand out or lay low as political ascendancy or descendancy is manifest (Prov. 28:12,28; 29:2; Am. 5:13). When we are blessed to participate, then additional blessings are bestowed (Gen. 45:8; Est. 8:15,16).
9. Gossip and slander destroy a community, so wisdom keeps certain matters silent (Prov. 11:12-13 cf. Prov. 10:18,19).
 - a. Despising your neighbor is insane. בּוֹזַז buwz #936_{12x} verb *despise* #937_{11x} noun *contempt* (Gen. 38:23; Job 31:34; Ps. 31:18; 107:40; 119:22; 123:3,4; Prov. 1:7; 6:30; 11:12; 12:8; 13:13; 14:21; 18:3; 23:9,22; 30:17).
 - b. Lacking sense (lit. heart) 11x in Proverbs. 4x in Parental Wisdom (Prov. 6:32; 7:7; 9:4,16). 8x in Personal & Public Wisdom (Prov. 10:13,21; 11:12; 12:9,11; 15:21; 17:18; 24:30). 1x in Accumulated Wisdom (Prov. 28:16) and Additional Wisdom (Prov. 31:11). חָסֵר chācēr #2637_{23x} verb #2638_{17x} adj.: *lack* (Gen. 18:28; Ex. 16:18; 1st Sam. 21:15; 1st Kgs. 11:22).
 - c. Gossip is the verbal expression of mental-attitude despising, and manifests an utter absence of faithfulness (Prov. 11:12,13; 20:19 cf. Lev. 19:16; Jer. 9:4).
10. Abundant public wisdom, filling the Commons with common sense, supplies community guidance and salvation (Prov. 11:14).
 - a. The antithetical themes of falling and salvation (Prov. 11:14; 28:18) have many varied contexts in the Bible—personal, communal, national, and universal. This context is communal (Prov. 11:14 cf. Prov. 15:22; 20:18; 24:6).
 - b. Community guidance and judgment is illustrated repeatedly throughout the OT (Dt. 22:13-21; 25:5-10; Josh. 20:1-6; 1st Sam. 16:4).
 - c. To depend entirely upon one's own judgment is the height of folly. Even the wisest and godliest are often given to blunders and errors of discernment; for infallibility is a dream indulged in concerning one man alone. To weigh a matter in the presence of God; to invite the counsel of those whose experience and spirituality evidence ability to try the things that differ, is the course of wisdom. Rehoboam lost the major part of his kingdom by neglect of this important truth; and many a one has suffered grievous loss for the same disdain of counsel and help¹.
 - d. Community guidance is provided in the Church by the spiritual gift of administrator (1st Cor. 12:28).

¹ Ironside, H. A. *Notes on the Book of Proverbs*. Neptune, NJ: Loizeaux Bros, 1908.

11. Financial bondage as a principle of public wisdom (Prov. 11:15; 17:18; 22:26) was previously developed in parental wisdom (Prov. 6:1-5).
12. Most of the verses in Prov. 11:16-31 refer in some way to the rewards of righteous and kind living.² This practical theology is often counterfeited by those who desire a personal morality apart from the absolute standard of God's word.
 - a. Gracious & merciful living is personally enriching, but ruthless & cruel living is personally harmful (Prov. 11:16-17; Ps. 41:1-2; Mt. 5:7; 25:34-40; Lk. 6:36).
 - b. The sowing & reaping of the wicked & the righteous couldn't be more different (Prov. 11:18-19; 22:8; Hos. 10:12,13; Gal. 6:8,9; Jas. 3:18).
 - c. The heart drives the walk and sparks either abomination or delight to the Lord (Prov. 11:20-21; Jer. 17:9,10; Mt. 12:34,35; 15:18-20). This is a grim concept for the unregenerate heart in Adam, but a grace blessing for the new heart in Christ (Ps. 24:4; 51:10; Mt. 5:8; Acts 15:9).
 - d. Outer beauty without inner beauty is a tragic waste of outer beauty (Prov. 11:22; 31:30; Ezek. 16:15; Nah. 3:4-6; 1st Pet. 3:3-4).
 - e. Generosity is a grace appreciation (Prov. 11:23-27; 28:27; Job 29:13-18; Isa. 58:7-11; 1st Jn. 3:17-18).
 - f. Riches cannot be trusted. Actually, they *can* be trusted but must not be trusted by believers who fear God (Prov. 11:28; Job 31:24-28; Ps. 49:6; 52:7; Mark 10:25; 1st Tim 6:17).
 - g. Family trouble reflects a wisdom deficiency, and carries an inheritance consequence (Prov. 11:29; 13:22; 15:27; 17:2,6; 19:13,14 cf. Gen. 34:30; 49:7; Hab. 2:9,10).
 - h. Access to the Tree of Life was revoked at Adam's fall (Gen. 3:22,24), will be restored on the new earth (Rev. 22:2,14,19), yet even now a tree of life is manifested through the word of God being lived out in the believer's life (Prov. 11:30 cf. Prov. 3:18; 13:12; 15:4).
 - i. Reward is proportional between the righteous and the wicked (Prov. 11:31; 2nd Sam. 22:21,25; Job 4:7,8), yet a greater and eternal perspective must account for undeserved suffering and the faithfulness of God when it appears the righteous are suffering and the wicked are prospering (1st Pet. 4:12-19). "How much more" also occurs in Prov. 15:11; 19:7; 21:27 and "how much worse" is in Prov. 17:7; 19:10.

Proverbs Chapter Twelve

1. The love of knowledge requires discipline and reproof. Apart from this blessing from God, we are stupid brutes (Prov. 12:1).
 - a. מוֹסֵר *muwcar* ^{#4148}_{50x}: *instruction, discipline* (30x in Prov. 1:2,3,7,8; **3:11**; 4:1,13; **5:12,23**; **6:23**; 7:22; 8:10,33; **10:17**; **12:1**,18,24; **15:5,10,32,33**; 16:22; 19:20,27; 22:15; 23:12,13,23; 24:32). Along with יָסַר *yācar* ^{#3256}_{40x}: *discipline, chasten, correct, instruct* (Prov. 9:7; 19:18; 29:17,19; 31:1), this term was a point of emphasis in the Proverbs Introductory Material. The LXX/NT equivalent is παιδεύω *paideuō* ^{#3811} & παιδεία *paideia* ^{#3809} (Eph. 6:4; Heb. 12:5,6,7,8,10,11; 2nd Tim. 3:16).
 - b. תוֹכַחַת *towkachath* ^{#8433}_{24x}: *reproof* (16x in Prov. 1:23,25,30; **3:11**; **5:12**; **6:23**; **10:17**; **12:1**; 13:18; **15:5,10,31,32**; 27:5; 29:1,15).
 - c. בְּעֵר *ba'ar* ^{#1198}_{5x}: *senseless, stupid* (Ps. 49:10; 73:22; 92:6; Prov. 12:1; 30:2).
2. The grace of God and the condemnation of God are contingently targeted (Prov. 12:2).
 - a. רָצוֹן *ratsown* ^{#7522}_{56x}: *favor* (Lev. 1:3; 19:5; 22:19,20,21,29; 23:11; Ps. 19:14; 40:8; 69:13; 145:16,19; Prov. 8:35 & 13x in Prov. 10-19; also Isa. 61:2). A delight is a favorable, acceptable thing which impels someone to embrace it close.
 - b. מְזִמָּה *m'zimmah* ^{#4209}_{19x}: *discretion, purpose, plot* (Prov. 1:4; 2:11; 3:21; 5:2; 8:12 contra Prov. 12:2; 14:17; 24:8).
3. God's provision is for our fixed stability (Prov. 12:3,19 cf. Prov. 10:25; Matt. 7:24,27; 1st Cor. 15:58; Eph. 3:17; 4:14; Col. 1:23; 2:7; Heb. 6:19).
4. Marriage is either the greatest blessing or the greatest cursing (Prov. 12:4; 14:1; 19:13,14; 21:9,19; 27:15; 31:10-31).
 - a. The crown is the visible representation of invisible authority (cf. 1st Cor. 11:7,10,13).
 - b. Bone and joint pain is not externally visible, but often becomes chronic and unbearable (Prov. 12:4; 14:30; Hab. 3:16).
5. Thought, word, and deed are all manifest in the contrast of the righteous and the wicked (Prov. 12:5-7).

² Buzzell, Sid S. "Proverbs." In *The Bible Knowledge Commentary: An Exposition of the Scriptures*, edited by J. F. Walvoord and R. B. Zuck. Wheaton, IL: Victor Books, 1985.

Proverbs

Personal and Public Wisdom (Proverbs 10-24)

- a. Thoughts & counsels (Prov. 12:5) speak to systematic planning and course charting. Adjusting thoughts and counsels to God's righteousness unfolds corresponding words and deeds (Prov. 12:6-7).
 - b. Thoughts are מַחְשָׁבָה mach^ashābāh #4284_{56x}: *thoughts, plans, schemes, designs* (Gen. 6:5; Ex. 35:32,33,35; 1st Chr. 28:9; 2nd Chr. 26:15; Ps. 33:10,11; Prov. 6:18; 12:5; 15:22,26; 16:3; 19:21; 20:18; 21:5; Isa. 55:7,8,9; Jer. 29:11).
 - c. Counsels are תַּחְבּוּלָה tachbulah #8458_{6x}: *counsel, direction* (Job 37:12; Prov. 1:5; 11:14; 12:5; 20:18; 24:6). These applications are related to the Dispensation of the Church spiritual gift of κυβέρνησις kubernēsis #2941 Administration (1st Cor. 12:28 + 3x LXX Prov. 1:5; 11:14; 24:6 + κυβερνάω Prov. 12:5).
6. A follow-up to the applications of thoughts and counsels (Prov. 12:5) is the praiseworthiness of insight (Prov. 12:8). שֵׂכֶל sekēl #7922_{16x}: *insight* (1st Sam. 25:3; Neh. 8:8; Prov. 3:4; 12:8; 13:15; 16:22; 19:11; 23:9). Fr. סָכַל sākal #7919_{60x}: *to have insight, to have success, succeed* (Josh. 1:7,8; 1st Sam. 18:5,14,15; 1st Kgs. 2:3; 2nd Kgs. 18:7; Neh. 8:13; Ps. 119:99; Isa. 52:13; Dan. 9:22; 11:33,35; 12:3,10). A מַשְׂכִּיל maskiyl #4905_{14x} is a skillful, contemplative song (Ps. 47:7 & titles to Ps. 32,42,44,45,52,53,54,55,74,78,88,89,142).
7. Domestic tranquility is presented as the ideal, with applications to mankind, animal-kind, and the land (Prov. 12:9-11).
- a. Prov. 12:9 is the first of 19 "better/than" proverbial contrasts (Prov. 12:9; 15:16,17; 16:8,16,19,32; 17:1,12; 19:1,22; 21:9,19; 22:1; 25:7,24; 27:5,10; 28:6).
 - b. A modest life unconcerned for social status is preferable to the bankrupt life that puts on a show (Prov. 12:9; 13:7; Jer. 45:5; Lk. 14:7-11; 1st Tim. 2:2).
 - c. The soul-life (נֶפֶשׁ nephesh #5315) of "his" beast (בְּהֵמָה b'hēmāh #929) is worthy of merciful regard (Prov. 12:10; 27:23,26,27; Gen. 1:20,21,24; 2:7,19,20).
 - 1) Hebrew נֶפֶשׁ nephesh = Greek ψυχή psychē = Latin anima.
 - 2) Nephesh departure from the body is physical death (Gen. 35:18; 1st Kgs. 17:21,22).
 - 3) Blood is the nephesh (Deut. 9:4; 12:23).
 - d. Breadwinning work honors God from the heart while vain pursuits are heartless (Prov. 12:11; Acts 20:35; Eph. 4:28; 1st Thess. 4:11,12; 2nd Thess. 3:10,12).
8. Food-gathering metaphors speak to the personal conduct of the wicked versus the righteous (Prov. 12:12-14).
- a. Wickedness traps and seizes but righteousness puts down roots so as to yield and supply (Prov. 12:12).
 - 1) Such unrighteous "gain" is no gain at all, in a never ending fear of theft (cf. Prov. 1:18,19; 10:2,3; 11:4,5).
 - 2) Roots and fruits are God's program for production and generosity (Ps. 1:3; Isa. 27:3; Jer. 17:7,8).
 - b. Words are either ensnaring or relieving (Prov. 12:13). When God desires confession, every excuse is condemning (Gen. 3:12,13; 4:9ff.; 2nd Sam. 12:5,6,13; 2nd Kgs. 5:25-27). See also the angelic standard (Heb. 2:2).
 - c. For the righteous, words and deeds are satisfactory and accumulative (Prov. 12:14 cf. 1:31; 31:31). Satisfaction and return is characteristic of God Himself in the execution of His perfect will (Isa. 53:11; 55:11).
9. The know-it-all is a fool (Prov. 12:15a,16a; 14:12,16; 16:2,25; 21:2; 26:12,16). Everybody needs counsel (Prov. 12:15b,16b).
10. Personal and public life shaped by God's wisdom will be characterized by Truth, whereas personal and public life shaped by the world's wisdom will be characterized by Lies (Prov. 12:17-22).
- a. Our words have power to hurt and power to heal (Prov. 12:18). See the notes from Prov. 10:6-11 where the mouth was either a place of concealment for violence or a fountain of healing.
 - b. Truth versus lies is a contrast of the abomination versus the delight (Prov. 12:22). See the notes from Prov. 11:1,20 where the same contrast was applied to commercial transactions.
 - c. Jesus Christ is Faithful and True (Rev. 3:14; 19:11). This Faithful and True witness will be blessed by the God of Truth and will have the world to come subjected to Him (Isa. 65:16,17; Rev. 21:1-7).
 - d. Satan and his brood are Liars, a theme stressed by Jesus (Jn. 8:44), Paul (1st Tim. 1:10; 4:2), and John (1st Jn. 1:10; 2:4,22; 4:20; 5:10; Rev. 21:8,27; 22:15).
11. Proverbs 12 concludes with a six-verse poetic structure contrasting the practical benefits to applying personal and public wisdom with the sad consequences for not doing so (Prov. 12:23-28).
- a. Prudence knows when to keep the mouth shut (Prov. 12:23 cf. Prov. 12:16; 10:19; 11:13; 13:16; 17:9,27,28; Ecc. 3:7; Am. 5:13; 1st Pet. 4:8).
 - b. Diligence always benefits (Prov. 12:24,27 cf. Prov. 12:11; 10:4; 13:4) while laziness always has consequence (Prov. 19:15; 21:25,26; 22:13; 24:30-34; 26:13-16).

- c. Personal and public wisdom is the antidote for personal and public anxiety (Prov. 12:25; 15:23; 16:24). The ultimate, global expression of this principle will be achieved by Jesus Christ at His second advent (Isa. 35:3,4).
- d. Righteous living under wisdom provides an example for others to follow, a gracious alternative to the example set by our enemies (Prov. 12:26; Phil. 3:17-19).
- e. The Way of Righteousness is Life. This is a tremendous statement that recognizes positional sanctification, experiential sanctification, and the assurance of ultimate sanctification (Prov. 12:28 cf. Prov. 8:35,36; 10:16,17; Num. 21:8,9; Deut. 8:3; 30:15-20; 1st Sam. 2:6; Job 14:1-22; 19:23-27; Ps. 49:7-9; 118:19-21).

Proverbs Chapter Thirteen

1. The beginning of Proverbs 13 echoes Proverbs 10. Both chapters begin with a wise son (Prov. 10:1; 13:1). Both chapters demonstrate that Personal and Public Wisdom is the legacy of Parental Wisdom instilled from childhood.
 - a. Prov. 13:1,2 is bracketed by Prov. 13:24,25. Proverbs 13 demonstrates well-adjusted adults are the product of loving discipline.
 - b. This chapter has no direct reference to God.
2. Son wise discipline father (Prov. 13:1a). בֶּן חָכָם מוּסָר אָב bēn chakam muwcar 'ab. No verb in the text, so a verb is either supplied from the second half of the verse, or the ellipsis is left to stand and an "is" is understood. The parental appeal was made at great length in chapter four (Prov. 4:1-14,20-27), and recapped repeatedly in subsequent chapters (Prov. 10:1; 13:1; 15:20; 29:3).
3. The scoffer is the defiant fool who will not listen to an earthly father or God the Father (Prov. 1:22; 3:34; 9:7,8 & 10x from Prov. 10-24). OT illustrations include Esau (Gen. 25:34; 27:36-42; 33:9-11; Heb. 12:16-17) and David's older brothers (1st Sam. 17:28).
4. Mouth & soul, mouth & lips, soul & soul provide the catchword structure to this poetic passage (Prov. 13:2-4).
 - a. As an instrument for speaking, the mouth is a portal for edification (or not) (Eph. 4:29; Jas. 3:2-12).
 - b. As an instrument for eating, the mouth is a portal for enjoyment (or not) (Deut. 31:20; Ps. 23:5; 104:15; Ecc. 10:19; Acts 14:17; 1st Tim. 4:3-5; 6:17). Warning: when the appetite becomes an idol, there will never be satisfaction (Prov. 13:4; 27:20; 30:15,16; Phil. 3:19).
5. Righteousness & wickedness provide the catchword structure to this poetic passage (Prov. 13:5,6).
 - a. If we fear the Lord we will hate what God hates. The fear of the Lord hates evil (Prov. 8:13; 12:22; 13:5; 16:6; Ps. 45:7; 97:10; Jd. 23).
 - b. The path of the blameless is guarded by experiential righteousness (Prov. 13:6 cf. Prov. 2:11; 4:6; 11:3,5,6; 12:21; Isa. 33:15,16).
 - c. The wicked stink in their shame. They are overthrown by their own wickedness (Prov. 13:5,6 cf. Prov. 5:22).
6. In terms of wealth, there is that which can be seen, appearances which can be misleading, and true wealth which is the eternal life God provides (Prov. 13:7,8).
 - a. Pretending to be rich, or apparent riches (Prov. 13:7a; 12:9), is at best uncertain (1st Tim. 6:17) or at worst delusional (Rev. 3:17,18), as the individual soul is more valuable than the entire world (Matt. 16:26).
 - b. Apparent poorness may hide true wealth (Prov. 13:7b; Lk. 21:1-4; 1st Cor. 1:5; 2nd Cor. 6:10; 8:9; 9:11; 1st Tim. 6:18,19).
 - c. The ransom of a man's soul (salvation) is his wealth (Prov. 13:8a; Ps. 49:6-9; 112:3; Prov. 3:16; 8:18; Jer. 9:23,24; 1st Pet. 1:8,19).
 - d. The poor (unsaved) has no ears to hear (Prov. 13:8b cf. Prov. 13:1b; Matt. 11:15; 13:9,43; 1st Cor. 2:14-16; Rev. 2:7,11,17,29; 3:6,13,22).
7. Light and life are common parallels in Scripture (Prov. 13:9 cf. Ps. 27:1; 36:9).
 - a. The righteous have a light that shines brighter at physical death (Prov. 4:18; Jn. 1:4; 8:12).
 - b. The wicked has "light" in the glory of his physical life, but it is extinguished at his death (Prov. 13:9b; 20:20; 24:20).
8. Arrogance sparks conflict reflecting the absence of God's wisdom (Prov. 13:10; Jas. 3:17-18).
9. Wealth without work is deceptive and dwindles (Prov. 13:11a cf. 10:2; 20:21,23; 28:8; Jer. 17:11; Hab. 2:6,7). Wealth through work is true and productive (Prov. 13:11 cf. Prov. 12:12-14; Ps. 1:3; Eph. 4:28; 1st Thess. 4:11; 2nd Thess. 3:8,11; Tit. 3:8,14).
10. An inclusio structures Prov. 13:12-19 into a poetic unit.
 - a. Hope deferred (Prov. 13:12) || Desire realized (Prov. 13:19).

Proverbs

Personal and Public Wisdom (Proverbs 10-24)

- b. Despises the Word will be in debt (Prov. 13:13) || Poverty and shame to him who neglects discipline (Prov. 13:18).
Also Fear the commandment will be rewarded (Prov. 13:13) || Regard reproof will be honored (Prov. 13:18).
- c. Fountain of life, snares of death (Prov. 13:14) || falls into adversity, brings healing (Prov. 13:17).
- d. Favor, treachery (Prov. 13:15) || prudence, folly (Prov. 13:16).
11. Tragic misapplications arise from this passage (Prov. 13:12,19) when it is not bound to the whole counsel of God's word.
See esp. Ps. 37:4,5,7 & Ecc. 11:9 for contrast. See also Heb. 11:1 for the role of faith in all this.
12. The believer's attitude towards the Word of God determines whether it is an account receivable or an account payable (Prov. 13:13,18). Do you fear the commandment and regard reproof? In that case the "cash flow" is coming your direction. Do you despise the word and neglect disciplined instruction? In that case the "cash flow" is going out of you.
13. The Word of God is our provision for phase two salvation (Prov. 13:17; Ps. 119:11; Jas. 1:21), particularly when lived out with a community of faith (Prov. 13:17; 2nd Tim. 2:22).
14. What we learn (or fail to learn) produces abundant favor/grace (or folly) (Prov. 13:15,16).
15. The principles of wisdom expressed individually are reinforced and amplified collectively. The friends we walk with contribute to the abundance (Prov. 13:20-21). Choose to identify with the righteous! (Prov. 2:20; 12:26; 27:17; Ps. 16:3; 45:7; 55:14; 101:6-8; 119:63,79,115; Heb. 3:13; 10:24,25)
16. Proverbs 13 closes with a quartet of verses centered on families and inheritance (Prov. 13:22-25).
 - a. Divine viewpoint and human viewpoint are diametrically opposed in their financial priorities (Prov. 13:22).
 - 1) The good man works, produces, and blesses others on an intergenerational scope (Prov. 13:22a; cf. Prov. 11:25; 19:17; 22:9).
 - 2) The sinner lives only for self (Rom. 14:7; 2nd Cor. 5:15), volitionally blessing nobody, yet is ultimately overruled by the Sovereignty of God (Prov. 13:22b; 28:8; Job 27:16,17; Ecc. 2:18,21,26; Ps. 39:6; Lk. 12:20,21).
 - b. The best circumstances for the working poor are found in a land of freedom and justice (Prov. 13:23; Lev. 19:15-17; Amos 2:6-8; Mic. 3:1-12).
 - c. Parental discipline is parental love (Prov. 13:24; 19:18; 22:15; 23:13,14; 29:15,17; Heb. 12:7-9).
 - d. Divine viewpoint and human viewpoint are diametrically opposed in their appetite satisfaction awareness (Prov. 13:25).
 - 1) Divine viewpoint generates a personal satisfaction with the sufficiency of God's grace (Prov. 13:25a; Ps. 34:10; 78:25; Heb. 13:5).
 - 2) Human viewpoint rejects the sufficiency of God's grace and can therefore never be satisfied (Prov. 13:25b; 27:20; 30:15,16; Ex. 16:3ff.; Num. 11:4ff.; Hab. 2:4,5).

Proverbs Chapter Fourteen

1. Proverbs 14 begins with a three verse inclusio (Prov. 14:1-3).
 - a. Wives and mothers are either constructive (Prov. 14:1; 31:10-31; Ruth 4:11; Ps. 128:1-6) or destructive (Prov. 19:13; 21:9,19; 1st Kgs. 2:19ff.; 2nd Chr. 22:3) to the household they manage.
 - b. Our attitude towards the Lord shapes our walk. We either fear the Lord or we despise Him (Prov. 14:2 cf. Prov. 13:13).
 - c. Husbands and fathers are either prideful (1st Sam. 25:2ff.) or protective (Gen. 18:19; 24:6; Ex. 12:25-27) to the house they head (cf. also Prov. 16:17,18).
2. Hard work is messy (Prov. 14:4). The manger may be clean but the manger is also not fulfilling its purpose. Like clean teeth (Am. 4:6), this circumstance is not good.
 - a. There is revenue (רַב־תְּבוּאָה rab-t'buw'ah #8393) and then there is much revenue (רַב־תְּבוּאָהּ rab-t'buw'ah).
 - b. Man benefits from the strength of the ox. This right comes with responsibility (Prov. 12:10; Deut. 25:4) and a recognition that God's grace has provided (Deut. 12:5-7; 14:22-29; 15:19-23).
3. Beyond the generic truthful person and the generic liar, Prov. 14:5 is illustrative of the entire Bible: the God of Truth (Ps. 31:5) and His Son, Faithful and True (Rev. 1:5; 3:14; 19:11) plus the Spirit of Truth (Jn. 14:17; 15:26; 16:13; 1st Jn. 4:6) versus the Liar and the Father of Lies (Jn. 8:44).
4. Natural-mindedness and carnal-mindedness are hindrances to apprehending God's wisdom (1st Cor. 2:14-3:3), yet an impulse to search for it somehow remains (Prov. 14:6a; Gen. 3:6; Job 28:12ff.; Mt. 11:25; Rom. 1:21,22; 1st Cor. 3:18-20).
5. God provides an easy path to knowledge for those rightly adjusted to Him (Prov. 14:6b cf. Prov. 1:7; 9:10; Job 28:28). The fear of the Lord → wisdom → understanding → easy knowledge (insight) (Prov. 4:5,7).

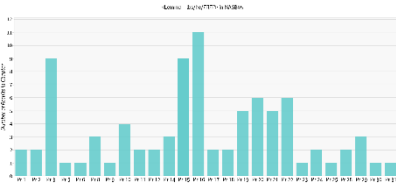
1	The ^a wise woman builds her house, But the foolish tears it down with her own hands.	1 חֲכָמָה ^a נִשְׁמָה ^b בְּנֵתָהּ ^c בֵּיתָהּ
2	He who walks in his uprightness fears the LORD, But he who is ^b devious in his ways despises Him.	וְאִזְלֵת ^d בִּידֶיהָ תִּהְרָסֶנּוּ: הוֹלֵךְ בִּישְׁרָוֹ ^a יִרָא יְהוָה וְנִלְוֹז דְּרָכָיו בְּזֵהָ: ^e
3	In the mouth of the foolish is a rod for his back, But the lips of the wise will protect them.	בְּפִי־אִוִּיל חֶסֶד גְּאוּהָ ^a וּשְׁפָתַי חֲכָמִים תִּשְׁמְרוּם: ^b
4	Where no oxen are the manger is clean	

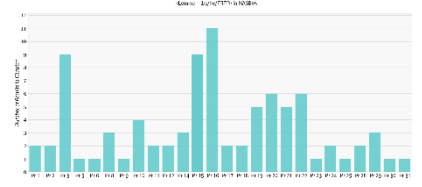
Proverbs

Personal and Public Wisdom (Proverbs 10-24)

6. A triplet of verses contrasting foolishness and wisdom contains the first imperative in the Personal and Public Wisdom portion of Proverbs (Prov. 14:7-9).
- Just as there are hindrances to apprehending God's wisdom, there is an obstacle to identifying messengers of God's wisdom (Prov. 14:7b cf. Prov. 13:20; Ps. 119:115; Isa. 56:11,12; 1st Cor. 15:33).
 - Separation is desirable, advisable, and commanded (Prov. 14:7a; Ex. 23:32,33; 34:12; Deut. 7:1-6; Isa. 52:11; 1st Cor. 5:11,12; 2nd Cor. 6:14-18).
 - God's wisdom provides a practical benefit for charting a course forward (Prov. 14:8a; Prov. 3:5-7; Ps. 143:8-10; Eph. 5:17; Col. 1:9,10).
 - The foolishness of this world is a lie but fools prefer it for their course forward (Prov. 14:8b,12; Jn. 3:19-21; Rom. 1:25; 2nd Tim. 3:13).
 - Fools mock the consequences of sin (Prov. 14:9a; Gen. 4:23,24; Ps. 10:1-15; 94:1-7; Phil. 3:19; 2nd Pet. 2:13,15).
 - A gathering of upright ones collectively fosters God's delight (Prov. 14:9b). Already studied in Prov. 11:1; 12:2, רָצוֹן ^{#7522}_{56x}: *favor* (Lev. 1:3; 19:5; 22:19,20,21,29; 23:11; Ps. 19:14; 40:8; 69:13; 145:16,19; Prov. 8:35 & 13x in Prov. 10-19; also Isa. 61:2). A delight is a favorable, acceptable thing which impels someone to embrace it close.
7. Personal suffering is personal (Prov. 14:10). Other humans can't get inside our soul (1st Sam. 16:7; 1st Kgs. 8:39; Jer. 17:9) but God knows our thoughts and intents (Prov. 15:11; Ps. 44:21; Rev. 2:23).
8. Future destiny should motivate present diligence (Prov. 14:11-12 cf. Prov. 3:33-35; Eph. 3:20,21 cf. Eph. 4:1-3; 2nd Pet. 1:10,11; 3:11).
9. Emotions may be misleading, but true satisfaction comes by staying in God's will (Prov. 14:13-14; Ecc. 2:1,2; 7:2-6; 11:9,10).
10. Pethiy trusts anything and everything (Prov. 14:15a,16b; 22:3; 26:25; 27:12) but 'Aruwm stops to consider (Prov. 14:15b,16a; Acts 17:11; 1st Thess. 5:21; 2nd Pet. 3:17).
- Faith in God is always the right object (Gen. 15:6), and God with faithfully provide evidence for trusting Him (Ex. 4:1,5,8,9,31; Num. 14:11).
 - Faith in the wrong object is never praised for its own sake (Gen. 42:20; 45:26; Job 4:18; 15:15,31; 39:12; Ps. 146:3; Jer. 12:6; 17:5; Mic. 7:5).
 - The Bible introduces 'Aruwm negatively (Gen. 3:1), but the Proverbs testimony is consistently positive (Prov. 12:16,23; 13:16; 14:8,15,18; 22:3; 27:12).
11. A quick-tempered man (Prov. 14:17a,29) is paralleled with a man of evil devices (Prov. 14:17b). The first is a thoughtless fool but the second is a hated schemer.
- The correct antidote to short nostril (quick to anger) is long nostril (slow to anger) (10x of God: Ex. 34:6; Num. 14:18; Neh. 9:17; Ps. 86:15; 103:8; 145:8; Jer. 15:15; Joel 2:13; Jon. 4:2; Nah. 1:3. 4x of man: Pr. 14:29; 15:18; 16:32; 25:15). The NT antidote is even better, the fruit of the spirit longsuffering (Gal. 5:22).
 - The Satanic "improvement" to quick tempered foolishness is a slow scheming evil (Prov. 12:2; 14:17; 24:8 cf. Ps. 139:19-24; Jer. 5:26-29).
12. "Inherit" and "crowned" take the contrast of Pethiy and 'Aruwm into an eschatological and eternal focus (Prov. 14:18,19).
- Previous inheritance proverbs have been either eternal (Prov. 3:35; 8:21) or temporal (Prov. 11:29; 13:22) in nature.
 - While נָחַל ^{#5157} *nāchal* inherit and נַחֲלָה ^{#5159} *nach^alāh* inheritance are featured hundreds of times in the OT, כָּתָר ^{#3803} *kāthar* crowned is used only here³. The noun כֶּתֶר ^{#3804}_{3x}: *crown* is used three times in Esther (Est. 1:11; 2:17; 6:8).
 - Evil bowing before the good and wicked outside the gates of the righteous is purely eschatological, waiting ultimate fulfillment in the Dispensation of the Fullness of Times in the New Heavens and on the New Earth (Eph. 1:10; 2nd Pet. 3:13; Rev. 21:8,27; 22:14,15).
13. Proverbs prescribes a proper perspective pertaining to poor people (Prov. 14:20,21).
- Rich and poor can both be neighbors. While they have common weather (Mt. 5:45) and welfare experiences (Jer. 29:7) they have unequal earnings, savings, and wealth outcomes and always will (Dt. 15:11; Mt. 26:11).
 - Hate and love are contrasted but the command is to love your neighbor (Lev. 19:18; Lk. 10:27; Rom. 13:9; Gal. 5:14), especially if he's poor and can do nothing for you (Lk. 6:31-34; 10:29-36; 14:12-14).
 - Despising is sin, not just as a sin of omission (Jas. 4:17) but a willful opposition to the plan of God (1st Jn. 2:9,11; 3:10,15,16,17; 4:7-21).

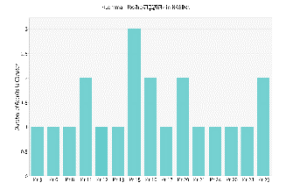
³ כָּתָר ^{#3803} *kāthar* should properly be three separate words. Logos divides the word studies into כֶּתֶר 1,2,3.

- d. Happiness comes through the expression of grace (Prov. 14:21,31; 19:17; 28:8,27; Ps. 41:1,2; 112:5-9; Mt. 5:7; Acts 20:35). Word studies include אֲשֶׁרֵי #835_{44x} (cf. Gen. 30:13) & μακάριος makarios #3107_{50x} (Rom. 14:22; Tit. 2:13).
14. Devising evil or devising good are the outward expressions of the inward nature (Prov. 14:22; Rom. 2:7,8; Matt. 25:31-46). Devising is a term for plowing, cutting, engraving, the work of an artisan in devising a thing of beauty or worth.
חָרַשׁ chārash #2790_{27x} (Prov. 3:29; 6:14,18; 12:20; 14:22; also Job 4:8).
15. Wisdom motivates labor over talk, profit over poverty (Prov. 14:23-24; 21:5; 28:19). עֵצֶב ‘etseb #6089_{6x}: labor, pain, sorrow (w/ several cognates) (Gen. 3:16,17; Ps. 127:2; Prov. 5:10; 10:22; 14:23; Eccles. 10:9).
16. Truth versus lies are matters of life and death (Prov. 14:25 cf. Prov. 14:5). Communicators of the Word of God must be absolutely truthful in communicating Absolute Truth (Ezek. 3:18-21; 33:2-9; Acts 18:6; 20:26,27; Eph. 4:15,25; 1st Tim. 4:16; 5:22).
17. The fear of the Lord turns a home into a fortress of refuge (Prov. 14:26-27; 18:10; Ps. 14:6; 46:1; 61:3,4; 91:1,2,9; Heb. 6:18,19).
18. Wisdom identifies increasing population as a blessing and declining population as ruin (Prov. 14:28; Ex. 1:12; Deut. 1:11; 1st Kgs. 4:20ff.). Numerical superiority is not a substitute for fearing God (Josh. 24:12; Ps. 33:16; Zech. 4:6; 1st Chr. 21:1-3).
19. Spiritual well-being has physical health benefits (Prov. 14:30 cf. Prov. 4:20-22; 15:13,30; 17:22; 18:14; Ex. 15:26; 23:25,26; 3rd Jn. 2).
20. Earlier verses dealt with rich and poor, but this verse frames the issue as either taunting or honoring God (Prov. 14:31; 17:5).
- a. Taunting is an expression of complete disdain (1st Sam. 17:10,25,26,36,45; 2nd Sam. 21:21; 2nd Kgs. 19:4,16,22,23; Zeph. 2:8-10).
- b. This verb for honor is featured 6x in Proverbs (Prov. 3:9; 4:8; 12:9; 13:18; 14:31; 27:18). It is the term used for children to honor their parents. (Ex. 20:12; Deut. 5:16) Elsewhere it is translated glorify/glorified/glorious (Ps. 22:23; 86:9,12; 87:3; Isa. 9:1; 24:15).
21. Prov. 14:32 has a manuscript puzzle. What is the righteous one's refuge? His death or his integrity? The LXX translation seems to identify an emendation to the Hebrew text (if em. בְּמוֹתוֹ in his death to בְּתוֹמּוֹ in his integrity). Integrity seems to be more consistent with the rest of Proverbs (Prov. 2:7; 10:9,29; 13:6; 19:1; 20:7; 28:6), plus Job (Job 4:6), Psalms (Ps. 7:8; 25:21; 26:1,11; 41:12; 78:72; 101:2), and YHWH's personal message to Solomon (1st Kgs. 9:4).
22. A great OT verse for faith-rest, as wisdom rests in the heart of the understanding, exposing the folly of fools for what it is (Prov. 14:33; 2nd Tim. 3:9; 1st Jn. 3:10; Mt. 11:19).
23. Israel is not the only nation in which righteousness can exalt it (Prov. 14:34-35). Philistines (Gen. 20), Egypt (Gen. 41:50-57), Babylon (Jer. 25:9; 27:6; 43:10), Persia (Isa. 44:28; 45:1; Est. 10:1-3), Tyre (1st Kgs. 5:1-12).
- 
- | Word | Count |
|----------|-------|
| מֹותוֹ | 1 |
| תוֹמּוֹ | 1 |
| חָרַשׁ | 27 |
| עֵצֶב | 6 |
| אֲשֶׁרֵי | 44 |
| μακάριος | 50 |



Proverbs Chapter Fifteen

1. Proverbs 15 has some distinctions to observe in contrast with earlier chapters in this section of the book.
 - a. Antithetical parallelism is notably less common. Absent in Prov. 15:3,10,11,12,23,24,30,31,33.
 - b. Speech is a frequent topic (Prov. 15:1,2,4,7,23,26,28).
 - c. Several references to YHWH (Prov. 15:3,8,9,11,16,25,26,29,33).
 - d. The most abomination references of any chapter in Proverbs (Prov. 15:8,9,26).
 2. Prov. 15:1 preaches itself. When receiving verbal anger, we can verbally respond in one of two ways.
 - a. The gentle answer deflects (Prov. 15:1a; 25:11,15; 29:8b cf. Josh. 22:10-30; Jdg. 8:1-3; 1st Sam. 25:23-35; Jas. 3:17,18).
 - b. A harsh/painful word fans the flames (Prov. 15:1b; 10:12; 15:18; 28:25; 29:8a,22 cf. 1st Sam. 25:10,11,21,22; 1st Kgs. 12:1-15; Jas. 3:5).
 3. Prov. 15:2b also preaches itself but Prov. 15:2a is quite profound. When wise people communicate God's wisdom, that very act beautifies Bible Doctrine. Although the Word of God has intrinsic goodness, wise preaching makes it attractive (cf. 2nd Kgs. 9:30). Another hifl stem (causative action) of this verb appears in Prov. 15:13 "makes a cheerful face."
 - a. The Word of God is intrinsically beautiful (Ps. 19:7ff.). Perfect, sure, right, pure, clean, true, desirable.
 - b. By making knowledge beautiful, joy and delight are produced in the hearer (Prov. 15:23). The causative beauty has a consequential appreciation. See also Prov. 16:23,24
-
- | Chapter | Number of words |
|---------|-----------------|
| 1 | 1 |
| 2 | 1 |
| 3 | 1 |
| 4 | 1 |
| 5 | 1 |
| 6 | 1 |
| 7 | 1 |
| 8 | 1 |
| 9 | 1 |
| 10 | 1 |
| 11 | 1 |
| 12 | 1 |
| 13 | 1 |
| 14 | 1 |
| 15 | 2 |
| 16 | 1 |
| 17 | 1 |
| 18 | 1 |
| 19 | 1 |
| 20 | 1 |
| 21 | 1 |
| 22 | 1 |
| 23 | 1 |
| 24 | 1 |
| 25 | 1 |
| 26 | 1 |
| 27 | 1 |
| 28 | 1 |
| 29 | 1 |
| 30 | 1 |
| 31 | 1 |



Proverbs

Personal and Public Wisdom (Proverbs 10-24)

- c. This beautified knowledge is not only appreciated, but thoughtfully responded to (Prov. 15:28; Ps. 119:16,24).
- d. Beautified knowledge is a goad to action (Eccl. 12:11; Heb. 10:24).
4. Living the Word of God is essential given His constant observation over us (Prov. 15:3,11; 5:21; Job 34:21,22; Jer. 32:17-20; Heb. 4:13).
5. The fourth and final Tree of Life reference in Proverbs (Prov. 3:18; 11:30; 13:12; 15:4) is contrasted with a crushed spirit (Prov. 15:4 cf. Isa. 65:14).
6. Parental discipline continues to be effective again and again and again in adult life (Prov. 12:1; 13:1,18; 15:5).
 - a. In Proverbs the idiom is guarding or keeping reproof in a similar way to Adam's command to guard the Garden of Eden (Gen. 2:15; Prov. 10:17; 13:18; 15:5).
 - b. Keeping reproof is a subset of keeping the larger concept of "the way of the Lord" or "the commandments of the Lord" (Gen. 18:19; Dt. 4:2; 6:17; 8:6; 10:13; 28:9).
7. Wealth and income are spiritual concepts with analogous principles in temporal life (Prov. 15:6 cf. Prov. 8:18,21; Lk. 12:21-34; Jas. 5:1-6; Rev. 3:17,18).
8. The contrast of wicked and upright is poetically expressed in terms of life-course worship. The parallels are Sacrifice/prayer, way/pursuit (Prov. 15:8-9).
 - a. Believers of course have prayer-sacrifices in the course of our way-pursuit (Ps. 51:17; Hos. 6:6; Rom. 12:1; Phil. 4:18; Heb. 13:15,16; 1st Pet. 2:4,5).
 - b. The wicked has prayer-sacrifices in the course of their way-pursuit (Prov. 21:27; 28:9,10; Gen. 4:3; Isa. 1:10-15; Mt. 7:22,23; Phil. 3:18,19; 2nd Tim. 3:5).
9. Temporal divine discipline, even up to the sin unto death are the particular privileges of humanity in contrast to the "heartless" invisible realm of creation (Prov. 15:10-11; Heb. 12:4-11).
 - a. Forsaking is a עָזַב 'āzab #5800 abandonment (Deut. 28:20; 29:25; 31:6,8,16,17; Josh. 24:16,20; Ps. 16:10; 22:1; Prov. 2:13,17) by one from whom is expected חֶסֶד chesed #2617 loyalty (Ps. 25:10; 85:8-13; Hos. 6:6). Parents (Gen. 2:24) and paganism (Ruth 1:16; 2:11) and sin (Prov. 28:13) should be forsaken but never the Lord or His word.
 - b. "The way" is clearly the Born-again Way of Life, called by various names: Path(s)/Way(s) of Justice (Prov. 2:8; 17:23), Uprightness (Prov. 2:13; 15:19), Life (Prov. 2:19; 5:6; 10:17; 15:24), Righteous/Righteousness (Prov. 2:20; 4:18; 8:20; 12:28).
 - c. Sheol and Abaddon are tremendous angelic studies (Job 26:6; 28:22; 31:12; Ps. 88:11; Prov. 15:11; 27:20; Rev. 9:11), including their culpability and accountability before the Lord (Mt. 25:41; Heb. 2:2; Rev. 20:10-15).
 - d. God has a heart (Gen. 6:6) but rarely are angelic beings said to have one (Job 1:8; 2:3; 41:24; Ezek. 28:17). The sons of Adam image God (Gen. 1:26; 9:6; 1st Cor. 11:7), and heart intentions are judged (Gen. 6:5; Heb. 4:12) with the pinnacle of intimacy being a man after God's own heart (1st Sam. 13:14; 1st Kgs. 11:4; 15:3).
10. Who do we go to and why? What do we want to hear, what do we not want to hear, and what do we need to hear? (Prov. 15:12,14,31-33; 1st Kgs. 22:8; Jn. 3:19-21; 2nd Tim. 4:3,4).
11. Heart conditions will impact physical and spiritual well-being (Prov. 15:13,15,30; 17:22).
 - a. The joyful heart is contrasted with the sad heart (Prov. 15:13), as the innermost being (Job 38:36; Ps. 51:6; Prov. 20:27; Jn. 7:38) acts upon the duality of our human existence (2nd Cor. 4:16).
 - b. Having a bad day is not determinative of the believer's heart condition or spiritual well-being (Prov. 15:15; 18:14).
12. Prov. 15:16,17 are the second and third of 19 "better/than" proverbial contrasts in the Book of Proverbs (Prov. 12:9; 15:16,17; 16:8,16,19,32; 17:1,12; 19:1,22; 21:9,19; 22:1; 25:7,24; 27:5,10; 28:6).
 - a. The financial spectrum is diminished in priority when juxtaposed with the fear of the Lord (Prov. 15:16; 16:8; 28:6; Ps. 37:16).
 - b. The love/hate antithesis establishes the clear inferiority for vegan exclusivity (Prov. 15:17; 17:1; Dan. 1:12,16).
13. Hedges hinder progress (Prov. 15:19; Job 3:23; Hos. 2:6), but also provide a refuge (Job 1:10; Ps. 80:12; Isa. 5:5).
14. Honoring parents doesn't stop when the child becomes an adult (Prov. 15:20 cf. Prov. 10:1; 13:1 & etc.; Ex. 20:12). Remember the point from Proverbs 10: Posterity prosperity has only one standard: the dichotomy of wisdom versus foolishness (Prov. 10:1,5; 13:1,24; 15:20; 17:21,25; 19:13a,26; 20:20; 23:15,16,24,25; 29:3,15).
15. "Lacking heart" (Prov. 15:21) has been seen eight times before (Prov. 6:22; 7:7; 9:4,16; 10:13,21; 11:12; 12:11), and will appear two more times in Proverbs (Prov. 17:18; 24:30). These 11 instances are translated 7x as "lacking sense" and 4x (Prov. 9,10) as "lacking understanding."
16. Wisdom encourages consultation of counselors (Prov. 15:22; 11:14; 20:18; 24:6), as a timely word is a marvelous blessing (Prov. 15:23; 16:13; 24:26; 25:11,12; Eph. 4:29). Such counsel may at times be disliked (1st Sam. 29:1-11) or even rejected (Num. 14:1-4; Jn. 7:1-9; Acts 21:7-14).

Proverbs

Personal and Public Wisdom (Proverbs 10-24)

17. In OT theology Sheol is unavoidable (Ps. 89:48; Eccl. 9:10). Believers walking the path of life steer clear of the sins that lead to premature departure from physical life (Prov. 15:24 cf. Prov. 3:2,16; 4:10; 9:11; 10:27; 14:27).
- Our days on this earth in physical life are numbered (Job 14:5; Ps. 139:16) but that number clearly has contingency factors for lengthening or shortening the primary number.
 - Believers and unbelievers alike prior to the cross descended to Sheol, but the Lord made clear that they are sorted into one of two compartments (Lk. 16:19-31). This arrangement was necessary until the Justifier was demonstrated as Just (Rom. 3:25,26).
 - Although Jesus subjected Himself to the penalty of death, He could not be subjected to the power of death (Ps. 16:10; Acts 2:24; Rom. 6:9).
 - He arose in victory and led captivity captive (Ps. 68:18; Eph. 4:8-10).
 - He now sits at the right hand of power, the right hand of the Majesty on high (Ps. 110:1; Mt. 26:64; Acts 2:34; Eph. 1:20-22; Heb. 1:3,4,13; 12:1-2).
18. Wisdom spotlights the Lord's personal interest in houses and boundaries (Prov. 15:25).
- Families, clans, tribes, and nations function optimally with clearly defined boundaries. God appoints them, maintains them, changes them, and even ends them in His sovereign will (Acts 17:26).
 - Eden was established as a possession with responsibilities and boundaries (Gen. 2:8-17). These principles were linguistically enforced in the aftermath of Babel (Gen. 11:1-9). Indeed, every nation has a land grant from El Elyōn (Dt. 32:8).
 - Within national and tribal boundaries, clans and families recorded houses and boundaries by deed (Gen. 23:17; Deut. 19:14).
 - Israel experienced a number of border conflicts (Num. 20:14-23; 21:21-26) en route to their own national settlement (Ex. 23:20-33; Num. 34:1-12).
 - After the conquest, Israel was established as twelve tribal possessions with responsibilities and boundaries (Josh. 13-19). This reality is a stark contrast with the Church reality of our habitation (Eph. 2:22).
19. Proverbs 15 closes with a series of maxims on the blessings of humble community (Prov. 15:25-33).
- Homebuilding endeavors must include the Lord (Prov. 15:25; Ps. 127:1).
 - Our greatest privileges from God include planning and communicating, so perversions of these great blessings are among the most severe abominations (Prov. 15:26,28 cf. 6:16-19).
 - The wages of unrighteousness are costly to the soul (Prov. 15:27 cf. Prov. 1:13-19; 2nd Pet. 2:15).
 - Sin creates an obstacle for our prayer life (Prov. 15:29; Ps. 66:18; Isa. 1:10-15; Ezek. 8:18). For Church Age Melchizedek priests, carnality suspends our status as the House of God (Heb. 3:1-6).
 - "Bright eyes" or "the light of the eyes" references the enlightenment of Scripture and the resulting encouragement from the good news of Scripture (Prov. 15:30 cf. Prov. 6:23; Ps. 119:105; Mt. 6:22,23 || Lk. 11:34-36; Rom. 15:4; Eph. 1:18).
 - Eagerness to hear God's wisdom generates divine guidance as to both dwelling (Gen. 13:6,7; Ex. 2:21; Ps. 23:6; 27:4; 84:4; 91:1; 101:7; 133:1; 140:13) and lodging (Prov. 15:31; Gen. 24:23,25; Ruth 1:16; 1st Kgs. 19:9) arrangements.
 - If you are eager to hear truth then be prepared for truth to reprove you (cf. Acts 20:20,27; 2nd Tim. 4:2). Humble community is an ideal setting for disciplined reproof (Prov. 15:32; 22:6; Gen. 18:19; Deut. 6:7; Eph. 6:4).
 - The fear of the Lord motivates present humility for future exaltation (Prov. 15:33; 18:12; 25:6,7; 29:23; Jas. 4:10; 1st Pet. 5:6).

Proverbs Chapter Sixteen

1. Proverbs 16 continues the trend from Proverbs 15, with far fewer antithetical parallelisms. Prov. 16:1-9 portray the Human/Divine tandem operations of God's wisdom in our life.
- Prov. 16:1,9 bookend the section with the tandem of אָדָם ^{#120} 'adam & יְהוָה ^{#3068} YHWH.
 - God is at work both in the thinking and the doing (Phil. 2:13). He shapes our thinking through His word (Prov. 2:10,11; Rom. 12:2; Eph. 4:23) and also freely shows Himself in our words (Prov. 16:1) and deeds (Prov. 16:9).
 - Self-reflection is often insufficient (Prov. 16:2; 21:2; 30:12; Lk. 18:9-14). It is much better to call on the Lord to do the searching (Ps. 139:23-24; Jer. 17:9,10).
 - Committing our actions to the Lord is the blessing of embracing the human/divine tandem (Prov. 16:3; Ps. 22:8; 37:4,5). This has been true in every human dispensation (Ps. 119:1-8; Isa. 26:3; Acts 17:28), but most particularly true for the Body of Christ (Gal. 2:20; Col. 1:27; 1st Cor. 3:9).
 - When functioning in the human/divine tandem it is important to keep focused on the purpose and plan of God for everything He calls on us to do (1st Cor. 8:6; Eph. 1:11; 3:11; Col. 1:16).

Proverbs

Personal and Public Wisdom (Proverbs 10-24)

- f. Pride is the essence of Satan's rebellion against God (Prov. 16:5; Job 41:33,34; Isa. 14:12ff.; Ezek. 28:12ff.), and the prime attitudinal precursor to all human sin (Prov. 16:5 cf. Prov. 6:16,17; 8:13). God is able to humble those who walk in pride (Dan. 4:36) and will ultimately do so when every knee bends and every tongue confesses that Jesus Christ is Lord (Isa. 45:23; Rom. 14:11; Phil. 2:10).
- g. Atonement is the means to many ends but not an end unto itself (Prov. 16:6). Receiving positional justification, believers are expected to walk in experiential sanctification (Col. 1:3,10; 2:6; Eph. 4:1). Grace and truth describes Jesus Christ and His provision for our salvation (Jn. 1:14,17).
- h. Divine favor (blessing by association) has human effects among friends (1st Jn. 3:18-24), disinterested parties (Gen. 39:19-23), and even enemies (Prov. 16:7; Gen. 26:26-33; 2nd Chr. 20:29-30).
- i. The wealth-poverty spectrum is juxtaposed with God's standard of righteousness (Prov. 16:8). Great income is better than little income unless the price for such income is wickedness (cf. Prov. 15:16; 28:6; Ps. 37:16; 1st Tim. 6:6-9).
2. Prov. 16:10-15 spotlight kings with a discourse on the ideal King.
 - a. Kings are public servants of God. Their decrees should be considered as God's decrees (Prov. 16:10 cf. Ps. 82; Rom. 13:1-7; 1st Pet. 2:13-17).
 - 1) Rebellious and wicked kings are God's business, not ours (1st Sam. 15:22-29; 24:1-15; Ps. 75:6,7; Dan. 2:21; 4:17,25,32).
 - 2) In particular, God will assign wicked kings (1st Kgs. 19:15; 2nd Kgs. 8:12) and/or wicked laws (Ezek. 20:24-26) to implement His policy of judgment.
 - b. National economic policy should reflect the Justice of God (Prov. 16:11 cf. Prov. 11:1; 20:10,23; Lev. 19:35,36; Dt. 25:13-15).
 - c. Political figures public life and private life should reflect the Righteousness of God (Prov. 16:12-13; 20:28; 25:5; 29:14). The reign of Jesus Christ will be the ultimate expression of this truth (Ps. 45:6,7; Ps. 101:6-8; Isa. 11:1-5).
 - d. Citizens should fear their King's anger (Prov. 16:14; 19:12a; 20:2; Est. 7:7), and foster their King's favor (Prov. 16:15; 19:12b; Est. 5:2,3; Job 29:23,24; Ps. 30:5).
3. Acquiring wisdom and understanding is our unpurchaseable privilege (Prov. 4:5,7; 16:16; 17:16; 19:8; 23:23), re-enacting the Alpha Moment when God the Father begat the humanity of Jesus Christ (Prov. 8:12,14,22).
4. The central verse of the Book of Proverbs (by Masoretic count) (Prov. 16:17).
 - a. Turning away from evil seems simple enough (Prov. 3:7; 4:27; 14:16; 16:6,17; Job 28:28; Ps. 34:14; Rom. 12:9; 1st Thess. 5:22; 1st Pet. 3:11), but this high road requires watchful guard duty (Prov. 4:23-27; 19:16; Matt. 10:16; Eph. 5:15).
 - b. שָׁמַר נַפְשׁוֹ נֹצֵר דְּרָכָו. Guarding your soul, watching over your way. This verse is one of twelve which parallel שָׁמַר shamar^{#8104}_{468x} with נָצַר nātsar^{#5341}_{60x} (Deut. 33:9; Ps. 12:7; 105:45; 119:34; 140:4; Prov. 2:8,11; 4:6; 5:2; 13:3; 16:17; 27:18).
5. Pride leads to destruction, and the humble are blessed in community (Prov. 16:18-19 cf. Prov. 3:34; 18:12; 29:23). This is the essence of God's demonstration against Satan's pride and fall (Isa. 14:12ff.; Ezek. 28:12ff.), and the prime illustration for the two modes of wisdom (Jas. 3:13-18).
6. The faith-rest life focused on the Word of God is a persuasive life of communicated blessings (Prov. 16:20-24).
 - a. "Giving attention" to the Word of God is a verb of insight and success (Prov. 16:20a). שָׁכַל sākal^{#7919}_{60x}: *to have insight, to have success, succeed* (Josh. 1:7,8; 1st Sam. 18:5,14,15; 1st Kgs. 2:3; 2nd Kgs. 18:7; Neh. 8:13; Ps. 119:99; Isa. 52:13; Dan. 9:22; 11:33,35; 12:3,10). Also שֶׁכֶל šekel^{#7922}_{16x}: *insight* (1st Sam. 25:3; Neh. 8:8; Prov. 3:4; 12:8; 13:15; 16:22; 19:11; 23:9). A מַשְׂכִּיל maskiyl^{#4905}_{14x} is a skillful, contemplative song (Ps. 47:7 & Ps. 32,42,44,45,52,53,54,55,74,78,88,89,142).
 - b. The faith-rest life is a life of (blessed) happiness (Prov. 16:20b). Word studies include אֲשֵׁרִי 'ashrēy^{#835}_{44x} (Ps. 1:1; 2:12; 32:1,2; 33:12; 34:8; 40:4; 119:1,2; Prov. 8:32,34; 16:20; cf. Gen. 30:13) & μακάριος makarios^{#3107}_{50x} (Mt. 5:3-11; Acts 20:35; Rom. 14:22; Tit. 2:13).
 - c. The general proverb expresses a reputation acquired by the wise in their lifetime (Prov. 16:21,23 cf. Prov. 12:8) but also a prophetic aspect to be fulfilled in the Millennium and beyond (Joel 2:28; Zech. 8:23).
 - d. Persuasiveness should not be selfish manipulation of others (Prov. 7:21) but a gracious motivation to learn (Prov. 16:21,23; Dt. 32:2; Ps. 45:2; Isa. 50:4; Lk. 4:22; Jn. 7:46).
 - e. Communicated blessings include fountain of life provisions for evangelism and edification (Prov. 16:22,24 cf. Prov. 10:11; 13:14; 14:27; 18:4; Jn. 4:14; 7:38).
7. There is an upright way before the face of a man, but afterwards are ways of death (Prov. 16:25 cf. Prov. 14:12). Religious self-righteousness is a terrible life of destruction (Isa. 5:20,21; 28:15; Mt. 7:21-23; Jn. 16:2; Acts 26:9).

Proverbs

Personal and Public Wisdom (Proverbs 10-24)

8. While a man may work for another, his hunger works for him (Prov. 16:26; Gen. 3:19; Ecc. 6:7; 1st Thess. 4:11,12; 2nd Thess. 3:8-12).
 - a. The blessings of hard work are frequently taught in Proverbs, with the primary noun, adjective and adverb of diligence, diligent, diligently (Prov. 10:4-5; 12:11,24,27; 13:4,11; 14:23; 21:5; 22:9; 28:19,20).
 - b. The NT likewise urges Church Members to diligence (Rom. 12:11; Col. 3:22,23; 2nd Pet. 1:5ff).
9. Four villains are portrayed and exposed by the wisdom of God (Prov. 16:27-30). This warning echoes the Parental Wisdom warning given in chapter six (Prov. 6:12-15).
 - a. Man of Belial **אִישׁ בְּלִיַּעַל** 'iysh b'liyya'al is among the worst characters portrayed anywhere in the OT (Prov. 16:27 cf. Prov. 6:12; Dt. 13:13; Jdg. 19:22; 20:13; 1st Sam. 2:12; 25:17,25; 2nd Sam. 20:1; 1st Kgs. 21:10,13). Depersonalized expressions appear in a few interesting Messianic prophecies (2nd Sam. 22:5 || Ps. 18:4; Ps. 41:8; 101:3). Belial is the OT basis for the NT Son of Perdition (Jn. 17:12; 2nd Thess. 2:3).
 - b. Man of Perversities **אִישׁ תְּהַפְּכוּת** 'iysh tahpukowth (Dt. 32:20; Prov. 2:12,14; 6:14; 8:13; 10:31,32; 16:28,30; 23:33) follows up his strife with malicious murmuring (Dt. 1:27; Ps. 106:25; Prov. 16:28; 18:8; 26:20,22).
 - c. Man of Violence **אִישׁ חָמָאֵם** 'iysh chāmāc (Prov. 16:29 cf. Prov. 3:31; 10:6,11; Gen. 6:11,13; Isa. 53:9) employs enticements (Prov. 1:10; 16:29; Ex. 22:16; Jdg. 14:15; 16:5; 1st Kgs. 22:20,21,22) to lead his neighbor into harm.
 - d. Wicked Winkers (Prov. 16:30) conspire and coordinated calamity (Prov. 6:12-15; Mic. 7:3; Mt. 26:14-16,21-25,46-50; 27:3-5).
10. Proverbs 16 closes with three timeless truths.
 - a. Old age is a glory after a lifetime of walking with the Lord (Prov. 16:31 cf. Prov. 10:27; 20:29; Lev. 19:32; Ps. 92:12-15; also cf. Job 32).
 - b. Self-control is the mark of a true conqueror (Prov. 16:32; 25:28; Gal. 5:23; Tit. 1:8; 2nd Pet. 1:6; Jas. 1:19,20; 3:2).
 - c. There's no such thing as luck. Our random events are God's good pleasure to actualize (Prov. 16:33 cf. Josh. 7:14ff).
 - 1) See [BKC](#) on Est. 3:7 for the "random" casting of lots with God's sovereign control.
 - 2) See [NTSK](#) on Gen. 24:44 for the "random" girl that came to the well.
 - 3) Human viewpoint may surrender to happenstance (Ecc. 9:11) but divine viewpoint knows better.
 - 4) The Bible is full of "lucky stories" (Ex. 2:6-10; Ruth 2:3; 1st Kgs. 22:34).

Proverbs Chapter Seventeen

1. Proverbs 17 begins with a better-than proverb (Prov. 17:1), similar to the two previously seen in Proverbs 15 (Prov. 15:16,17).
 - a. All other circumstances being equal, a house full of feasting is better than a dry morsel.
 - b. Quietness is so superior to strife that it can make a dry morsel superior to a house full of feasting.
 - c. **שְׁלֵוָה** shalvāh ^{#7962}_{8x} *quietness, ease* is a blessing when it comes with God's peace (shalowm) (Ps. 122:7; Prov. 17:1).
 - 1) Otherwise, pseudo-quietness is a carnal complacency (Prov. 1:32; Jer. 22:21; Ezek. 16:49).
 - 2) Eschatologically, this term is descriptive of Israel at their greatest risk (Dan. 8:25; 11:21,24 cf. also Ezek. 38:11).
2. The contrast of a servant and a son communicates great theological issues (Prov. 17:2; Gal. 4:1-7). The point was made back in Proverbs 11: Family trouble reflects a wisdom deficiency, and carries an inheritance consequence (Prov. 11:29; 13:22; 15:27; 17:2,6; 19:13,14 cf. Gen. 34:30; 49:7; Hab. 2:9,10).
3. God's testing processes are akin to smelting operations (Prov. 17:3; 27:21).
 - a. Such testing is both personal (Ps. 26:2) and corporate (Ps. 66:10; Zech. 13:9; Mal. 3:2,3).
 - b. The standard for evaluation is the internal heart motives, not the external deeds (1st Sam. 16:7; 1st Chr. 28:9; Ps. 139:1,2,23,24; Jer. 17:10; 1st Cor. 4:5; Heb. 4:12,13).
4. What a person says reflects what is in their heart (Mt. 12:34,35; 15:18,19), so too with what a person listens to (Prov. 17:4; Isa. 30:10; Jer. 5:30,31; Mic. 2:11; 2nd Tim. 4:3,4; 1st Jn. 4:5,6).
 - a. Eye and ear are primary entrances to the heart (1st Cor. 2:9; Mt. 13:13-17; Isa. 6:9,10).
 - b. The eye is the lamp of the body viewing either light or darkness and receiving the consequences (Mt. 6:22-23).
 - c. The ear must be made attentive to listen to the wisdom of God (Prov. 2:2; Isa. 55:2,3; Zech. 7:11,12).
5. Many of our personal sins have bigger issues underlying them. Mocking God and defying His purpose are among these bigger issues (Prov. 17:5). Remember: God is not mocked (Gal. 6:7).
 - a. Mocking the poor reflects a maladjusted perspective to God and His grace. It is a fundamental failure to identify the creature's relative position and placement on a spectrum from the richest to the poorest (Deut. 15:7-15; Mt. 18:21-35).

Proverbs

Personal and Public Wisdom (Proverbs 10-24)

- b. The sovereign, wise, and perfect plan of God selected the temporal circumstances for an individual, marriage, family community and nation (Ps. 139:16; Acts 13:36; 17:26; Eph. 2:10; Heb. 12:1). Mocking the poor is a taunt against the sovereign, wise, and perfect plan of God (Jer. 9:23,24; 1st Cor. 1:26-31; 4:6-7).
- c. These financial principles apply equally to our placement on the relative health spectrum, relative educational spectrum, relative beauty spectrum, etc.
- d. Rejoicing in calamity reflects a maladjusted perspective to God and His judgment (Ex. 34:6; Num. 14:18; Neh. 9:17; Ps. 86:15; 103:8; 145:8; Joel 2:13; Jon. 4:2; Nah. 1:3). It is a fundamental failure to identify God's non-rejoicing non-pleasure to inflict such calamity (Ezek. 18:32; 33:11).
6. The dynamic across three generations highlights the progression from fatherhood to sonship to fatherhood (Prov. 17:6).
 - a. The early chapters of Genesis portray the generations and their corporate blessing to call upon the Lord (Gen. 4:26).
 - b. The God of Abraham (Gen. 26:24) became the God of Abraham and Isaac (Gen. 28:13; 32:9) then the God of Abraham, Isaac, and Jacob (Ex. 3:6,15,16; 4:5) in a generational pattern for a thousand generations to remember (Ex. 2:24; Lev. 26:42; Ps. 105:8-10).
 - c. God the Father is a demonstrator for God the Son (Jn. 5:20). The ultimate outworking of this is the fatherhood of Jesus Christ (Isa. 9:6; 53:10; Rev. 21:7).
7. Speech must be fitting (Ps. 19:14; Col. 4:6), and two illustrations are especially unbefitting (Prov. 17:7). The Nabal versus the Noble (cf. Isa. 32:5-8).
 - a. Excessive speech is inappropriate for everyone (Prov. 10:19; Job 8:2; 11:2; 15:2; 18:2; Ecc. 5:2,6; 6:11), perhaps most of all to the נָבָל ^{#5036} (Prov. 17:7a). Not the typical [fool vocabulary](#) in Proverbs. This is a sociological antithesis for the sociological noble.
 - b. Deceptive speech is inappropriate for everyone (Prov. 12:9,22; Ps. 31:18; Ex. 20:16; Lev. 19:11; Col. 3:9; 1st Tim. 1:10), perhaps most of all to the noble (Prov. 17:7b; Ps. 101:7). נָדִיב ^{#5081} *inclined, willing, generous, noble* (Ex. 35:5,22 cf. Ps. 51:12; also Job 12:21; 21:28; 34:18; Ps. 83:11; 118:9; 146:3; Prov. 17:7,26; 19:6; 25:7; Isa. 13:2; 32:5,8).
 - c. Sins of the tongue are offenses against God's essence and attributes of Truth (Jn. 8:44) and Love (Mic. 7:19; 1st Cor. 13:6; Eph. 4:15; 1st Jn. 3:18).
8. Bribery works in this present kosmos (Prov. 17:8), but is an offense against God's essence and attributes of Justice (Prov. 17:23; Ex. 23:8; Deut. 16:19; 27:25). The effectiveness of such things for this fallen world is normally undeniable (Prov. 18:16; 21:14 cf. Lk. 16:8), except for the betrayal of adultery (Prov. 6:35).
9. The goal of our instruction is love (Prov. 17:9a cf. Prov. 10:12; 1st Tim. 1:5; 1st Pet. 4:8), but the gossip/slanderer engineers friendship death (Prov. 17:9b cf. Prov. 16:28; Ps. 55:14; Mic. 7:5; 1st Tim. 5:13).
10. Wisdom and understanding prepare the humble to respond to rebukes (Prov. 17:10a; 9:8; 19:25; 2nd Tim. 4:2). That responsiveness is such that it out-performs a hundred blows to the fool (Prov. 17:10b; 27:22).
11. When an individual reaches a Days of Noah level of personal rebellion (Prov. 17:11a cf. Gen. 6:5), the discipline is an angel of cruelty (Prov. 17:11b cf. Prov. 5:9; 16:14; 1st Cor. 10:10).
12. A "better than" proverb demonstrates what is preferable to the folly of fools (Prov. 17:12). The angry bear is well known (2nd Sam. 17:8; 2nd Kgs. 2:24; Hos. 13:8).
13. Israel's first two kings illustrated what Israel's third king wrote in Prov. 17:13 (cf. 1st Sam. 24:17).
 - a. Another example is David and Nabal (1st Sam. 25:21). More Davidic examples are recorded in the Psalms (Ps. 35:12; 38:20; 55:12-15; 109:4-13).
 - b. This is a serious sin with household consequences (Jer. 18:20,21), even generational national consequences for the betrayal of Jesus Christ (Jn. 10:32; Mt. 27:25).
14. The best strife is never started (Prov. 17:14; Ecc. 7:8; Mt. 5:39-41). The uncontrollable power of water can get out of hand if it is let loose (Gen. 49:4).
15. Inverted justice is not just a perversion, it is an abomination (Prov. 17:15,26; Isa. 5:20).
16. The Word of God is not for sale (Prov. 17:16; 23:23). Even when we acquire/buy the cost is not price in hand (Prov. 4:7; 18:15).
 - a. Salvation and the riches of His grace are purchased without money and without cost, because the price has already been paid by Jesus Christ (Isa. 55:1-3; 1st Pet. 1:18,19).
 - b. Simon and his simony is the great illustration for this (Acts 8:18-24).
 - c. The Apostle Paul clearly portrayed the greatness of grace ministry (2nd Cor. 2:17; 9:5-15; 1st Tim. 6:9-10; Tit. 1:11).
17. Wisdom principles for friends & brothers are given in the Personal & Public Wisdom collection (Prov. 17:17 cf. Prov. 18:24; 19:4,6,7) as well as the Accumulated Wisdom collection (Prov. 27:9,10) rather than the Parental Wisdom collection of this Book (Prov. 1-9).

Proverbs

Personal and Public Wisdom (Proverbs 10-24)

- a. “Friend” is often translated “neighbor” in various Proverbs. רֵעַ *rēʾaʿ* ^{#7453}_{185x}: *neighbor* 21x in Proverbs (Prov. 3:28,29; 6:1,3,29; 11:9,12; 12:26; 14:20,21; 16:29; 17:18; 21:10; 24:28; 25:8,9,17,18; 26:19; 29:5), *friend* 8x in Proverbs (Prov. 17:17; 18:24; 19:4,6; 22:11; 27:9,10,14). Twice in Proverbs רֵעַ *rēʾaʿ* is translated “another” (Prov. 18:17; 27:17).
 - b. “Brother” אָח *ʾāch* ^{#251}_{629x}: *brother, blood-relation* 9x in Proverbs (Prov. 6:19; 17:2,17; 18:9,19,24; 19:7; 27:10).
 - c. The imperative to love one’s neighbor uses the same vocabulary as this proverb, a friend loves at all times (Lev. 19:18 cf. Prov. 17:17). See also the comments given at Prov. 14:20. In that chapter this point was made: Hate and love are contrasted but the command is to love your neighbor (Lev. 19:18; Lk. 10:27; Rom. 13:9; Gal. 5:14), especially if he’s poor and can do nothing for you (Lk. 6:31–34; 10:29–36; 14:12–14).
18. Loving your neighbor does not mean destroying your soul with foolish unbiblical financial enslavement (Prov. 17:18 cf. Prov. 6:1–5).
19. Prov. 17:19–21 features five “He who”s all with negative personal and public harm.
- a. He who loves transgression. Love is supposed to conceal a transgression (Prov. 17:9), but to love transgression itself loves the strife that results in friendship death. This is the defiant love for what God personally hates the most (Prov. 6:12–19).
 - b. He who raises his door. Likely an idiom for the wide open mouth. Pride goes before destruction (Prov. 16:18; 17:19; 18:12; 29:23).
 - c. He who has a crooked mind (heart) was also seen in Prov. 11:20. In that chapter this point was made: The heart drives the walk and sparks either abomination or delight to the Lord (Prov. 11:20–21; Jer. 17:9,10; Mt. 12:34,35; 15:18–20). This is a grim concept for the unregenerate heart in Adam, but a grace blessing for the new heart in Christ (Ps. 24:4; 51:10; Mt. 5:8; Acts 15:9).
 - d. He who is perverted in his language turns things upside down and it makes total sense to them because their heart is so crooked. The polar-opposite bizarro world is completely lost on its inhabitants (cf. Dt. 32:20; 1st Sam. 10:6; Ezek. 16:34; Isa. 29:16).
 - e. He who sires a כְּסִיף *kəsiyl* ^{#3684}_{70x} fool, and the father of a נָבָל *nābāl* ^{#5036}_{18x} fool. Only the second use of *nābāl* after Prov. 17:7. The *kəsiyl* is a much more common term in Proverbs, especially the parental grief associated with such sons (Prov. 10:1; 17:21,25; 19:3).
20. The believer’s spiritual life condition has physiological impact (Prov. 17:22 cf. Prov. 15:13,15,30; 18:14; 3rd Jn. 2).
21. Prov. 17:23,25,26 were already addressed earlier in this chapter. See points #8,15,19 above (Prov. 17:8,21,15).
22. Wisdom should be in close proximity (Prov. 17:24a; Deut. 30:14; Mic. 6:8; Acts 17:27,28; Heb. 12:1,2), not vainly pursued everywhere to the ends of the earth (Prov. 17:24b; Deut. 30:11–13; Mt. 23:15).
23. Wisdom knows when best to keep your mouth shut (Prov. 17:27–28; Job 13:5; cp. Sirach 20:5–7).

Proverbs Chapter Eighteen

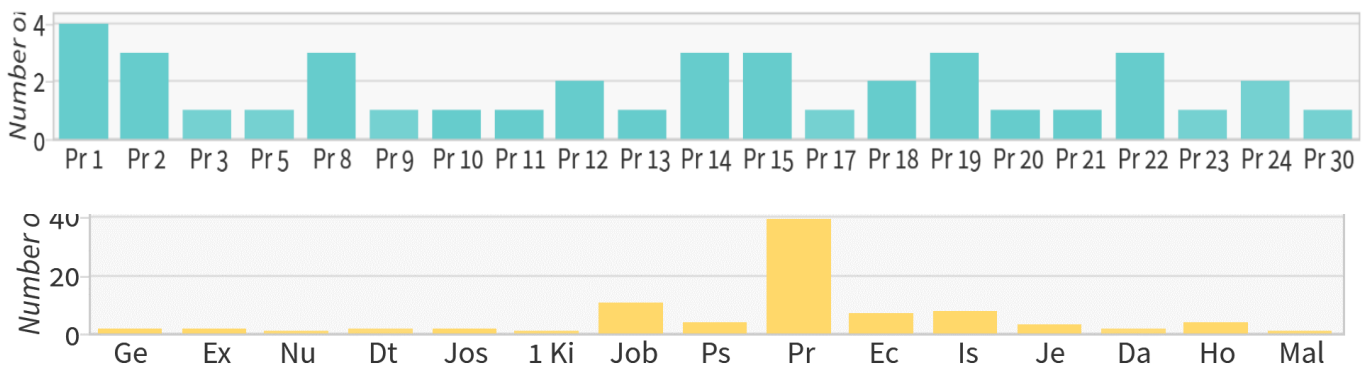
1. Proverbs 18 begins with nine verses of social dysfunction (Prov. 18:1–9).
- a. Separating yourself from the community of faith and wisdom carries personal and public consequences (Prov. 18:1). פָּרַד *pārad* ^{#6504}_{26x}: *divide, separate* (Gen. 2:10; 10:5,32; 13:9,11,14; 25:23; Dt. 32:8; 2nd Sam. 1:23; 2nd Kgs. 2:11; Est. 3:8; Job 41:17; Ps. 22:14; Prov. 16:28; 17:9; 18:1,18; 19:4). Avoidance soon becomes bared-teeth hostility (Prov. 18:1b).
- b. Folks with closed minds often have open mouths (Prov. 18:2,6,7 cf. Prov. 12:23; 13:16; 15:2). The shame of their naked heart is exposed to everyone (cf. Gen. 9:21).
- c. Public wickedness generates a degenerative sequence of public harm (Prov. 18:3). Contempt → dishonor → scorn.
 - 1) בּוּז *buwz* ^{#937}_{11x}: *contempt*. Public contempt can terrify (Job 31:34; Gen. 38:23), but public wickedness embraces it (Prov. 18:3; Ps. 31:18; 123:3,4).
 - 2) קָלוּן *qālown* ^{#7036}_{17x}: *dishonor, shame, disgrace*. Used in both personal and public contexts. A public gratuitous display of “shame” is the vulgar display of nakedness (Jer. 13:26; Hos. 4:18; Nah. 3:5; Hab. 2:16).
 - 3) חֶרְפָּה *cherpeh* ^{#2781}_{73x}: *reproach, disgrace, scorn*. Used to express the utmost contempt. Nothing could be worse for women (Gen. 30:23; Isa. 4:1), or men (1st Sam. 11:2; 17:26). Nobody could be worse (Job 16:10; 19:5; Ps. 22:6; 69:7,9,10,19,20).
- d. Deep waters are hard to reach and draw from (Prov. 18:4a; 20:5 & Ps. 64:6; Ecc. 7:24), being stagnant they exhibit the poor condition of a wicked heart (Mt. 12:34; 15:18; Eph. 4:18,19), whereas the fountain of wisdom is free-flowing and clean (Prov. 18:4b; 10:11; 13:14; 16:22; Jn. 4:14; 7:38,39; Col. 3:16; 4:6).
- e. Widespread public wickedness leads to normalized judicial wickedness (Prov. 18:5 cf. Prov. 17:15,23,26; 24:23; 28:21).
- f. Gossip is the stock in trade for considerable social wickedness (Prov. 18:8; 26:20,22). Stop it immediately and quit adding fuel to the fire.

Proverbs

Personal and Public Wisdom (Proverbs 10-24)

- g. The Slacker is a brother to Master Destroyers (Prov. 18:9). רָפָהּ *rāphāh* ^{#7503}_{46x}: *let alone, fail, lazy, limp, be still* (Josh. 18:3; Prov. 18:9; 24:10). מַשְׁחִית לְבַעַל *l'ba'al mashchiyth* ^{#4889} (Ex. 12:13,23; 2nd Sam. 24:16; Prov. 18:9; 28:24; Isa. 54:16).
2. Wisdom teaches believers where their security should be grounded (Prov. 18:10-12).
 - a. The Lord Himself is a tower (2nd Sam. 22:3,51; Ps. 9:9; 18:2; 61:3; 91:1,2), but this verse highlights the protective capacity of His very name (Gen. 4:26; Job 1:21; Ex. 3:13-15; 20:7; 1st Sam. 17:45; Ps. 9:10; 91:14; 118:24-26; 2nd Chr. 7:14).
 - b. Temporal wealth offers a pseudo-security that cannot replace the Lord's protection (Prov. 18:11 cf. Prov. 10:15; 11:4; Job 31:24-28; Ps. 52:7; Lk. 12:19-21).
 - c. Pride leads to destruction (Prov. 18:12 cf. Prov. 11:2; 16:18; 29:23), but humility produces honor (Prov. 11:2; 15:33; 29:23; Lk. 14:11; 1st Pet. 5:5).
3. Predetermined conclusions are the antithesis of wisdom: they are folly and shame (Prov. 18:13).
 - a. God knows what we need before we even ask (Mt. 6:8; Gen. 24:15,45; 2nd Kgs. 20:4; Isa. 65:24; Dan. 9:20-23; Lk. 15:18-21).
 - b. God's eternal wisdom and purpose is being manifest through the created realm of time (Eph. 3:11; Rom. 16:25-27).
 - c. For humans or angels to presume such omniscience and omnisapience is blasphemous (Prov. 18:13; 20:25; Jn. 7:51; Isa. 45:21,22).
4. As was previously seen (Prov. 15:13,15,30; 17:22), spiritual health has physiological effects (Prov. 18:14; 3rd Jn. 2).
5. The heart of the prudent and the ear of the wise never stop acquiring and seeking knowledge (Prov. 18:15). While the emphasis in Proverbs is rightly on wisdom and understanding, those qualities can never be cultivated apart from the knowledge of God through the knowledge of His word. דָּאֵת *da'ath* ^{#1847} used 89x in the OT incl. 39x in Proverbs (Prov. 1:4,7,22,29; 2:5,6,10; 3:20; 5:2; 8:9,10,12; 9:10; 10:14; 11:9; 12:1,23; 13:16; 14:6,7,18; 15:2,7,14; 17:27; 18:15; 19:2,25,27; 20:15; 21:11; 22:12,17,20; 23:12; 24:4,5; 30:3).

<Lemma = lbs/he/1:דָּאֵת in NASB95



6. Prov. 18:16-18 are concerned with political/legal situations.
 - a. Gift giving opens doors and makes introductions (Prov. 18:16; 19:6 cf. Gen. 34:12). Such gifts are not necessarily bribes (Prov. 17:8; 21:14), but fall within the same realm of social transactions.
 - b. First impressions can be great impressions, but may not withstand follow-up scrutiny (Prov. 18:17 cf. 2nd Sam. 16:1-4; 19:24-27; Acts 24:5,6,12,13).
 - c. Random chance (by design or not) often settles the biggest issues (Prov. 18:18). Pagan nations would rely upon chance (Est. 3:7), the fates, or the goddess of luck, but Israel could cast lots by faith in the Lord's sovereignty (Prov. 16:33; Josh. 7:16-18; 1st Sam. 14:41; Acts 1:26).
7. An "offended" brother is one who has been transgressed against (Prov. 18:19). More than injury to personal sensibilities, sin and transgression carries the consequence of broken relationship.
 - a. פָּשַׁע *pāsha'* ^{#6586}_{41x}: *transgress, rebel* & פֶּשַׁע *pesha'* ^{#6588}_{93x}: *transgression, rebellion*. Often linked with sin in the OT (51x out of 134) (Gen. 31:36; 50:17; Lev. 16:16,21; Josh. 24:19; Ps. 32:5; 51:3,13; 59:3; Isa. 43:25; 53:12; Jer. 33:8; Dan. 9:24; Mic. 6:7,8).
 - b. מִדּוֹן *mādown* ^{#4066}_{16x}: *contention*. This contention is the judging/division of those who ought not to be contended with (Prov. 15:18; 16:28; 17:14; 18:19; 21:19; 22:10; 23:29; 25:24; 26:20,21; 27:15; 28:25; 29:22).

Proverbs

Personal and Public Wisdom (Proverbs 10-24)

8. This intriguing proverb indicates a frightful idea: while frequently mentioned that we “eat” the word of God (Ps. 119:103; Jer. 15:16; Heb. 5:12-14; 1st Pet. 2:2), Prov. 18 indicates we also “eat” our own words (Prov. 18:20-21 cf. Prov. 12:13,14; 13:2; 1st Tim. 4:6; Heb. 13:5).
9. Finding a wife is finding a good thing (Prov. 18:22). מָצָא אִשָּׁה מָצָא טוֹב mātsā’ ‘ishshā’ mātsā’ towb.
 - a. For the man, aloneness is not good (Gen. 2:18,20). With rare exceptions (1st Cor. 7:7), every ‘iysh ^{#376} needs an ‘ishshah ^{#802} (Gen. 2:23,24; Mt. 19:4,5).
 - b. Finding a wife is the Lord’s temporal-life favor (Prov. 18:22), even as finding Christ is the Lord’s eternal-life favor (Prov. 8:35). Vocabulary reminders:
 - 1) Remember, תוֹעֵבָה tow‘ēbah ^{#8441}_{112x}: *abomination* (Prov. 3:32; 6:16; 8:7 in Prov. 1-9; 14 more times in Prov. 11-24; 4x in Prov. 25-29). Abomination is a revulsion—a compelling impulse to drive something far from one’s presence.
 - 2) Remember, רָצוֹן rātsown ^{#7522}_{56x}: *favor* (Ps. 19:14; 40:8; 69:13; 145:16,19; Prov. 8:35 & 13x in Prov. 10-19; also Isa. 61:2). A delight is a favorable, acceptable thing which impels someone to embrace it close.
 - 3) This temporal-life favor is what joins together fellow-heirs of the grace of life (1st Pet. 3:7).
 - c. A woman of excellence (Prov. 12:4), who can find? (Prov. 31:10). The Lord can find and the Lord provides! (Prov. 19:14). Fathers start the work (Prov. 31:29), but husbands are the Word Wife Washers (Eph. 5:25-33).
10. Chapter eighteen closes (and chapter nineteen opens) with social-life wisdom in the contrast of rich and poor (Prov. 18:23,24).
 - a. Speech patterns are dynamic, reflecting the relative social standings of the people speaking (Prov. 18:23).
 - 1) The poor desperately cry for grace. Not the expected חָנָן chānan ^{#2603} or תְּחִינָה t’chinnah ^{#8467} but the unusual תַּחֲנוּן tach’nuwn ^{#8469}_{18x}: *supplications* (Job 41:3; Jer. 3:21; 31:9; Dan. 9:3,17,18,23; Zech. 12:10).
 - 2) The rich answers roughly (Gen. 42:7,30; Ex. 5:2; 1st Sam. 25:10-12).
 - 3) Such may be the way of the fallen world, but the Body of Christ has different standards (Jas. 2:2,3).
 - b. Many casual friends are a pending wreckage, but one neighbor-loving friend is closer than even a brother (Prov. 18:24 cf. Deut. 13:6).
 - 1) The אִישׁ רַעִים ‘iysh rē‘iyim man of friends will discover the shallowness of being a friend to everyone (cf. Prov. 19:4,6).
 - 2) The אֹהֵב ‘ohēb is not just a friend. He is a friend who loves God and loves his neighbor (Deut. 6:5; Lev. 19:18). See the study outline given at Prov. 14:20 and Prov. 17:17.
 - 3) Jonathan and David had this level of God & neighbor loving friendship (1st Sam. 18:1-5; 20:1-42; 2nd Sam. 1:26).
 - c. This friend is often understood to be the Messiah (Jn. 13:1; 15:12-15). If that understanding is correct (at best it is a secondary sense for this passage), then the Prov. 18:24 man of friends needs to meet the Isa. 53:3 man of sorrows.

Proverbs Chapter Nineteen

1. Proverbs 19 begins with three verses warning to maintain personal integrity, no matter the cost (Prov. 19:1-3).
 - a. While poverty may be the consequence of negligence (Prov. 10:4; 13:23), it may also be the consequence of maintaining integrity (Prov. 19:1; 1st Sam. 18:23). תָּמַר tōm ^{#8537}_{23x}: *integrity, upright, blameless* (Gen. 20:5,6; 1st Kgs. 9:4; Job 4:6; Ps. 7:8; 25:21; 26:1,11; 41:12; 78:72; 101:2; Prov. 2:7; 10:9,29; 13:6; 19:1; 20:7; 28:6).
 - b. The unstable life of no integrity has five descriptions:
 - 1) Perverted speech/ways. עִקְשׁ ‘iqqesh ^{#6141}_{11x}: *twisted, crooked, perverted* (Dt. 32:5; Ps. 18:26; 101:4; Prov. 2:15; 8:8; 11:20; 17:20; 19:1; 22:5; 28:6). See also עָקַשׁ ‘āqash ^{#6140} (Prov. 10:9; 28:18).
 - 2) No knowledge of soul. Remember the study from Prov. 18:15 (cf. Hos. 4:6; Jn. 16:3; Rom. 10:2; Phil. 1:9).
 - 3) Hurried footsteps. אָוִץ ‘uwts ^{#213} (Prov. 19:2; 21:5; 28:20; 29:20).
 - 4) Ruined way. סָלַף cālaph ^{#5557} (Ex. 23:8; Prov. 13:6; 19:3; 21:12; 22:12).
 - 5) Raging heart. זָעַף zā’aph ^{#2196}_{4x} (2nd Chr. 26:19; Prov. 19:3; Jon. 1:15).
2. As was studied in Prov. 14:20, in this fallen world friendships can live and die based on money (Prov. 19:4,6,7).
 - a. The Prodigal Son illustrates this truth (Lk. 15:13-15).
 - b. Abandonment by friends and family during difficult times is among the most difficult of human tests (Job 19:13-17).
 - c. Jesus spoke about making friends by the wealth of Mammon, and actually framed it in a positive light (Lk. 16:9).
 - d. The eternal reality is that the Body of Christ has infinite wealth in Christ, so the relative scales of this world’s goods is often beside the point (1st Cor. 3:21-23).
3. Two explicit “will not” statements are directed against the Liar (Prov. 19:5,9; Jn. 8:44; Isa. 14:14; Gen. 3:4,5; Isa. 59:3,4,13,14).
 - a. You will not go unpunished (Prov. 19:5a,9a).

- b. You will not escape (Prov. 19:5b) || you will perish (Prov. 19:9b).
4. Acquire heart, guard understanding (Prov. 19:8).
- Proverbs frequently describes and warns against heart deficiencies, with the typical NASB translation “lacking sense” (Prov. 6:32; 7:7; 9:4,16; 10:13,21; 11:12; 12:11; 15:21; 17:16,18; 24:30). לֵב ^{#3820}leb.
 - Acquiring heart is not only the remedy to lacking sense, but also the genuine origin of self-nephesh love (Prov. 19:8a).
 - The mechanism for acquiring heart is to listen to reproof (Prov. 15:32b). Rejecting discipline is the origin of self-nephesh loathing (Prov. 15:32a).
 - Self-nephesh love must be Biblically appropriate so that love of neighbor is rightly applied (Lev. 19:18).
 - He who Guards/keeps understanding finds a good thing (Prov. 19:8b cf. Prov. 16:20; 18:22).
5. Proverbs describes fitting lifestyles and social orders (Prov. 19:10 cf. Ecc. 10:5-7).
- Luxury is not fitting for a fool (Prov. 19:10a; 26:1). Propriety is from God’s perspective and connected to the wisdom of His plan. Money (1st Tim. 6:17-19) and even suffering (Heb. 2:10) have their fitting applications.
 - Even less fitting is for a slave to rule over princes (Prov. 19:10b; Isa. 3:4,5; see also 2nd Sam. 3:33,38).
6. Proverbs features slow to anger 4x (Prov. 14:29; 15:18; 16:32; 19:11), and insight 6x (Prov. 3:4; 12:8; 13:15; 16:22; 19:11; 23:9), with only one intersection of the two (Prov. 19:11). It is human glory to reflect God’s glory (Prov. 19:11b; Mic. 7:18).
7. The contrast of a king’s wrath and favor (Prov. 19:12) was previously seen (Prov. 16:14,15), and will be seen again (Prov. 20:2; 28:15).
8. Two family proverbs span adjacent generations, illustrating “for better or for worse” and emphasizing the Lord’s personal involvement for blessing (Prov. 19:13,14; 3:6; 18:22; 31:10; Ps. 127:1-5).
9. Laziness (Prov. 19:15,24) has been discussed several times before (Prov. 6:6,9-11; 10:26; 12:24; 13:4; 15:19; 18:9), but this instance details an active consequence produced by this villain (cf. Prov. 6:11; 24:34). Such deep sleeps are not natural, but forced upon those who experience them (Gen. 2:21; 15:12; Jdg. 4:21; 1st Sam. 26:12; Job 4:13; 33:15; Ps. 76:5,6; Prov. 10:5; 19:15; Isa. 29:10; Dan. 8:18; 10:9; Jon. 1:5,6).
10. Whereas Prov. 19:8 addressed loving one’s soul, Prov. 19:16 describes guarding the soul. שָׁמַר מִצְוָה שֶׁמֶר נַפְשׁוֹ shōmer mitswāh shōmer naphshow.
- שָׁמַר shāmar ^{#8104}468x: *keep, watch over, guard* (Gen. 2:15; 3:24; 4:9). מִצְוָה mitswāh ^{#4687}181x: (Gen. 26:5; Ex. 20:6; 24:12; Ps. 19:8; 119:6,10,19,21,32,35,47,48,60,66,73,86,96,98,115,127,131,143,151,166,172,176; Prov. 2:1; 3:1; 4:4; 6:20,23; 7:1,2; 10:8; 13:13; 19:16).
 - He who despises his ways will die. בָּזָה bāzāh ^{#959}42x: (Gen. 25:34; Num. 15:31; 1st Sam. 2:30; 17:42; 2nd Sam. 6:16; 12:9,10; 2nd Chr. 36:16; Ps. 15:4; 22:6,24; 51:17; Isa. 49:7; 53:3).
 - Guarding the soul should be among our highest priorities (Prov. 16:17; 19:16; 21:23; 22:5; Mt. 16:26; 2nd Cor. 12:15; Phil. 4:7; Heb. 13:17; 1st Pet. 2:25).
11. Generosity in grace is more than a transaction between human beings. It is a sin issue that impacts personal happiness (Prov. 14:21). It is a “loan” between the gracious believer and the God of all grace (Prov. 19:17; 1st Pet. 5:10). Gracious generosity is a benefit of Godly wisdom (Prov. 11:24,25; 28:8,27; Deut. 15:7-14; Isa. 58:7-12; Mt. 25:34-40) and diametrically opposed to earthly wisdom (Jas. 3:14-16).
12. Child-training instructive discipline is always hopeful (Prov. 19:18). Hope remains while the son still lives (Prov. 19:18b).
- יָסַר yāsar is the root verb behind מוֹסֵר muwcar ^{#4148} discipline, chastening, correction. 35x in Prov. See esp. Prov. 13:24; 22:15; 23:13,14. LXX/NT παιδεύω paideuō ^{#3811} & παιδεία paideia ^{#3809} (Eph. 6:4; Heb. 12:5,6,7,8,10,11; 2nd Tim. 3:16).
 - Hope is the תִּקְוָה tiqvāh ^{#8615} cord that hangs in your window (Josh. 2:18,21). It is a positive faith statement that God will do what He has promised to do (Prov. 19:18; 23:18; 24:14; 26:12; 29:20).
13. There is a critical difference between helping a brother in need and attempting to rescue one under penalty (Prov. 19:19). Such rescue doesn’t help, and never ends.
- חֵמָה chēmāh ^{#2534}125x: *wrath* is featured 9x in Proverbs (Prov. 6:34; 15:1,18; 16:14; 19:19; 21:14; 22:24; 27:4; 29:22), 6x || אַף ‘aph ^{#639}277x: *anger* (Prov. 15:1,18; 21:14; 22:24; 27:4; 29:22).
 - עֲנֹשׁ ‘onesh ^{#6066}2x & עֲנַשׁ ‘ānash ^{#6064}8x specify a punishing fine, tribute, indemnity (Ex. 21:22; Dt. 22:19; 2nd Kgs. 23:33 || 2nd Chr. 36:3; Prov. 17:26; 19:19; 21:11; 22:3; 27:12).
 - Rescuing a rightly fined wrongdoer is useless and vain, you will do it over and over for him and perhaps many others (Prov. 19:19 cf. Prov. 19:4; Ecc. 2:2,11,15,17,19).
 - More than that, it is an endeavor to mitigate the Divine purpose for instructive correction.
 - It is hostility to the will of God and purpose of God (Acts 5:39; 11:17; Isa. 45:9).

Proverbs

Personal and Public Wisdom (Proverbs 10-24)

- 2) Remember, provision for someone else's carnality is to become a partaker in that carnality (Rom. 1:32; Eph. 5:3,7,11,12).
- 3) Eli's subjectivity regarding Hophni and Phinehas (1st Sam. 2:12-17,22-25,29,34; 3:13; 4:11,17,18) and David's subjectivity regarding Absalom illustrates this principle (2nd Sam. 13:39; 18:33-19:7).
14. Wisdom lessons that would fit naturally in the Parental Wisdom portion of the Book, are worthwhile reminders throughout adult life, and rightly placed sporadically throughout the remainder of Proverbs (Prov. 19:20,21).
 - a. No human being ever outgrows this need for counsel and discipline (Prov. 19:20a,27; 12:15; 15:32,33; 20:18; 27:9). The consequences reach the end of this life (Prov. 5:4,11; 14:12; 16:25), and are in fact eternal! (Prov. 19:20b; Deut. 32:29; 1st Tim. 4:8)
 - b. Human beings have multiple plans, with layered thoughts and intentions (Prov. 19:21a; 16:1,9; Heb. 4:12), but God's eternal purpose is what He actualizes (Prov. 19:21b; Job 23:13; Ps. 2:1,2,7; 33:10,11; Isa. 14:24,26,27; 46:10; Dan. 4:35; Eph. 1:11).
15. The ideal man is conformed to the image of God's Son, full of grace and truth (חֶסֶד וְאֱמֶת ^{#2617}cheded ^{245x} + אֱמֶת ^{#571}'emeth ^{127x} (Prov. 19:22 cf. Prov. 3:3; 14:22; 16:6; 20:28; Ps. 25:10; 40:10,11; 57:3; 61:7; 85:10; 86:15; 89:14; 138:2; Jn. 1:14,17).
16. Fear of the Lord is the prime ingredient for the faith-rest life (Prov. 19:23 cf. Ps. 34).
 - a. This is the twelfth time Proverbs has featured the Fear of the Lord (Prov. 1:7,29; 2:5; 8:13; 9:10; 10:27; 14:26,27; 15:16,33; 16:6; 19:23). Two more instances are yet to come (Prov. 22:4; 23:17).
 - b. Beyond Proverbs, used only 7x in the OT (Ps. 19:9; 34:11; 111:10; Isa. 11:2,3; 33:6; Jon. 1:16; 2nd Chr. 19:9).
 - c. More common is the fear of Elohiym (Gen. 20:11; 22:12; 42:18; Ex. 1:17,21; 18:21; Neh. 5:15; 7:2; Job 1:1,8,9; 2:3; Ecc. 5:7; 7:18; 8:12,13; 12:13).
17. Evil visits the one who does not fear the Lord (Prov. 19:23b), and the six closing verses of this chapter illustrate a variety of such visitations (Prov. 19:24-29).
 - a. The Supreme Sluggard (Prov. 19:24). While the sluggard has been seen before (Prov. 6:9,10; 12:27; 15:19), this portrayal is a hyperbolic portrayal, with two lengthy passages still coming up in Proverbs (Prov. 24:30-34; 26:13-16).
 - b. The Stricken Scoffer (Prov. 19:25) receiving Blows on the Back (Prov. 19:29). The scoffer himself is hopeless (Prov. 9:7,8; 13:1; 15:12; 17:10), but his example may help others.
 - c. The Shameful Son (Prov. 19:26) is violent and abusive, plundering instead of inheriting (Prov. 20:21; 28:24). The tandem of shame and disgrace is often found in Davidic messianic psalms (Ps. 40:14; 70:2; 71:24; also 83:17).
 - d. The Unlistening Unfollower (Prov. 19:27) is commanded to stop listening to instructive-discipline and face the consequences (cf. Rev. 22:11). What a tragic giving over! (cf. Rom. 1:24,26,28)
 - e. The Worthless Witness and his Mocking Mouth (Prov. 19:28) swallow sin. Belial is featured 3x in Proverbs (Prov. 6:12; 16:27; 19:28).

Proverbs Chapter Twenty

1. While Proverbs has mentioned wine in a couple of different contexts (Prov. 4:17; 9:2,5), the admonition against drunkenness makes its first appearance here (Prov. 20:1 cf. Prov. 21:17; 23:20,30,31; 31:4,5). Personification is also used of poverty and need (Prov. 6:11; 24:34), but most frequently of God's wisdom (Prov. 1:20-33; 3:13-18; 4:6; 8:1-21,32-36; 9:1-6).
2. Perhaps even more unwise than drunkenness is to provoke political authorities to anger (Prov. 20:2 cf. Prov. 16:14,15; 19:12). Both Prov. 20:1,2 are illustrated by Haman and King Ahasuerus (Est. 7:7). There is also an eschatological reality presented here (Ps. 2:12).
3. Tempted to quarrel? Give it a rest! רִיב ^{#7378, #7379}riyb verb & noun (Prov. 20:3 cf. Prov. 15:18; 17:1,14; 18:6,17; 26:17,21; 30:33). The basis for naming Meribah (Ex. 17:1-7).
4. The sluggard makes his 7th appearance in Proverbs (Prov. 6:6,9; 10:26; 13:4; 15:19; 19:24; 20:4), with seven more still to come (Prov. 21:25; 22:13; 24:30; 26:13,14,15,16).
5. Only God looks upon the heart (1st Sam. 16:6,7) and can know it (Jer. 17:9), yet there is a place for a man of understanding to "draw it out" (Prov. 20:5 cf. Prov. 18:4). The notes from Prov. 18:4 are also good to review.

Deep waters are hard to reach and draw from (Prov. 18:4a; 20:5 & Ps. 64:6; Ecc. 7:24), being stagnant they exhibit the poor condition of a wicked heart (Mt. 12:34; 15:18; Eph. 4:18,19), whereas the fountain of wisdom is free-flowing and clean (Prov. 18:4b; 10:11; 13:14; 16:22; Jn. 4:14; 7:38,39; Col. 3:16; 4:6).

Proverbs

Personal and Public Wisdom (Proverbs 10-24)

6. Grace and Truth were studied in Proverbs 19 (Prov. 19:22); here the tandem is Loyalty and Faithfulness (Prov. 20:6), exhibited by the righteous man who walks in his integrity (Prov. 20:7). The “who can find?” question appears only here and Prov. 31:10.
 - a. חֶסֶד chesed ^{#2617}_{245x}: *lovingkindness* 10x in Prov. (Prov. 3:3; 11:17; 14:22; 16:6; 19:22; 20:6,28; 21:21; 31:26).
 - b. אֱמוּנָה 'amuwn ^{#529}_{5x}: 3x in Prov. (Prov. 13:17; 14:5; 20:6). The usages outside of Proverbs are noteworthy, including Deut. 32:20; Isa. 26:2 and the Aramaic equivalent in Dan. 6:4.
 - c. צַדִּיק tsaddiyq ^{#6662}_{206x}: 66x in Prov. (34x in Prov. 10-13).
 - d. תּוֹם tom ^{#8537}_{23x}: 7x in Prov. (Prov. 2:7; 10:9,29; 13:6; 19:1; 20:7; 28:6).
 - e. Happy-blessedness is the heritage of this father's children (Prov. 20:7b cf. Gen. 18:19; Deut. 6:6,7; Ps. 78:1-8; Prov. 6:20-22; Mal. 4:6; Eph. 6:4; 1st Tim. 3:4,5,12; 2nd Tim. 1:5; 3:15).
7. The best kings sit on a throne of justice (Prov. 20:8). Functioning in wisdom (Prov. 20:26 cf. Prov. 16:10-15), he can rule with righteous judgment (Prov. 31:8,9; Jn. 7:24) and be God's instrument for national blessing (Jn. 19:11; Rom. 13:4; 1st Pet. 2:14). Solomon himself famously illustrates this principle (1st Kgs. 3:16-28).
8. Total depravity in Adam is universal (Prov. 20:9; Job 14:4; 15:14-16; 25:4,6; Ps. 51:5; Isa. 64:6), as only the grace of God saves us and cleanses us from sin (Ps. 24:3-6; Ps. 51:1,2,7-10; Jn. 13:10; 1st Cor. 6:11; Heb. 10:22).

After verse 9, chapter 20 has numerous manuscript & textual issues. The LXX departs from the MT in the ordering of many verses and the MT has various interpretive puzzles (Prov. 20:10). (Previous chapters had similar issues).

Prov. 20:10-13 MT = vv.13-16 LXX

Prov. 20:14-19 MT is absent from the LXX

Prov. 20:20-22 = vv.10-12 LXX

Prov. 20:23-30 = vv.17-24 LXX

9. Free trade requires just weights and measures as any cheating is an abomination (Prov. 20:10,23; 11:1; 16:11; Dt. 25:13-16).
10. Life-long reputations can and should be made in a childhood that is lived according to the Word of God (Prov. 20:11; 22:15; 1st Sam. 2:26; 3:19-21; Lk. 2:46-52; 2nd Tim. 3:14-15 cf. Acts 16:1-3).
11. Functioning according to God's design—physically and spiritually—is actually pretty simple: accept the wisdom of His design and function accordingly (Prov. 20:12; Ex. 4:11; Deut. 22:5; Mt. 13:13-16; 19:4-6; 1st Cor. 6:13; 11:9,14-16).
12. Sleep is necessary, but not to be loved (Prov. 20:13a; 6:9-11; 24:30-34 but see also Ps. 127:2), as wakeful work satisfies (Prov. 20:13b; 10:4,5; 12:11; 13:4; Eph. 4:28; 1st Thess. 4:11,12; 2nd Thess. 3:10). Spiritual wakefulness is particularly vital (Rom. 13:11-14; Eph. 5:14; 1st Thess. 5:5-8).
13. Prov. 20:14 does not illustrate dishonesty but rather the negotiated give and take between two parties in a free exchange.
 - a. During trade encounters the buyer prefers a lower price and the seller prefers a higher price. Scripture illustrates this repeatedly (Gen. 23:3-20; 31:7-8; Num. 22:15-18).
 - b. After the trade encounter the buyer and the seller can praise God for their increase (Acts 5:4).
 - c. This world's business takes place in this world's age (Mt. 10:16; Lk. 16:8-9; 19:11-27), and humility before the Lord is always in order (Lev. 25:14-17; Jas. 4:13-16).
14. Scarcity is a determiner of value (Prov. 20:15; 1st Kgs. 10:21; 1st Pet. 1:18,19).
15. Debt obligations are terrible, with personal, family, and national consequences (Prov. 20:16).
 - a. This theme was introduced in childhood (Prov. 6:1-5), and repeated reminders have been given in adult capacity (Prov. 11:15; 17:18; 22:26-27).
 - b. Mosaic Law provided gracious elements for Israel to apply to one another (Ex. 22:25-27).
16. Dishonest gain provides an immediate gratification but a delayed hardship (Prov. 20:17). This principle also applies to illicit sexual activity (Prov. 9:17,18), and all manner of evil works (Job 20:12ff.).
17. Consultation is necessary and good (Prov. 20:18 cf. Prov. 11:14; 15:22; 24:6), but must start with the Lord (Ps. 127:1; Prov. 3:5,6).

Proverbs

Personal and Public Wisdom (Proverbs 10-24)

18. The slanderer is a servant of Satan (Prov. 20:19). רָכִיִּיל ^{#7400}_{6x}: slanderer, tale bearer (Lev. 19:16; Prov. 11:13; 20:19; Jer. 6:28; 9:4; Ezek. 22:9).
19. Parental honor prolongs life (Ex. 20:12), and parental cursing is worthy of physical death (Prov. 20:20; Ex. 21:14,17).
20. Inheritance is not to be accelerated! (Prov. 20:21 cf. Prov. 19:26; Lk. 15:11-20).
21. Neither OT (Prov. 20:22a; Lev. 19:18; Deut. 32:35) nor NT (Rom. 12:17-21; 1st Thess. 5:15; 1st Pet. 3:8,9) believers are to repay evil for evil. Even saying it (thinking it) is inappropriate (Prov. 24:29 cf. Ecc. 7:10).
22. Waiting on the Lord is a tremendous blessing (Prov. 20:22b). קָוָה ^{#6960}_{47x}: wait, hope, expect (Gen. 49:18; Ps. 25:3,5,21; 27:14; 37:9,34; 39:7; 40:1; 52:9; 69:6; Isa. 8:17; 25:9; 40:31; 49:23; Lam. 3:25). The promised outcome for our waiting is for God to save us (Prov. 20:22b; 1st Sam. 25:32,33).
23. Man's steps are ordained by the Lord (Prov. 20:24; cf. Prov. 16:1,9; 19:1; Ps. 37:23; Jer. 10:23). This truth does not sanction fatalism, as we have the duty to listen to the Word of God (Ps. 25:4,12; Isa. 30:21) and not ignore His direction (Dan. 5:23).
24. Decide first, investigate later is not just foolish; it is a deadly trap (Prov. 20:25; 18:7; Eccl. 5:4-7; Jdg. 11:30-40; Lk. 14:28-32).
25. Human government is wise to punish (winnow and grind) wicked people under their dominion (Prov. 20:8,26; Gen. 9:5,6; Ex. 21:12-17&ff.; Num. 35:6-34; 2nd Sam. 1:1-16; 4:1-12; 1st Kgs. 2:5,6,28-34; Ps. 101:6-8; Rom. 13:3,4).
26. Adamic breath (נִשְׁמַת אָדָם נֵר יְהוָה nēr YHWH nishmath 'ādām) is the spiritual life of humanity (Prov. 20:27; Gen. 2:7; Job 32:8; 1st Cor. 2:11-13), the lamp of God's light (Mt. 6:22,23; Jn. 1:4,5; 5:21,24,26,27,29; 2nd Cor. 4:4,6). This spiritual life is necessary for learning the word of God and being judged by the criteria of its light (Ps. 119:105; Heb. 4:12,13).
27. Grace and truth, chesed and emeth of Jesus Christ (Prov. 20:28). Remember the principle in Prov. 19:22, the ideal man is conformed to the image of God's Son, full of grace and truth (חֶסֶד וְאֱמֶת ^{#2617}_{245x} + אֱמֶת ^{#571}_{127x}) (Prov. 3:3; 14:22; 16:6; 19:22; 20:28; Ps. 25:10; 40:10,11; 57:3; 61:7; 85:10; 86:15; 89:14; 138:2; Jn. 1:14,17).
28. Beauty turns to splendor when strength becomes grey hair (Prov. 20:29; 16:31; 17:6; Lev. 19:32).
- a. תִּפְּהָרֶת tiph'ereth ^{#8597}_{48x}: glory, beauty, honor, majesty (Ex. 28:2,40; Deut. 26:19; Est. 1:4; Ps. 96:6; Prov. 4:9; 16:31; 17:6; 19:11; 20:29; 28:12).
- b. הִדָּר hādār ^{#1926}_{31x}: (Prov. 20:29; 31:25; Ps. 45:3,4; 96:6; 110:3; Isa. 53:2).
29. Personal discipline benefits us, as the corporal discipline has a soul benefit (Prov. 20:30; 13:24; 19:18,25; 22:6,15; 23:13,14; 26:3; 29:15,17).

Proverbs Chapter Twenty-one

1. Proverbs 21 opens and closes with several references to the Lord (Prov. 21:1,2,3,30,31).
2. Water is terribly destructive when it is out of control (Prov. 17:14; Gen. 49:4) but incredibly powerful when directed to an effective purpose (Gen. 7:10ff.). This metaphor references the hand of God in directing human history as He turns the hearts of political rulers (Gen. 20:6; Ezra 1:1; 6:22; 7:27,28; Neh. 1:11; Ps. 105:25; Dan. 4).
3. (Repeated point from Proverbs 16) Self-reflection is often insufficient (Prov. 16:2; 21:2; 30:12; Lk. 18:9-14). It is much better to call on the Lord to do the searching (Ps. 139:23-24; Jer. 17:9,10).
4. God has desires and specifications regarding how He is worshipped (Ex. 28:35,43; Lev. 21:16-24; Dt. 16:16; Jn. 4:23,24; Heb. 10:19-25), but His desires and specifications for our treatment of others are greater in His own estimation (Prov. 21:3; 1st Sam. 15:22,23; Mic. 6:6-8; Hos. 6:6 cf. Mt. 9:13; 12:7). Religious observance cannot make up for deficiencies in one's personal walk (Prov. 15:8; 21:27; Isa. 1:10-17; Ps. 50).
5. The wicked are referenced eight times in Proverbs 21 (Prov. 21:4,7,10,12,18,27,29) describing five of their possessions.
- a. Prov. 21:4 Lamp (also seen in Job 21:17; Prov. 24:20). The lamp of the wicked is sin, stemming from Satanic imitation (Prov. 6:17; 8:13; 30:13; Job 41:34; Eph. 2:1-3).
- b. Prov. 21:7 Violence. The violence of the wicked drags them away (carries them away cf. Jas. 1:14). See Bible Sense Lexicon for [violence \(act\)](#) including חָמָס ^{#2555}_{60x} & שׂוֹד ^{#7701}_{26x}. Satanic imitation produces the opposite of shepherding and edification (Gen. 6:11,13; 49:5; Job 5:21,22; Prov. 21:7; 24:2; Isa. 53:9; Ezek. 28:16).
- c. Prov. 21:10 Soul. The soul of the wicked desires evil (Prov. 4:16; 12:12; Ps. 36:4; 52:1-4) and reflects a complete absence of grace (cf. 1st Sam. 25:8-11; Isa. 32:6-8).
- d. Prov. 21:12 House. The house of the wicked turns to ruin (Prov. 3:33; 12:7; 14:11; 15:6; 21:12).
- e. Prov. 21:27 Sacrifice (also seen in Prov. 15:8). The sacrifice of the wicked is an abomination. See Harry Ironside's [Notes on the Book of Proverbs](#).
6. Diligent planning beats hasty non-planning (Prov. 21:5,6).
- a. This is Proverbs 8th and final time to feature מַחְשָׁבָה ^{#4284}_{56x}: plans, thoughts, schemes (Prov. 6:18; 12:5; 15:22,26; 16:3; 19:21; 20:18; 21:5).

Proverbs

Personal and Public Wisdom (Proverbs 10-24)

- b. This is Proverbs 5th and final time to feature חָרוּץ *chāruwts* ^{#2742}_{5x}: *diligent* (Prov. 10:4; 12:24,27; 13:4; 21:5).
- c. This is Proverbs 2nd and final time to feature מוֹתָר *mowthār* ^{#4195}_{3x}: *advantage* (Prov. 14:23; 21:5), but a third (and sad) usage can be seen in Ecclesiastes (Ecc. 3:19).
7. The guilty man (guilty in conscience) is an overthrown perverse lifestyle, while the pure man has an open life with nothing to hide (Prov. 21:8).
 - a. Unusual vocabulary in this verse includes הַפְּכָפַק *h^aphakpak* ^{#2019}_{1x}. Fr. הָפַךְ *hāphak* ^{#2015}_{94x}: *turn, change, overthrow* (Gen. 3:24; 19:21,25,29; Prov. 12:7; 17:20; Jon. 3:4).
 - b. This verse also contains a word-play: wazar wazak (guilty/pure). (Prov. 16:2; 20:11; 21:8; Job 8:6; 11:4; 16:17; 33:9).
8. Contentions in the home are worse than any alternatives we can imagine (Prov. 21:9,19; 12:4; 19:13; 25:24; 27:15,16).
9. The Punished Scoffer (Prov. 21:11) was seen in Prov. 19 as the Stricken Scoffer (Prov. 19:25) receiving Blows on the Back (Prov. 19:29). The scoffer himself is hopeless (Prov. 9:7,8; 13:1; 15:12; 17:10), but his example may help others.
10. God's wisdom details His expectations for gracious treatment of the poor (Prov. 21:13; 31:8,9; Lev. 19:9,10; 25:25,35; Mt. 26:11; 1st Jn. 3:17,18), ultimately expressed when Jesus Christ Himself became poor for our sake (2nd Cor. 8:9).
11. Bribery works well in this present kosmos (Prov. 21:14 cf. Prov. 17:8; 18:16), but is an offense against God's essence and attributes of Justice (Prov. 17:23; Ex. 23:8; Deut. 16:19; 27:25).
12. "The exercise of Justice" is when God's essence is reflected in public life (cf. Deut. 1:17; 2nd Chr. 19:5-7; Rom. 13:1-4). This is a joy for believers and a terror to those still under eternal condemnation (Prov. 21:15; Mt. 7:23; Jn. 3:18-21).
13. Fallen humanity is destined to the fiery destruction prepared for fallen angelity (Prov. 21:16; Mt. 25:41).
 - a. The Assembly of the Dead, רְפָאִים קְהֵל *q'hēl r'phā'iyim*, συναγωγή γιγάντων *sunagōgē gigantōn* (Prov. 21:16).
 - b. Rephaim studies are divided based upon embodiment (Gen. 14:5; 15:20; Dt. 2:11,20; 3:11,13; Josh. 12:4; 13:12; 17:15; 1st Chr. 20:4) versus disembodiment (Job 26:5; Ps. 88:10; Prov. 2:18; 9:18; 21:16; Isa. 14:9; 26:14,19).
14. Loving pleasure misses the point. We should love the God who defines pleasure and provides for His own good pleasure (Prov. 21:17; Ecc. 2:1,2; 1st Tim. 5:6; 6:9,10,17; 2nd Tim. 3:4).
15. Prov. 21:18 spotlights a critical dual-principles in Scripture: the tandem of ransom & substitution (Ps. 49:7-9,15; Isa. 53:4-6). The context and significance here is striking (cf. Prov. 11:6,8; 2nd Sam. 20:14-22; Isa. 43:3,4; Est. 7:10).
16. Our dwelling places should feature accumulated precious treasure and oil as we avoid the snare of ruinous consumption (Prov. 21:20 cf. Prov. 10:22; 15:6; Ps. 112:1-9). This principle spans both the physical and spiritual dimensions of our life.
 - a. The term "dwelling place" stresses the transient nature of this life (2nd Cor. 5:1ff.; Phil. 3:20,21; Heb. 11:9,10). The terms "precious" and treasure" must also conform to God's definitions and purpose (Isa. 5:20,21).
 - b. The presence of such abundance is blessed by the Lord in the readiness to share in fellowship from such abundance (Gen. 18:1-8; 1st Thess. 4:11,12; Eph. 4:28; 1st Tim. 6:17-19).
 - c. Failure to accumulate as God designed us to results in an ill-preparedness for ministry (Prov. 6:6-11; Mt. 25:4,5).
 - d. Ruinous consumption is a self-destructive behavior (Mt. 6:19-21; Lk. 12:15-21). It is a failure to seek first God's righteousness (Mt. 6:33,34) and a failure to place earthly wealth into the guiding perspective of eternal wealth (Ecc. 10:19).
17. OT soteriological & sanctification principles are rarely as blunt as we find in Prov. 21:21. Pursuing righteousness and loyalty equals coming to Christ and walking with Him (Prov. 15:9; Isa. 33:15-17; 51:1ff.; Mt. 5:6; 1st Tim. 6:11; 2nd Tim. 2:22).
18. Proverbs 21:22 is the OT predecessor to 2nd Corinthians 10:3-5. The blessings of Divine viewpoint for believers grounded in the word of God arm us for the angelic conflict (cf. Jer. 1:9,10). Even in the darkness of his human viewpoint reversionism, Solomon remembered an echo of this truth (Ecc. 9:13-18).
19. Forget gun control! We need mouth control! (Prov. 21:23 cf. Prov. 10:19; 13:3; 17:27,28; 18:21; Ps. 34:12,13; Jas. 3:2-10).
20. Insolent pride is the deepest pit for the vipers brood (Prov. 21:24). The triply-named haughty one has a damaged soul and God for an adversary (Hab. 2:4,5; Job 40:10-14; 41:33,34; Dan. 4:37; Mt. 23:33).
21. The unrealized desires of the sluggard are contrasted with the generous heart of the righteous (Prov. 21:25,26). Refusal to work defies the purpose for Man as the imager of God (Gen. 2:5,15; 1st Thess. 4:11; 2nd Thess. 3:10,11).
22. Proverbs 21 closes with four verses detailing the pure simplicity of walking humbly with God (Prov. 21:28-31; Gen. 3:8; 5:24; 6:9; 17:1; Mic. 6:8; 2nd Cor. 11:3).
 - a. Listening and proclaiming the true witness leads to the eternal testimony (Prov. 21:28; Mal. 2:5-7; Ps. 40:9,10; 89:1).
 - b. Upright & not phony is the simple walk that acknowledges God in all our ways (Prov. 21:29; Prov. 3:5,6; Ps. 22:5; 25:3; Isa. 28:16; 49:23).
 - c. Fighting the Lord is useless (Prov. 21:30; Gen. 10:9; Job 23:13; 42:2; Isa. 14:27; 46:10; Dan. 4:35; Acts 5:39; 11:17).

- d. Take appropriate actions, but know that the results are God's (Prov. 21:31; 1st Sam. 17:38-47; Ps. 20:7; 33:17,18; Ecc. 9:11).

Proverbs Chapter Twenty-two

1. Proverbs 22 contains a significant thematic break after verse 16.
 - a. Many scholars view Prov. 10:1-22:16 as the primary Solomonic collection canonized in his lifetime. "This section contains 375 single-line proverbs, and this number is the numerical value of the letters of the Hebrew name "Solomon" given in the title at 10:1."⁴
 - b. The textual break in Prov. 22:17 is followed by additional such markers in Prov. 24:23; 25:1; 30:1; 31:1.
2. The chapter begins with integrity and grace, which are both better than material wealth (Prov. 22:1).
 - a. שֵׁם ^{#8034}_{857x} "a name" speaks to reputation integrity and touches on a theological crux in the angelic conflict (cf. Gen. 6:4; 11:4; 12:2; Ex. 9:16; Josh. 9:9; 1st Sam. 12:22; 18:30; 2nd Sam. 7:9,13,23,26; 1st Kgs. 1:47; 4:31; Prov. 10:7; 18:10; 21:24; 22:1; 30:4,9).
 - b. חֵן ^{#2580}_{70x} "favor" or "grace" received is better than wealth. This contrast is usually placed in terms of wisdom or the word of God (Ps. 19:10; 119:72,127; Prov. 3:13-15).
3. Prov. 22:2-16 forms a miniature "Book" of Proverbs summarizing the essence of proverbial wisdom in the lives of those with a well-grounded grace reputation (Prov. 22:1).
 - a. The common bond for all humanity—rich or poor—is our position as the imagers of God, created for His glory (Prov. 22:2). Abusing the poor is a mockery that God will not tolerate (Prov. 14:31; 17:5; 22:16).
 - b. Prudent perception produces practical perspicuity (Prov. 22:3; 14:16; 18:10; 27:12; 28:12; cf. Heb. 5:14; Mt. 10:23; 24:15-18; Jn. 8:59; 10:39; 12:36).
 - c. God rewards those who humbly fear Him (Prov. 22:4; 3:16; 21:21; Ps. 34:9,10; Jas. 4:6,10).
 - d. Perversity is the only alternative to simplicity and purity of Christ (Prov. 22:5; 13:15; 15:19; 16:17; 19:16; Ps. 18:26,27 cf. 2nd Cor. 11:3).
 - e. Doctrinal grounding conveys lifelong and eternal benefits (Prov. 22:6; Deut. 6:6-9; Ps. 78:3-6; Isa. 28:9; 2nd Tim. 3:14-17; 1st Thess. 2:13; Heb. 4:12; Jas. 1:21).
 - f. Wealth disparity is one thing but the borrowing/lending dynamic creates bondage in the creation of a joint-venture (Prov. 22:7).
 - 1) Debt principles regarding surety & pledges were previously seen in Proverbs (Prov. 6:1-5; 11:15; 17:18; 20:16) and will be again (Prov. 22:26; 27:13; 28:8), but outright lending only appears one other time (Prov. 19:17).
 - 2) לָוָה ^{#3867}_{14x}: *to join, to borrow, to lend* (Ex. 22:25; Dt. 28:12_{x2},44_{x2}; Neh. 5:4; Ps. 37:21,26; 112:5; Prov. 19:17; 22:7_{x2}; Isa. 24:2). Cf. Levi "joined to" (Gen. 29:34).
 - g. Sowing and reaping is a fundamental element of God's design for volitional moral existence (Prov. 22:8; Job 4:8; Hos. 8:7; 10:12,13; Gal. 6:7,8; Heb. 2:2).
 - h. Blessed generosity is described by the Hebrew idiom of a good eye (Prov. 22:9; cf. Prov. 11:25; 19:17; 21:13; Dt. 15:7-11; Acts 20:35), and the follow up to sowing & reaping is a natural one (cf. 2nd Cor. 9:6-15).
 - i. Drive him out! (Prov. 22:10). The לֵטֵס ^{#3887}_{16x} scoffer has no place with the humble body of disciples. Used 1x in Psalms (Ps. 1:1), 1x in Isaiah (Isa. 29:20), and 14x in Proverbs (Prov. 1:22; 3:34; 9:7,8; 13:1; 14:6; 15:12; 19:25,29; 20:1; 21:11,24; 22:10; 24:9).
 - j. Whosoever loves a pure heart and gracious lips is a king's friend (Prov. 22:11 cf. Prov. 14:35; 16:13). Descriptive of Jesus Christ (Ps. 45:1,2), and illustrated repeatedly by Pharaoh (Gen. 41), Nebuchadnezzar (Dan. 2,3), Darius the Mede (Dan. 6), Artaxerxes (Ezra 7; Neh. 2), Ahasuerus (Est. 10).
 - k. Preserving knowledge requires forcefully overthrowing Satan's agents (Prov. 22:12; Tit. 1:7-9). Beyond all human applications, this is a Divine application of Omniscience (Prov. 15:3; Ps. 34:15; 2nd Chr. 16:9), and a primary expression of God's nature (Job 5:11-13; Dan. 4:37; Jas. 4:6; 1st Pet. 5:5).
 - l. The Sluggard eventually reaches a point where his excuses are absurd (Prov. 22:13).
 - 1) Dwelling in darkness impacts capacity for rational thought processes (Prov. 26:13-16).
 - 2) Proverbs develops the sluggard character with increasing descriptions of pathetic-ness (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).

⁴ Murphy, Rowland E. *Proverbs*. Vol. 22. Word Biblical Commentary. Dallas: Thomas Nelson, 1998.

Proverbs

Personal and Public Wisdom (Proverbs 10-24)

- m. Fornication is a soul-spirit-body activity, defiling both flesh and spirit, and enslaving the soul with a significant mastery (Prov. 22:14; 1st Cor. 6:12-20; 2nd Cor. 6:12,14,17; 7:1). Most of the sexual warnings in Proverbs are in the early chapters (Prov. 2:16-19; 5:3-23; 6:24-35; 7:5-27; 9:13-18), but two exceptions appear later (Prov. 22:14; 23:27,28).
- n. Raising adults requires the hard discipline (Prov. 3:12; 13:24; 19:18; 22:15; 23:13,14; 29:15,17; Heb. 12:5,6) of Adamic spiritually dead children (Gen. 8:21; Job 14:4; 25:4; Ps. 51:5; Isa. 48:8). See Waltke's [citations](#).
- 4. The Words of the Wise begin in Prov. 22:17 and run nearly to the conclusion of the Personal and Public Wisdom portion of Proverbs (Prov. 22:17-24:22).
 - a. BKC has a nice [summary](#) for this section.
 - b. The record in First Kings is also useful for relating this section to Solomon's experience (1st Kgs. 4:29-34; 10:1-13,23-25).
- 5. The introduction to this section (Prov. 22:17-21) reminds us of the introduction to Proverbs itself (Prov. 1:1-7).
 - a. The inclined ear expresses an eagerness.
 - 1) It is used of believers eager to learn the word of God (Ps. 45:10; 49:4; 78:1; Prov. 2:2; 4:20; 5:1,13; 22:17).
 - 2) It is also used in appeals to God in prayer for His eagerness to hear our prayers and provide (2nd Kgs. 19:16; Ps. 17:6; 31:2; 71:2; 86:1; 88:2; 102:2; 116:2; Dan. 9:18).
 - 3) The Book of Jeremiah contains 8 indictments against Judah for not inclining their ear to hear the Lord (Jer. 7:24,26; 11:8; 17:23; 25:4; 34:14; 35:15; 44:5).
 - b. The applied mind expresses attentiveness (Job 7:17; Prov. 22:17; 24:32; 27:23).
 - c. Abiding in the word of God is a pleasant existence (Ps. 16:6,11; 133:1; 147:1; Prov. 22:18; 24:3,4). נָעִיִם nā'iyim ^{#5273}.
 - d. Trusting in the Lord prepares each believer to give an account (Prov. 22:19-21).
 - 1) To the unbeliever (1st Pet. 3:18).
 - 2) To our enemies (Prov. 15:28).
 - 3) To our dependents (Eph. 4:29; 1st Tim. 4:16; 2nd Tim. 2:2).
 - 4) To God Himself (Rom. 14:12).
- 6. Words of the Wise #1 Do Not Rob the Poor (Prov. 22:22-23).
 - a. Robbing and crushing is never right, even when hidden within legal and judicial proceedings (Am. 2:6; 4:1; 5:12).
 - b. God personally champions the lowly (Ex. 22:22-24; Dt. 10:17-18; Ps. 35:10).
 - c. Godly men and women will imitate God in this regard, as conduits of grace and mercy (Job 29:12-16; 31:13-23; Mt. 25:34-40; Jas. 1:27).
- 7. Words of the Wise #2 Do Not Associate with the Angry (Prov. 22:24-25). Completely forsake companion friendship with the chronically furious.
 - a. רָצָהּ rā'ah ^{#7462} to shepherd, to associate with, be a special friend. One Strong's Number for two separate Hebrew words. Extra care must be taken for two separate word studies.
 - b. The angry man is a Baal-'aph lord of the nostril & Iysh-Chēmowth man of rages (Prov. 15:18). Remember, God has slow nostrils (is slow to anger) אֶרֶךְ אֲפִים 'erek 'aphayim (Ex. 34:6 & etc.).
 - c. In the NT this principle is presented as being unequally yoked (2nd Cor. 6:14-16). There can be no partnership, fellowship, harmony, commonality, agreement with bios-life associates who do not share our zoe-life association with Christ.
- 8. Words of the Wise #3 Do Not Guarantee Debts (Prov. 22:26-27).
 - a. From childhood (Prov. 6:1-5) this principle is repeatedly given throughout adulthood (Prov. 11:15; 17:18; 20:16; 22:26-27).
 - b. Job begged for the Lord to become his guarantor when he despaired of any human understanding (Job 17:3).
 - c. Becoming a guarantor ruins the possibility of providing via grace (Lk. 10:35; Phm. 18,19).
- 9. Words of the Wise #4 Do Not Move the Ancient Boundary (Prov. 22:28).
 - a. Land fraud is mentioned as early as Job (Job 24:2), condemned in the Law (Deut. 19:14; 27:17), and observed by the Prophet Hosea (Hos. 5:10). This particular form of theft is a perversion of the inheritance principles within God's covenant promises of land, seed and blessing (Gen. 12:1-3).
 - b. Repeated again, combined with WotW#1 in WotW#10 (Prov. 23:10).
- 10. Words of the Wise #5 Observe the Opposite of Obscurity (Prov. 22:29).
 - a. The Mahiyr Man is skilled, ready, prompt. מְהִיֵּר mahiyr ^{#4106}_{4x} (Ezr. 7:6; Ps. 45:1; Prov. 22:29; Isa. 16:9). The best namesake for this vocabulary is Maher-shalal-hash-baz (Isa. 8:1,3).
 - b. A man's work-occupation is a fundamental component of who he is (Jonah 1:8). Skilled workmanship/craftsmanship is introduced in Gen. 2:2,3 then featured prominently in Ex. 31-40 (esp. Ex. 31:3,5,14,15; 35:30-35; 36:1-8).

- c. Diligence as a work ethic commands a high price (Prov. 22:29; 1st Kgs. 11:28), while slackness has a price to pay (Prov. 18:9).

Proverbs Chapter Twenty-three

1. Words of the Wise #6 the danger of delicacies for dinner (Prov. 23:1-3).
 - a. Eating at the king's table is a great honor, so consider carefully! (Gen. 43:32-34; 2nd Sam. 9:1-13; Dan. 1:5,8-16; Jer. 52:31-34; Lk. 14:7-24; 22:28-30; Rev. 3:20).
 - b. "Put a knife to your throat" indicates the deadly seriousness of this danger. A great appetite supplies a vulnerability. Curious usage (7x) for nephesh (soul) related to appetite and the phrase ba'al-nephesh as the man of great appetite. See Num. 11:6; Prov. 13:25; 16:26; 23:2; Eccl. 6:7; Ezek. 7:19; Hab. 2:5
 - c. Be thankful for God's faithful provision and do not covet what God has not prepared for you (and prepared you for) (Ex. 20:17; Ps. 34:9,10; 84:11; 104:27,28; Jas. 1:17).
2. Words of the Wise #7 warns of wearily wanting wealth and watching it wing away (Prov. 23:4-5).
 - a. Willingness to work is a good thing (Ecc. 2:24; 9:10; Rom. 12:11; Col. 3:23; 1st Thess. 4:11; 2nd Thess. 3:10-12), earnings should accumulate (Prov. 3:9,10; Eph. 4:28), but wanting to be wealthy is a snare (1st Tim. 6:6-10).
 - b. The uncertainty of riches comes in large part to its very nature and propensity for the way it comes and goes (Mt. 13:22; 1st Tim. 6:17-19).
3. Words of the Wise #8 details a different delicacy danger (Prov. 23:6-8).
 - a. Proverbs describes a good eye as the generous man (Prov. 22:9) and an evil eye as a stingy man (Prov. 23:6; 28:22; Sirach 14:10).
 - b. The meal is wasted when there is no like-minded fellowship (Prov. 23:8; Ps. 41:9; 55:12-14; Mt. 26:21-23; see also Dan. 11:27; Lk. 11:37,38).
4. Words of the Wise #9 Do not give an account to the fool who despises God's wisdom (Prov. 23:9 cf. Prov. 9:7,8; 26:4,5; Ecc. 3:7). Did Solomon learn this from David? (Ps. 39:1,2). Jesus taught this concept as well (Mt. 7:6).
5. Words of the Wise #10 blends two previous WotW, #4 & #1 (Prov. 23:10-11 cf. Prov. 22:28a,22-23). The only use of Redeemer in Proverbs. גֹּאֲלִי ^{#1350}gā'al ^{102x}.
6. After the first ten Words of the Wise are given, a pause in the list prepares for Words of the Wise #11-30 and reenforces the need for diligence (Prov. 23:12 cf. Prov. 22:17 & Prov. 2:2). Carry your heart into discipline and your ears into words of knowledge. Comprehensive treatment of בִּוְיָ bow' ^{#935} in [LXHOTLEX](#).
7. Words of the Wise #11 corporal punishment of children is Biblically and critically necessary (Prov. 23:13-14 cf. Prov. 13:24; 19:18; 22:15; 29:15,17; 1st Sam. 2:22-25). Personal sins have soul & spirit consequences (1st Cor. 5:5).
 - a. "Rescuing the soul from Sheol" (Prov. 23:14) means to preserve physical life and avoid the sin unto death (Ps. 30:3).
 - b. "Saving the spirit in the day of the Lord Jesus" (1st Cor. 5:5) means rescuing some portion of production for eternal reward at the Judgment Seat of Christ (1st Cor. 3:12-15; 4:4,5; 1st Sam. 17:34-37; Amos 3:12; Isa. 31:4).
8. Words of the Wise #12 adult fathers and sons (mothers and daughters) can have joy in mutually communicated divine wisdom (Prov. 23:15-16; Gen. 4:26; 18:19; Dt. 4:9,10; Isa. 1:2,3; 3rd Jn. 3,4).
9. Words of the Wise #13 Do not envy sinners but live in the fear of the Lord for eternity (Prov. 23:17-18 cf. Prov. 3:31; 24:1,2 & esp. Ps. 37 (vv.1-11 or even vv.1-40). The saved and the lost have an eternal contrast (Prov. 23:18; 24:20), which should motivate a temporal contrast here and now (Eph. 5:8; 1st Pet. 2:9-11).
10. Words of the Wise #14: Do not keep company with profligates (Prov. 23:19-21). Listen and be wise, direct your heart in the way (cf. Prov. 4:14; 9:6). Do not be אֶל-תְּהִי 'al-t'hiy with drunkards or gluttons. Psalms, Proverbs & Ecclesiastes have seven "do not be" imperatives (Ps. 32:9; Prov. 3:7; 22:26; 23:20; 24:28; Ecc. 7:16,17).
11. Words of the Wise #15: honoring father and mother does not stop when the child becomes an adult (Prov. 23:22-23; Ex. 20:12; Mt. 15:4-6). Rather than a buying/selling motif, Prov. 23:23 stresses the acquiring (קָנָה qānāh ^{#7069}) of truth, wisdom, instruction, & understanding and forbids surrendering (מָכַר mākar ^{#4376}) it.
12. Words of the Wise #16: additional applications of honoring father and mother through the giving of joy (Prov. 23:24-25). The righteous and wise walk not only pleases the parents, but honors the parents to their credit. Two illustrations: Gen. 24:23 & 1st Sam. 17:58.
13. Words of the Wise #17: sexual warnings given so repeatedly in youth (Prov. 4:3,4) are reinforced by adult fathers to their adult sons (Prov. 23:26-28 cf. Prov. 2:16-19; 5:3-23; 6:24-35; 7:5-27; 9:13-18).

14. Words of the Wise #18: the longest discourse on drunkenness anywhere in Proverbs (Prov. 23:29-35; 20:1; 21:17; 23:20,21; 26:9). Six questions call attention to emotional, social, and physical problems that stem from lingering long over wine.⁵

Proverbs Chapter Twenty-four

1. Words of the Wise #19 Three of the thirty דִּבְרֵי חֲכָמִים dibrey ch^akāmiym (sayings of the wise) address envy: #13 (Prov. 23:17-18), #19 (Prov. 24:1-2), #29 (Prov. 24:19-20).
 - a. Curious contrast between קָנָא qānā^{#7065}: *to envy* and קָנָה qānāh^{#7069}: *to acquire*.
 - b. God, whose name is Jealous (Ex. 34:14) is the possessor of heaven and earth (Gen. 14:19,22).
2. Words of the Wise #20 believers should build a house in wisdom even as Wisdom Herself has built her house (Prov. 24:3-4 cf. Prov. 9:1-6).
 - a. Wisdom, understanding and knowledge are what builds, establishes, and fills the rooms of our spiritual house. Only the Lord can do this. We will utterly fail if we attempt to do so without Him (Ps. 127:1).
 - b. Every husband and help-mate has a household to keep, keeping the way of the Lord (Gen. 18:19 & Gen. 2:18; Dt. 6:6,7; Josh. 24:15; Prov. 22:6; Eph. 6:4).
 - c. Review the material contained in [Parental Wisdom, chapter nine](#).
3. Words of the Wise #21 spiritual strength for the angelic conflict comes through Bible Doctrine in a community of fellow disciples (Prov. 24:5-6 cf. Prov. 11:14; 15:22; 20:18; Lk. 14:31; 2nd Tim. 2:22).
 - a. Wisdom and power form a tandem in several passages, with both a general sense (Isa. 10:13; Jer. 10:12; 51:15; Dan. 2:20,23; 1st Cor. 2:4,5) and a Personal sense identifying Jesus Christ (Mt. 13:54; 1st Cor. 1:24).
 - b. The weapons of our warfare are divinely powerful for the destruction of fortresses (Prov. 21:22; Jer. 1:9,10; 2nd Cor. 10:3-5). Our primary duty station is on the wall in prayer (Isa. 52:7-10; 62:6-12; Hab. 2:1; Eph. 6:18).
4. Words of the Wise #22 the spiritual capacity to have positive impact in public life is out of the fool's reach (Prov. 24:7).
 - a. The natural mind and the carnal mind crave the exaltation of political power (Dan. 11:36), but it is God's wisdom that is exalted and equips the humble to serve (Ps. 75:4-10).
 - b. Ultimately it is the most humble, Jesus Christ, who is exalted to the maximum (1st Sam. 2:7-10; Ps. 89:19,24; Isa. 2:11-17; 52:13ff.).
5. Words of the Wise #23 crafty, inventive sin is a human abomination (Prov. 24:8-9).
 - a. The Planner/Thinker/Considerer/Reckoner of Evil (Prov. 24:8a). חָשַׁב chāshab^{#2803}_{112x} most common OT word used to describe the process of thinking (Gen. 15:6; 31:15; 38:15; 50:20; Ex. 34:1; 35:32; 1st Sam. 1:13; 18:25; 1st Kgs. 10:21; Ps. 32:2; 144:3; Prov. 16:9,30; 24:8; Isa. 2:22; 29:16,17; 40:15,17; 53:3,4). LXX || to λογίζομαι logizomai^{#3049}.
 - b. Lord of schemes, בַּעַל מְזֻמָּה ba'al m^ezimmowth (Prov. 24:8b). מְזֻמָּה m^ezimmāh^{#4209}. Used both negatively (Ps. 10:2,4; 21:11; 37:7; 139:20; Prov. 12:2; 14:17; 24:8) and positively (Job 42:2; Prov. 1:4; 2:11; 3:21; 5:2; 8:12).
 - c. A foolish scheme is sin (Prov. 24:9a). זִמְמָה zimmāh^{#2154}. Nearly always negative (Ps. 26:10; 119:150; Prov. 10:23; 21:27; 24:9; Isa. 32:7).
 - d. Utilizing our Creator-given creativity to devise evil is the essence of what it means to be a scoffer (Prov. 24:9b). The scoffer therefore becomes a human abomination. See also Rom. 1:30 "inventors of evil."
6. Words of the Wise #24 falling limp in the day of distress stresses your tiny strength (Prov. 24:10).
 - a. Hithpael perfect of רָפָה rāphāh^{#7503}_{46x} *to sink, relax, let go*. The various [NASB translations](#) show a sad spectrum of limp, failed discouragements. More work on this stem is needed to provide greater clarity on the Rephaim.
 - b. Day of distress צָרָה בְּיָוֶם צָרָה tsārāh^{#6869}_{70x}: *distress, trouble*. Comb.w/ day (Ps. 20:1; 50:15; Prov. 24:10; 25:19; Jer. 16:19; Nah. 1:7; Hab. 3:16).
 - c. Limited צָר tsar^{#6862}_{18x}: *distress, trouble, narrow* (Num. 22:26; Prov. 23:27).
 - d. Your strength כֹּחַ kōch^{#3581}_{124x}: (Prov. 20:29; 24:5,10). Subject to repeated failure (Ps. 31:10; 38:10; 71:9; Isa. 44:12; Lam. 1:14).
 - e. One of the shortest proverbs communicates a deep truth. When we are weak then we are strong (2nd Cor. 12:9,10), because we are fixing our eyes on God in faith (Heb. 11:34). Do you not know? Have you not heard? (Isa. 40:28-31).
7. Words of the Wise #25 The Brothers Keeper Imperative (Prov. 24:11-12).
 - a. Deliver! Hif.imp. נָצַל nātsal^{#5337}_{213x}: *deliver, rescue, snatch*. 12x in Prov., only here as an imperative (Prov. 2:12,16; 6:3,5; 10:2; 11:4,6; 12:6; 14:25; 19:19; 23:14; 24:11). Great shepherding application (Am. 3:12; 4:11).
 - b. Hold back. Qal.impf. חָשַׁק chāśak^{#2820}_{28x}: *restrain, keep back, withhold, spare* (Gen. 20:6; 22:12,16; 39:9; 1st Sam. 25:39; Job 33:18; Ps. 19:13).

⁵ Buzzell, Sid S. "Proverbs." In *The Bible Knowledge Commentary*, ed. Walvoord and Zuck. Wheaton, IL: Victor Books, 1985.

Proverbs

Personal and Public Wisdom (Proverbs 10-24)

- c. This Brothers Keeper Imperative has an OT foundation (Lev. 19:17,18) and a great NT application as well (Jas. 5:19,20).
- d. Does He not? Does He not? Will He not? A triple rhetorical devastates professed ignorance (Prov. 24:12 cf. Lk. 10:30-37; Jas. 4:17).
8. Words of the Wise #26 Eat honey! (Prov. 24:13-14).
 - a. This is the 4th out of 5 times “my son” appears in the Thirty Words of the Wise (Prov. 23:15,19,26; 24:13,21).
 - b. Honey is good and sweet to the taste. Honey is mentioned 7x in Proverbs (5:3; 16:24; 24:13_{x2}; 25:16,27; 27:7).
 - c. The honey metaphor illustrates the sweet future we have when we come to know Wisdom (Prov. 14:14 cf. Prov. 23:18; Ps. 19:10). Knowing Wisdom can be thought of in both the positional and experiential realms.
9. Words of the Wise #27 Do not lie in wait against the righteous dwelling (Prov. 24:15-16). A command to the wicked may seem pointless, but the explicit warning leaves him doubly accountable. The wicked are the ones who suffer in such instances (Prov. 1:18-29; 22:23), both temporally and eternally, while the righteous rises again and again and eventually forever (Isa. 65:10).
10. Words of the Wise #28 Do not rejoice when your enemy falls (Prov. 24:17-18). Since God takes no pleasure in the death of the wicked (Ezek. 33:11), when a believer rejoices in such circumstances God may actually suspend the judgment.
 - a. This principle has numerous parallels (Prov. 17:5; Job 31:29,30; Obad. 12).
 - b. Yet, there are numerous other passages with apparent contradiction (Prov. 11:10; Ex. 15:1; Ps. 58:10,11; Rev. 18:20; 19:1-6).
11. Words of the Wise #29 Do not fret because of evildoers (Prov. 24:19-20). Three of the thirty חִכְמִים דִּבְרֵי dibrey ch^akāmiym (sayings of the wise) address envy: #13 (Prov. 23:17-18), #19 (Prov. 24:1-2), #29 (Prov. 24:19-20). The eternal contrast between the righteous and the wicked urges a temporal application (Ps. 37:1-11 or even Ps. 37:1-40).
12. Words of the Wise #30 Fear the Lord and the king (Prov. 24:21-22). A beautiful tandem for authority orientation in zoe life and bios life (Mt. 22:21; Rom. 13:1-7; 1st Pet. 2:17).
13. Six supplemental sagacious sayings (Prov. 24:23-34). As with the Thirty Sayings (Prov. 22:17-24:22), this additional collection was likely not Solomon’s personal composition but rather his compilation (cf. 1st Kgs. 4:29-34; Ecc. 12:9-12).
 - a. Partiality in judicial decrees “is not good” (Prov. 24:23-25). This litotes uses understatement to emphasize the opposite. The Bible repeatedly condemns judicial partiality (Prov. 18:5; 28:21; Lev. 19:15; Dt. 1:17; 16:19; Ps. 82:2-4; Jn. 7:24; 1st Tim. 5:20,21; Jas. 2:4-6; 1st Pet. 1:17).
 - b. Straightforward, honest answers are intimate and affectionate (Prov. 24:26 cf. Prov. 8:9 & Isa. 30:10; 59:14).
 - c. Housebuilding requires readiness, preparation, and priorities in timing. This principles apply to both men and women, before marriage and throughout the marriage (Prov. 24:27; 27:23-27; 31:10-31; Ruth 4:11,12). See also Gen. 2:24; Prov. 9:1-6
 - d. Don’t be a warrantless witness (Prov. 24:28). Prohibited in the 10 Commandments (Ex. 20:16), repeatedly warned against in Proverbs (14:5; 19:5,9; 21:28; 25:18), employed by Jezebel (1st Kgs. 21:9-13), and also employed against Jesus (Mt. 26:59,60).
 - e. Refrain from revenge and recompense (Prov. 24:29). We are not in God’s place and we are not equipped to render the appropriate recompense (Dt. 32:35; Prov. 20:22; Rom. 12:19; Heb. 10:30).
 - f. The second-longest of Proverbs’ passages against laziness: The Song of the sluggard (Prov. 24:30-34 cf. Prov. 6:6-11).

Accumulated Wisdom

Canonical Considerations

1. These Proverbs headings are helpful for understanding the process of OT canonicity.⁶
 - a. Composition/Authorship. Primary/Secondary human authors.
 - b. Collection/Arrangement. Human scribes, textual emenders.
 - c. Canonization/Acceptance. Prophets/priests/scribes/kings.
2. Additional helpful passages for considering the various stages of the OT canon.
 - a. Public readings (Ex. 24:7; Dt. 31:9-13, 24-26; 2nd Kgs. 23:3; Neh. 8:4-8, 18; 9:3; 13:1-3). Also, any time a new king takes his throne (Dt. 17:18-20).
 - b. Psalms prescripts & postscripts (Ps. 1, 42, 73, 90, 107).
 - c. Written prophetic scrolls/books/letters (Isa. 30:8; Jer. 25:13; 29:1 & etc.).
 - d. Hilkiah & Shaphan in the days of Josiah (2nd Kgs. 22:8ff.).
 - e. Ezra the Scribe (Ezra 7:10).
 - f. Jesus' canonical indicators (Lk. 24:27, 44-45).

Proverbs Chapter Twenty-Five

1. "These also are proverbs of Solomon, which the men of Hezekiah, King of Judah, transcribed" (Prov. 25:1) forms a subheading within the overall collection. Two other subheadings are still to come (Prov. 30:1; 31:1).
 - a. Are these really proverbs? Like Prov. 1:1; 10:1 or Sayings? like Prov. 22:17; 24:23.⁷
 - b. Who are the men of Hezekiah? Friends of Hezekiah? Mighty men?
 - c. Transcribed? Collected, arranged and canonized.
 - d. Hezekiah also concerned himself with the Psalms of David (2nd Chr. 29:30).
2. Prov. 25:2-7 contain four proverbs concerning kings.
 - a. God and kings are compared and contrasted in terms of concealing and searching (Prov. 25:2).
 - 1) Elohiym conceals and reveals in His wisdom and to His glory (Dt. 29:29; Job 11:7-12; 26:14; Rom. 11:33-36).
 - 2) Kings, by virtue of their office as servants of God, search out everything to their glory (1st Kgs. 3:9-12; 4:29-34; Prov. 8:15-21; 16:10-15; 2nd Chr. 19:6, 7).
 - a) Nebuchadnezzar's dream is a great illustration of these truths (Dan. 2:19-30).
 - b) This kingship glory is the principle which underlies the noble-minded activity of searching the Scriptures (Acts 17:11).
 - b. God and kings are compared in terms of height and depth (Prov. 25:3 cf. Ps. 103:11, 12; Isa. 7:11; 55:9). The heart of kings is unsearchable, not subject to man, but accountable to God (Prov. 21:1).
 - c. Metallurgic purity is compared to the political necessity for godliness in government (Prov. 25:4-5; Isa. 1:24-28; Mal. 3:1-7; Ps. 101:1-8).
 - d. The king's presence requires humility over self-promotion (Prov. 25:6-7; Lk. 14:7-11).
3. The Bible provides principles for civil lawsuits (Prov. 25:8-10; Lk. 12:57-59), but critically provides additional principles for Church applications (1st Cor. 6:1-8).
4. The artistry, beauty and value of fine jewelry establishes the parameters for speaking (Prov. 25:11) and listening to (Prov. 25:12) God's word.
 - a. The right word at the right time doesn't just happen without abiding in the Word (Prov. 15:23; 24:26; Isa. 50:4, 5).
 - b. The willingness to hear requires humble obedience, and a willingness to act upon what is heard (Prov. 1:8, 9; 9:8; 15:31-33; Mt. 7:24, 25; 1st Thess. 2:13; Jas. 1:22-25).

⁶ Pastor Bob's favorite resource for OT Canonicity: Beckwith, Roger T. *The Old Testament Canon of the New Testament Church and Its Background in Early Judaism*. London: SPCK, 1985. Print.

⁷ The ancient versions curiously replace the honorific term *mišlê* with "sayings of." Targ. and Syr. add "deep/profound sayings." They may have been influenced by the addition of *adiakritoi* to *paideia* in the LXX. It is unclear why the translator uses *paideia* (< *mūsār*) "instructions" instead of the honorific term *paroimial* "proverbs" as in 1:1. Waltke, Bruce K. *The Book of Proverbs, Chapters 15-31*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2005. Print. The New International Commentary on the Old Testament.

5. Prov. 25:13-14 contrasts a faithful messenger with an empty lying boaster.
 - a. Both statements in this couplet use weather phenomena for proverbial comparison.
 - b. Interestingly, the ice cold refreshment is not enjoyed by the recipients of the message (Prov. 25:13 cf. v.25). A faithful messenger serves the good pleasure of the sender, and blesses the sender by his faithfulness (2nd Sam. 24:13; Jn. 4:34; 5:24,30; 6:38,39; 7:33; 9:4; 12:44; 13:20; 16:5; 1st Thess. 3:1-10; Phil. 2:25-30).
 - c. The boastful liar disappoints everybody (Prov. 25:14 cf. Prov. 20:6; 2nd Pet. 2:17-19; Jude 12-16).
 - d. This contrast vividly portrays Jesus versus Satan as the paradigm polar opposites in the angelic conflict.
6. “Bone-breaking” persuasiveness results from slow to anger tongue control (Prov. 25:15 cf. Prov. 15:1; 2nd Tim. 2:24-26; Jas. 3:2-10).
7. Practical Proverbs Pertaining to Personal Predicaments (Prov. 25:16-27). Honey to honey inclusio.
 - a. Too much of a good thing turns it into not a good thing (Prov. 25:16-17). Honey is objectively good (Prov. 24:13,14), but the principle is moderation, contentment with sufficiency (2nd Cor. 12:9; Phil. 4:11; 1st Tim. 6:6,8; Heb. 13:5).
 - b. With friends like these, who needs enemies? (Prov. 25:18-20). Katabasis theme descending in severity.
 - 1) The false witness (Ex. 20:16; Prov. 24:28).
 - 2) The faithless neighbor (Prov. 18:24; Ps. 146:3,4; Jer. 17:5,6; Mic. 7:5).
 - 3) The frivolous friend, notwithstanding Prov. 17:22, such times are not proper for singing (Pr. 31:6; Ps. 137:3,4; Ecc. 3:4; Dan. 6:18; Rom. 12:15; Jas. 5:13).
 - c. Love your enemy (Prov. 25:21-22 cf. Mt. 5:43-47; Rom. 12:9,20,21).
 - d. Cold wind and cold looks (Prov. 25:23). A very difficult proverb. [Waltke](#) gives the best technical breakdown.
 - e. Contentious woman, miserable home (Prov. 25:24 cf. Prov. 12:4; 19:13; 21:9,19).
 - f. Timely water versus trampled water (Prov. 25:25-26). This vivid Proverb speaks well to a righteous remnant standing firm in the face of a crooked and perverse generation (Ps. 39:1; Mt. 17:17; Col. 4:5,6; Phil. 2:15,16).
 - g. Too much honey is like self-promoted glory (Prov. 25:27 cf. Prov. 27:2; Lk. 14:11; 2nd Cor. 10:12,18).
8. An addendum to the practical proverbs spotlights the underlying issue within many of them—lack of self-control (Prov. 25:28 cf. Gen. 4:5-8; 1st Sam. 25:33; 2nd Sam. 11:2-4; Jas. 1:14,15).

Proverbs Chapter Twenty-Six

1. Proverbs 26 is the primary Bible text for addressing the Fool (Prov. 26:1-12). See [notes](#) in Prov. 1:22. See also the Lexham Theological Wordbook on [Foolishness](#).
 - a. Honoring a fool is misplaced, problematic, and inappropriate (Prov. 26:1 cf. 17:7; 19:10). This particular adjective for what is “fitting” (or not) is a term of beauty frequently found in Song of Solomon (1:5; 2:14; 4:3; 6:4). [Logos Translation Pane](#).
 - b. A curse without cause doesn’t land (Prov. 26:2 cf. Num. 23:8; Dt. 23:5; 2nd Sam. 16:9-14). A vivid contrast is 2nd Kgs. 2:23-25.
 - c. Fools need to be goaded and guided. A rod to the back(side) serves this purpose (Prov. 26:3 cf. 10:13; 17:10; 19:25; 27:22). Note how corporal punishment was not limited to childhood.
 - d. Two opposite strategies for addressing the Fool (Prov. 26:4,5) illustrate the necessity for discernment (Ecc. 3:7b). Rather than view these proverbs as opposites, [Waltke](#) views both as complimentary and absolute (1st Pet. 3:9).
 - e. The metaphoric consequences for sending a message by the hand of a fool communicates a powerful literal reality (Prov. 26:6). As sent ones from Jesus Christ we can’t let ourselves be fools (Jn. 20:21; 2nd Tim. 2:15; Jas. 3:1; 1st Pet. 4:11).
 - f. Bible verses quoted by the fool (anybody not transformed by God’s wisdom) are a mockery comparable to the useless legs of a lame man (Prov. 26:7).
 - g. Binding a stone in a sling is so non-sensical it defeats the purpose. This is the metaphoric reality of what happens when fools are honored (Prov. 26:8 cf. Prov. 26:1). Honor should be rendered to whom it is due, and denied to whom it is not due (Rom. 13:7).
 - h. A thorn in the hand (Prov. 26:9). As with Prov. 26:7 the fool has no business uttering Bible verses. The metaphor here indicates that the fool has no idea when he grasps the Word of God that he’s grasping a thorn to his own hurt/conviction (Jer. 23:29; Heb. 4:12; Acts 2:37).
 - i. An out of control archer firing arrows everywhere, injuring everybody, is the metaphoric reality of what happens when you hire a fool for a task. You might as well hire a random passer-by (Prov. 26:10 cf. Mt. 20:3,6,7).

- j. If you're waiting for the Fool to learn his lesson, it's not going to happen on its own. They return again and again to their own foolishness as a dog returns to its vomit (Prov. 26:11; 2nd Pet. 2:22).
- k. What's worse? The Fool or the Self-proclaimed Sage? (Prov. 26:12; 29:20). The point to mocking this Fool is to keep him from becoming the Self-proclaimed Sage (Prov. 26:5).
2. The next section of Prov. 26 spotlights sluggards, busybodies, and practical jokers (Prov. 26:13-19).
 - a. Proverbs' third-longest passage against laziness (Prov. 26:13-16 cf. Prov. 6:6-11; 24:30-34). Like the fool (Prov. 26:12), the sluggard becomes wise in his own eyes (Prov. 26:16).
 - b. The busybody might as well grab a dog by the ears (Prov. 26:17 cf. several other passages on busybodies 1st Thess. 4:11; 2nd Thess. 3:11; 1st Tim. 5:13; 1st Pet. 4:15).
 - c. Some jokes aren't funny (Prov. 26:18,19 cf. Gen. 19:14). Dismissing culpability by virtue of an intended amusement won't go far with God or man. The NT likewise prohibits filthiness and silly talk and coarse jesting which are not fitting (Eph. 5:4).
3. The deceptive whisperer is so terrible, his victims will long for the sluggard, busybody, or practical joker (Prov. 26:20-28).
 - a. Grumbling in the tent is one thing (Dt. 1:27; Ps. 106:25), whispering (gossiping) publicly is even more destructive to the community (Prov. 26:20-22 cf. Prov. 16:28).
 - 1) The absence of these folks is a blessing (Prov. 26:20 cf. Prov. 22:10).
 - 2) Some issues don't truly die, they smolder until reignited (Prov. 26:21; cf. Prov. 10:12; 15:18).
 - 3) Carnal humanity finds such dainty morsels delicious (Prov. 26:22 cf. Prov. 18:8).
 - 4) Grumblers are the subject of the earliest prophecies (Jude 15-16), yet not dealt with by the Lord until the end times (Jude 17-25).
 - b. The final metaphor of this chapter is a cheap appearance of value (Prov. 26:23a), accurately describing the deceitful, wicked heart (Prov. 26:23-28). Waltke has an excellent description of this process in [NICOT](#).
 - 1) Burning lips and a wicked heart (Prov. 26:23b) establishes the two-fold emphasis (mouth & heart) for this entire section.
 - 2) Even if the deceit has outward success, the liar is compounding his internal damage (Prov. 26:24 cf. Ps. 49:14; Rom. 1:27; Phil. 3:19; 2nd Pet. 2:1; 3:16).
 - 3) God's word warns us repeatedly against misapplied faith (Prov. 26:25; Ps. 118:8,9; Isa. 31:1; Jer. 12:6; 17:5).
 - 4) Judgment day will be the ultimate, eternal exposure for all things being laid bare (Prov. 26:26-27; Mt. 12:26; Acts 17:31; Rom. 2:5ff.; 1st Cor. 3:13; 4:5; 2nd Thess. 1:5-10).
 - 5) Satan and his servants don't love their flocks, they don't build them up, they hate and destroy (Prov. 26:28 cf. Ezek. 34:1-10; Jn. 10:1,8,10,12,13).

Proverbs Chapter Twenty-Seven

1. Hālal praise is much more common in Psalms (67x) than Proverbs (9x), yet Prov. 27 opens with two hālal verses (Prov. 27:1-2). (A triplet of hālal verses appears in Prov. 31:28,30,31).
 - a. Do not boast (praise) tomorrow (Prov. 27:1; Jas. 4:13-16). Boasting is misdirected praise (Jer. 9:23-24).
 - b. Self-praise is also misdirected (Prov. 27:2; 25:27). Another may praise you, especially the Lord at the Bema (1st Cor. 4:5; 2nd Cor. 10:18).
2. Provocation is heavy (Prov. 27:3), but even that can be born better than jealousy (Prov. 27:4; 6:34-35; 1st Sam. 18:6-9; Jas. 3:14-16).
3. Prov. 27:5-6 form an excellent message on genuine love (cf. Rom. 12:9; 1st Cor. 13:6).
 - a. "Open rebuke" (Prov. 27:5) shows that speaking the truth in love (Eph. 4:15) is the legitimate outward display (Rev. 3:19), not concealed in silent shame.
 - b. A friend will wound and be wounded in faithfulness, while the enemy's abundant kisses rejoicing in unrighteousness demonstrate the pinnacle of hypocritical love.
4. Do our appetites determine the sweetness of our food? Why are we sated or famished? Why do we depart from the nest? (Prov. 27:7-8). Remember the contentment principles (Prov. 25:16).
 - a. Food application.
 - b. Doctrine application.
 - c. Sex application.

5. Long-term friendships can surpass normal familial blessings (Prov. 27:9,10 cf. 2nd Sam. 1:26).
6. When parents instill wisdom into their children, three things happen:
 - a. The child benefits, as all believers benefit by wisdom (Prov. 2:1ff.; 3:1-18).
 - b. The parents benefit, with joy and gladness (Prov. 10:1; 15:20; 23:15,16,24,25; 27:11a; 28:7; 29:3).
 - c. The father benefits, in answering the reproach (Prov. 27:11b; Ps. 119:42; 127:4,5 cf. Dt. 21:18-21; 22:13-21). If the son is not a man of wisdom, the father will have no answer for the reproach (2nd Sam. 16:7,8).
7. Prudence benefits, while naivete harms in both zoe life and bios life issues (Prov. 27:12 repeating Prov. 22:3). Prudent perception produces practical perspicuity (cf. Prov. 14:16; 18:10; 28:12; Jn. 8:59; 10:39; 12:36; Heb. 5:14).
8. Debt obligations are terrible. Proverbs warns repeatedly against them, whether to neighbors, strangers, and now harlots (Prov. 6:1-5; 11:15; 17:18; 20:16; 22:7,26,27; 27:13).
9. The meaning of Prov. 27:14 is obvious; beneath the surface is a warning that it is possible to be well-meaning but regarded as obnoxious if social sensitivity is lacking. [Garrett, Duane A. *Proverbs, Ecclesiastes, Song of Songs*. Vol. 14 of The New American Commentary. Nashville: Broadman & Holman Publishers, 1993].
10. Previous Proverbs spoke to contentious women (Prov. 19:13,14; 21:9,19; 25:24), but this particular iteration illustrates the point with the hopelessness of restraining wind or grasping oil (Prov. 27:15,16). Both wind and oil are representative figures for the Holy Spirit.
11. Iron sharpens iron (Prov. 27:17). This simple principle teaches us our mutual, reciprocal, interdependence (cf. Prov. 27:9; Ecc. 4:9-12; Heb. 3:12,13). One man sharpens the face of his friend. רֵעַ רֵעַ ^{#7453} _{185x} neighbor, friend. See the BDB entries for רֵעַ רֵעַ ^{#7462} I & II.
12. Fig trees are long-term projects requiring extensive tending (cf. Lk. 13:6-9). More than a principle of hard work pays off, or the owner eats what's his (Prov. 12:11; 28:19; 1st Cor. 9:7; 2nd Tim 2:6), the Prov. 27:18a principle is analogous to the servant/slave in Prov. 27:18b. More than obedience and service, actual care for the master's well-being is what leads to the servant's honor (Prov. 27:18; Col. 3:22-25; Eph. 6:5-8; 1st Tim. 6:1,2; Tit. 2:9,10).
13. Water provides an external face reflection, but the heart of man displays the actual man (Prov. 27:19; 15:11; cf. Jer. 17:9,10; 1st Sam. 16:7; 1st Chr. 28:9; 1st Kgs. 8:39; 1st Cor. 4:5).
14. Sheol and Abaddon were already featured in Proverbs (Prov. 15:11), but here their voracious appetite is highlighted (Prov. 27:20; 30:15,16; Isa. 5:14; Hab. 2:5). This reality forms the analogous truth for the eyes of man (Ecc. 1:8-11; 2:10; 4:8; 6:7-9; 1st Jn. 2:16).
15. Some of the hardest testing we can experience is the crucible of compliments (Prov. 27:21 cf. Prov. 12:8). Boaz and Ruth are excellent OT illustrations (Ruth 2:8-16). NT illustrations start with Jesus and cover both individuals and local churches (Lk. 2:52; Acts 2:47; 5:13; 6:3; 16:2; Rom. 14:18; 2nd Thess. 1:4; 1st Tim. 3:2,7; 5:10).
16. If the foolishness is not removed from the child's heart via the rod (Prov. 22:15), the adult fool can be humanly hopeless (Prov. 27:22 but see also Mt. 19:26).
17. Proverbs 27 concludes with a home economics class, given in the context of an agricultural/pastoral household, but the principles are readily adapted to any modern household (Prov. 27:23-27). This industrious worker is the polar opposite of the sluggard poem that closed chapter 24 (Prov. 24:30-34).
 - a. Attentiveness in shepherding (Prov. 27:23).
 - b. Finite, diminishing resources (Prov. 27:24).
 - c. Seasons, cycles, and patterns (Prov. 27:25).
 - d. Productive, increasing resources (Prov. 27:26).
 - e. Products, by-products, surpluses and trade (Prov. 27:7).

Proverbs Chapter Twenty-Eight

1. The [Bible Knowledge Commentary](#) gives an excellent introduction to Proverbs 28 and Proverbs 29.
2. The wicked and the righteous are contrasted in terms of fear vs. faith (boldness) (Prov. 28:1).
 - a. Wickedness creates both rational and irrational fear for the consequences of their wickedness (cf. Gen. 3:9,10; Lev. 26:17,36). Wonderfully illustrated (2nd Kgs. 7:6,7,15).

- b. Boldness, or confident trust is the birthright of the righteous. Everybody who is saved by grace through faith is consequently equipped to walk by grace through faith. **בָּטַח** *bātach* ^{#982}_{116x} is a fundamental OT Hebrew term for faith/trust/confidence. It spans the semantic ranges of the NT Greek words *pisteuō*, *peithō*, and *elpis* (TLOT [p.230](#)).
- 1) Overwhelming principles from the Psalms (Ps. 4:5; 9:10; 13:5; 21:7; 22:4,5,9; 25:2; 26:1; 27:3; 28:7; 31:6,14; 32:10; 33:21; 37:3,5; 40:3,4; 41:9; 44:6; 49:6; 52:7,8; 55:23; 56:3,4,11; 62:8,10; 65:5; 71:5; 78:22; 84:12; 86:2; 91:2; 115:8,9,10,11; 118:8,9; 119:42; 125:1; 135:18; 143:8; 146:3).
 - 2) Additional principles from Proverbs (Prov. 3:5; 11:28; 14:26; 16:20; 21:22; 22:19; 25:19; 28:1,25,26; 29:25; 31:11).
 - 3) Significant illustration in the life of Hezekiah (2nd Kgs. 18:5,19,20,21,22,24,30).
3. Political instability is the consequence of prevalent wicked practices of any people group, whereas political stability is the consequence of a man of solid doctrinal foundation (Prov. 28:2 cf. 1st Kgs. 16:8-29; 2nd Kgs. 15:8-31; 18:1-8; 2nd Chr. 32:20-26; 36:1-12).
 4. A **גִּבּוֹר** *geber* ^{#1397} is normally a strong man (BDB), but this *geber* is in want (Prov. 28:3a), becoming an oppressor of the lowly (cf. Prov. 28:16). Thus, what should be life sustaining rain becomes destructive, driving rain (Prov. 28:3b).
 5. Bible doctrine is either forsaken or kept, leading to believers either praising wicked people or striving with them (Prov. 28:4; Rom. 1:32; 12:1,2; Eph. 5:11).
 6. Understanding justice, or any reflection of God's essence, cannot happen without a born-again personal relationship (Prov. 28:5; 1st Cor. 2:14,15).
 7. Prov. 28:6 is largely identical to Prov. 19:1. This is the 19th and final "better than" proverb in the Book.
 8. Doctrinal discernment is so important for avoiding harmful personal associations (Prov. 28:4,7 cf. Prov. 13:20). All such harmful personal associations generate shame for the parents (family & clan members) (Prov. 27:10,11).
 9. God typically will redirect the wealth accumulated by the wicked into a grace conduit for His own pleasure and glory (Prov. 28:8 cf. Prov. 13:22; Job 27:16,17; Ecc. 2:18,21,26; Ps. 39:6; 140:12; Lk. 12:20,21).
 10. The fourth reference to torah in this chapter presents a very important concept related to hindrances to effective prayer. Close your ears to doctrine, and God closes His ears to your prayers (Prov. 28:9 cf. Prov. 1:28,29; 15:8,29; Ps. 66:18; 109:7; Isa. 1:15; 59:1,2; Mic. 3:4; Zech. 7:13; Jn. 9:31; 1st Jn. 5:14).
 11. The broad generalizations of Prov. 28:10 have striking and specific applications to Satan (Ps. 82:7; Isa. 14:15-21; Ezek. 28:15-19; Mt. 25:41; Rev. 20:10) and Jesus Christ (Ps. 15:1-5; 24:3-5; Mt. 5:3-10; Rom. 11:36; Heb. 1:2).
 12. The rich man who fails to gain understanding plunges into the foolishness of self-declared wisdom (Prov. 28:11a; 3:7; 26:5,12,16; Isa. 10:13; 1st Tim. 6:17). Notice how the poor man is not hindered from acquiring the understanding that the rich man failed to acquire (Prov. 28:11b).
 13. Who dominates the community, nation, and culture? The righteous or the wicked? (Prov. 28:12,28; 11:10; 29:2). The verbs of triumph and rising speak to a broader scope than simply political governance.
 14. Biblical confession of sin must include forsaking that sin (Prov. 28:13,14).
 - a. Confession may possibly require the humbled sinner to make amends or surrender sinful items (Lev. 26:41; Acts 19:18,19).
 - b. Such confession is an expression of repentance, a whole-hearted return to the Lord (1st Kgs. 8:47-50; Ps. 51:17).
 - c. Hiding and denying the sin is useless (Josh. 7:19,20; Ps. 32:3-5; 51:3; 90:8; 1st Jn. 1:10).
 - d. Confession equals "speaking what is right concerning God" (Job 42:7,8).
 - e. Confession is not about worthiness (Lk. 15:18-24).
 - f. The Church's corporate priesthood includes corporate prayer and even corporate confession (Jas. 5:16).
 - g. Confession is the forgiveness and cleansing mechanism for walking in darkness (1st Jn. 1:5-10).
 - h. The happiest follow-up to confessing and forsaking is a constant fear (dread) of falling back into that mire/vomit by way of a hardened heart (Prov. 28:14; 2nd Pet. 2:18-22). Note the usage of **פָּחַד** *pāchad* ^{#6342}_{25x} here rather than **יָרֵא** *yārē'* ^{#3372}_{315x}.
 15. Wicked/oppressive authority is portrayed with lion and bear savagery (Prov. 28:15,16 cf. 1st Sam. 17:34-37). The ruler's lack of understanding (cf. Prov. 3:5,13,19; 4:5,7) is exhibited in the oppression he creates for the unjust gain he craves (cf. Isa. 33:15). Note how a righteous leader will actually hate unjust gain (Prov. 28:16b; Tit. 1:7,11; 1st Pet. 5:2).

16. Divine judgment sits heavy on the murderer, even should he escape human recompense (Prov. 28:17; Acts 28:4 cf. Gen. 9:6; Ex. 21:12-14; Rom. 13:4).
17. A triplet of verses spotlights the faithful man in the midst of five “he who”s (Prov. 28:18-20). All three verses contrast the believer’s right walk from the sad alternative. אֱמוּנָה ^{#530} ʿmuwnāh ^{49x}: *faith, faithful, faithfully, faithfulness* (Ps. 89:1,2,5,8,24,33,49; Isa. 11:5; 25:1; Lam. 3:23; Hos. 2:20; Hab. 2:4).
18. There are six “not good” proverbs (Prov. 17:26; 18:5; 19:2; 24:23; 25:27; 28:21), three of which address partiality (Prov. 18:5; 24:23; 28:21). This final “not good partiality proverb” employs a piece of bread illustration (cf. Prov. 6:26), demonstrating the utter cheapness of such sin (cf. Ezek. 13:19).
19. Proverbs describes a good eye as the generous man (Prov. 22:9), and an evil eye as a stingy man (Prov. 23:6; 28:22; Sirach 14:10). Later, [Roman and medieval superstitions](#) are not from this or any other Biblical text.
20. Sometimes the tough communication of Truth has a delayed appreciation (Prov. 28:23; Heb. 12:11).
21. Pharisaic evil is anticipated by Solomon (Prov. 28:24 cf. Mt. 15:1-9; Mk. 7:9-13).
22. An enlarged throat (cf. Isa. 5:14) is the idiom here for an arrogant/greedy man (Prov. 28:25). Widely different translations in the modern English, and even within LXX traditions. Strife is mentioned 13 times in Proverbs (Prov. 15:18; 16:28; 17:14; 18:19; 21:19; 22:10; 23:29; 25:24; 26:20,21; 27:15; 28:25; 29:22), including **three times** where it is stirred up.
23. This chapter opened (Prov. 28:1) with בָּטַח ^{#982} bātaḥ ^{116x} *trust, faith, confidence* and provides two more verses near the end (Prov. 28:25,26). Trusting your own heart is a foolish endeavor with no promised deliverance (cf. Prov. 3:5,7; 1st Cor. 3:18-20).
24. Generosity versus willful blindness lead to corresponding consequences (Prov. 28:27 cf. Dt. 15:7-11; Ps. 112:3-9; Prov. 11:24,25; 14:21,31; 19:17; 21:26; 22:9).
25. Spiritual life wisdom should generate discernment regarding political oppression (Prov. 28:12,28; 11:10; 29:2 cf. Job 24:1-12; Isa. 26:20; Am. 5:13).

Proverbs Chapter Twenty-Nine

1. Reproofs don’t continue forever. There is a point of no return, frequently thought of as the sin unto death (Prov. 29:1; 6:15; Isa. 30:13,14; Ps. 88:1-18; 118:17,18; Num. 16:25-35; 2nd Sam. 12:13; Acts 5:1-11; 1st Cor. 5:5; 11:30; 1st Tim. 1:19,20).
2. Societal ups and downs and political ups and downs are always linked, but not always in the same order (Prov. 29:2,16 cf. Prov. 11:10; 28:12,28).
3. A love for wisdom is not simply academic, but ought to be reflected in the application of that wisdom to life (Prov. 29:3,15; Lk. 15:13,30). Parental joy/sorrow over the wisdom/folly of adult children is one of the most repeated themes throughout Proverbs (Prov. 10:1; 15:20; 17:21,25; 19:13; 23:15,16,24,25; 27:11; 28:7).
4. Is the king fair and impartial or is he bought and paid for, serving only himself and profiting mightily? (Prov. 29:4; Mic. 7:3; 1st Sam. 8:10-18; 2nd Kgs. 15:18-20).
5. Flattery is not legitimate praise, but a tool for springing a trap (Prov. 29:5). Such a trap might actually ensnare the one who sets it (Prov. 29:6). See also Ps. 5:8-10; 12:1-5.
6. Righteous concern for the poor centers on their righteous/just treatment (Prov. 29:7; 31:5,8,9; Job 29:12-17; Isa. 10:2; Jer. 5:28; 22:16). Prov. 29:7 is possibly a section heading for the following four verses.
7. A city/society breaks down in the courts and on the streets when the scorners/fools/violent are openly hostile against the wise/blameless/upright (Prov. 29:8-11).
 - a. Burning cities (cf. Prov. 15:18; 26:21; 29:22; Jas. 3:5,6).
 - b. Disrespect for civil judgments, complete unreasonableness (cf. Prov. 26:4,5).
 - c. One-sided civility (Jn. 15:18,19; Lk. 6:27,28).
 - d. Anger-driven community relations (cf. Prov. 12:16; 14:29).
8. A triplet of verses displays governmental situations and consequences (Prov. 29:12-14).
 - a. A ruler who regards lies over truth (Prov. 29:12 cf. 1st Kgs. 12:8ff.). Surrounded by reinforcements his wickedness, the ruler forgets that:
 - b. All men are created equal (Prov. 29:13; 14:31; 17:5; 22:2). If the ruler comes to remember this truth:

Proverbs

Accumulated Wisdom (Prov. 25-29)

- c. A godly king will judge fairly with truth (Prov. 29:14; 20:8,28). Ultimately, such godly kings foreshadow the King of Kings and His eternal reign of truth (Ps. 45:6,7; Isa. 2:1-4; 9:6,7; 11:1-9).
- 9. A four verse series communicates the vital necessity for the discipline that God's wisdom supplies (Prov. 29:15-18). Wisdom discipline is necessary for both families (Prov. 29:15,17) and in public life (Prov. 29:16,18).
 - a. Rod & reproof are complimentary corrective actions for the child who must not be left to himself (Prov. 29:15; Ps. 119:67,71,75).
 - b. Both the righteous and the wicked increase in their walks from childhood to adulthood, but under normal circumstances it is the righteous that observes the sad conclusion to the wicked man's life (Prov. 29:16; Ps. 37:34,36; 58:10; 63:10; 91:8; 92:9,11).
 - c. Parental discipline during childhood results in delightful fellowship among adult parents and children (Prov. 29:17; Heb. 12:9-11).
 - d. The spoken Word and the written Word are boundary setting sources of personal happiness (Prov. 29:18). How quickly does society break down during seasons of doctrinal famine! (1st Sam. 3:1; Lam. 2:9; Hos. 4:6; Am. 8:11,12)
- 10. Another four verse series centers on controlling one's slave (Prov. 29:19,21) versus controlling one's self (Prov. 29:20,22).
 - a. Slave-control features the tandem of verbal instruction and bodily consequences for defiance (Prov. 29:19,21 cf. Prov. 22:15; Ex. 21:20,21,26,27; Dt. 25:1-3).
 - b. Self-control is defined by the tandem of being slow to speak (Prov. 29:20; 10:19; 13:3; 15:2; 17:27; 18:13,21; 21:23; Jas. 1:19) and slow to anger (Prov. 29:22; 14:17,29; 15:18; 16:32; 17:14; 19:11,19; 25:15,28; Jas. 1:19).
- 11. God is opposed to the proud but gives grace to the humble (Prov. 29:23; 3:34; 11:2; 16:8,19; 18:12; Ps. 138:6 cf. Mt. 23:12; Lk. 18:14; Jas. 4:6; 1st Pet. 5:5).
- 12. Active partners, and even silent partners to sin are equally guilty before the Lord (Prov. 29:24; 1:11-19; 4:14,15; Ps. 1:1,2; 26:4,5; Lev. 5:1; Eph. 5:3,7,11,12).
- 13. Fear, faith, favor, and fairness all rightly belong to our relationship with God, and to misapply such realms to human relationships (Prov. 29:25,26; Ps. 118:8,9).
- 14. Where is the common ground when both sides view the other as abominable? (Prov. 29:27; Jn. 15:18,19; 2nd Cor. 2:14-16).

Additional Wisdom

Proverbs Chapter Thirty

1. The IVP Bible Dictionary has an excellent article for studying the various understandings of [Agur and Lemuel](#).
2. It is also helpful to review the notes in Prov. 22 related to the 30 Sayings and more.
3. Agur son of Jakeh of Massa.
 - a. Agur ^{#94}אָגוּר _{ix} “gathered” is a passive participle from ^{#94}אָגַר _{ix} ‘āgar to gather (Prov. 6:8; 10:5).
 - b. Jakeh ^{#3348}יָקֵה _{ix} “pious, obedient.” Rare noun for obedience, ^{#3349}יִקְהָה _{ix} yiqāhāh only used in Gen. 49:10 & Prov. 30:17.
 - c. Massa is a territory in northern Arabia named for Ishmael’s 7th son (Gen. 25:14). WBE [article](#) also references ANET.
4. Ithiel and Ucal are the recipients of The Man’s (Agur) message.
 - a. The man declares. Ne’um HaGeber.
 - 1) Prophetic utterance. ^{#5002}נְאֻם _{376x}: *utterance, declaration, revelation*, of prophet in ecstatic state.
 - 2) The strong man ^{#1397}גִּבּוֹר _{ix} geber. As per BDB: Man as strong, distinguished from women, children, and non-combatants whom he is to defend (cf. Ex. 12:37; Josh. 7:14,17,18), chiefly poetic. Parallel usage esp. Num. 24:3,15; 2nd Sam. 23:1; Zech. 13:7,8.
 - b. To Ithiel ^{#384}אִיתִיאל _{3x} “God is with me” (Prov. 30:1; Neh. 11:7). The son of Agur? Cf. “my son” throughout Proverbs and Lemuel in Prov. 31. The opposing questioner of Agur? Cf. “surely you know!” & “you will be proved a liar.”
 - c. To Ithiel and Ucal “everybody” (the universal covenant community, the implied readers of the canonical text). Waltke, NICOT, [p.37](#), & [p.467](#).
5. Agur begins this diatribe (Prov. 30:2-6) from the standpoint of humility: Surely, I am stupid (Prov. 30:2-3).
 - a. The triplet of man, man, man (^{#1397}גִּבּוֹר _{ix}, ^{#376}אִישׁ _{ix}, ^{#120}אָדָם _{ix}) is woven together with the triplet of understanding, wisdom and knowledge (^{#998}בִּינָה _{ix}, ^{#2451}חֲכָמָה _{ix}, ^{#1847}דַּעַת _{ix}).
 - 1) Either for the sake of argument, or as a hyperbolic declaration of humility (cf. 1st Cor. 3:18; 8:1-3), Agur accepts the label of stupid. ^{#1198}בָּעֵר _{ix} ba’ar _{ix}: brutish, senseless, stupid (Ps. 49:10; 73:22; 92:6; Prov. 12:1; 30:2).
 - 2) Divine wisdom equals knowledge of the Holy One (Prov. 30:3 cf. Prov. 2:5; 9:10; 1st Chr. 28:9; Mt. 11:27; Jn. 17:3; 1st Jn. 5:20).
 - b. Four who questions are followed by two profound What questions (Prov. 30:4).
 - 1) Who has ascended & descended?
 - a) This principle was first presented by Moses (Dt. 30:12), and will subsequently be presented by Jesus (Jn. 3:13).
 - b) Agur’s usage reminds us of Job’s essay for mining wisdom (Job 28:12-28), and is remarkable in his apparent answer to what we might imagine as Ithiel’s claim (cf. Prov. 30:6).
 - 2) Who has gathered the wind in his fists? Human beings can’t grasp wind (Prov. 27:16). Winds are among God’s angelic servants (Ps. 104:3,4; 135:5-7).
 - 3) Who has wrapped the waters in His garments? This principle was featured in Job as a rebuke to the fallen angels (Job 26:5-14).
 - 4) Who has established all the ends of the earth? Agur echoes God’s rebuke of Job (Isa. 45:18; Job 38:4ff).
 - 5) What is His name or His Son’s name? Israel and Moses both inquired of His name (Gen. 32:26-30; Ex. 3:13-15), but Solomon and Agur apprehended the father and son dynamic (Prov. 8:22-31; 30:4).
 - 6) Surely you know! Agur’s taunt for Ithiel echoes God’s taunt of Job (Job 38:3).
 - c. The diatribe concludes with a faith rest declaration and a cautionary admonishment (Prov. 30:5,6).
 - 1) Trust in the Word (Ps. 18:30-36; 19:7-9).
 - 2) Do not add your own words in His name (Dt. 4:2; 12:32; Rev. 22:18,19; Jer. 23:16-32).
6. Agur had two primary requests when he began his walk in wisdom. He will maintain those same requests until the day he dies (Prov. 30:7-9). This “two things” philosophy is the first of six numerical sayings featured in this chapter (Prov. 30:7-9,15-16,18-19,21-23,24-28,29-31).
 - a. Keep deception and lies far from me (introductory line for the two things prayer request).
 - b. Give me neither poverty nor riches. Both are deceptive, keep focus on the Lord. This is the only prayer in Proverbs, and it comes with a given explanation for its basis (Prov. 30:9).
 - 1) Neither full nor in want (cf. Phil. 4:11,12).
 - 2) Feed me with the food that is my portion (cf. Job 23:12; Mt. 6:11).

7. A single verse proverb teaches the double-compound discipline for slandering a slave (Prov. 30:10).
 - a. Slandering anybody is a sin (Lev. 19:16; 2nd Sam. 19:27; Ps. 15:3; 50:20; 101:5; Eph. 4:31; Col. 3:8; Jas. 4:11; 1st Pet. 2:12; 3:16).
 - b. Injecting oneself into the master/slave relationship creates the second sin, compounding the guilt (Rom. 14:4; Jas. 4:12; Lk. 16:13; 1st Cor. 4:4,5).
 - c. The slave in such undeserved suffering has a curse empowerment (Prov. 30:10b cf. Dt. 15:9; contrast Prov. 26:2).
8. Four kinds of men (four generations of men) are described with increasing descent into darkness (Prov. 30:11-14). This proverbial narrative has a NT echo in 2nd Tim. 3:1-5.
 - a. Curses and does not bless father and mother (Prov. 30:11,17; 20:20; Dt. 27:16; Lev. 20:9; Dt. 21:20,21).
 - b. Pure in his own eyes yet not washed from filthiness (Prov. 30:12; 16:25; 21:2; Ps. 36:1-4; Job 33:8-12; Lk. 11:39,40; Tit. 1:15,16).
 - c. Lofty eyes, arrogant (Prov. 30:13; 6:17; 21:4; Ps. 101:5; 131:1; Isa. 2:11; 47:8-15; Ezek. 28:2-9; Hab. 2:4; 2nd Thess. 2:3,4).
 - d. Devourers of the afflicted and needy (Prov. 30:14; cf. Job 29:17; Ps. 10; 14).
9. Four unsatiable things are introduced by the leech and her two daughters (Prov. 30:15,16).
 - a. Give! Give! are their names and also their unceasing demands. This is the only reference to leeches in the Bible. See [Nelson's New Illustrated Bible Dictionary](#).
 - b. The unending demands to give and give reflect the failure to be in a state of satisfaction (Ps. 17:14,15; 22:26; 91:16; 103:5) and keeps the perpetually unsatisfied from saying "enough." Remember the contentment principles (Prov. 25:16). Contentment and sufficiency are wonderful blessings (Lk. 3:14; 2nd Cor. 12:9; 1st Tim. 6:8; Heb. 13:5).
 - c. Sheol שְׁאוֹל sh'e'owl #7585^{65x}. KJV translated as hell 31x, the grave 31x, the pit 3x. LXX translated as ᾗδης hadēs 59x. LBD has a good article on [Sheol](#). Although never satisfied (Prov. 27:20), Sheol will someday stop eating (Rev. 20:13,14; 21:4).
 - d. The Barren womb. Demonstrated by Sarah, Rebekah, Rachel, Samson's mother, Hannah and Elizabeth (Gen. 11:30; 25:21; 29:31; Jdg. 13:2,3; 1st Sam. 1:5; Lk. 1:7), this aspect of family life became a test and work assignment for Abraham, Isaac, Jacob, Manoah, Elkanah and Zacharias.
 - 1) Beyond the marital relationship, national fertility/barrenness is an indicator of national blessing/cursing (Ex. 23:26; Dt. 7:14).
 - 2) This biological circumstance frames the metaphor Isaiah employed looking forward to Zion's eschatological blessings (Isa. 54:1).
 - e. Earth is never satisfied with water. Last year's rain doesn't help this year's crop. Every future harvest will require timely rains (Lev. 26:4; Dt. 11:14; Joel 2:23; Acts 14:17; Jas. 5:7).
 - f. Fire never says "enough." So long as fuel is available, the fire will keep burning (Prov. 26:20).
10. Another single verse proverb calls back to Prov. 30:11 in temporal life judgment but also alludes to eschatological judgment for Israel and the nations (Prov. 30:17 cf. Dt. 28:26; Rev. 19:17,18).
11. Three wonderful things, four things beyond knowing (Prov. 30:18,19). דֶּרֶךְ derek #1870^{699x}: *way, journey, road, conduct*.
 - a. "The way" of the eagle in the sky. Away from the nest, swift and easy movement, always searching, leaving no trail.
 - b. "The way" of the serpent on a rock. Away from the nest, swift and easy movement, always searching, leaving no trail.
 - c. "The way" of the ship in the heart of the sea. Away from port, swift and easy movement, always searching, leaving no trail.
 - d. "The way" of a גִּבּוֹר geber #1397 strong man with עַלְמָה 'almāh #5959^{9x}: *girl, young woman, maid, virgin*. Away from home, swift and easy movement, always searching, leaving no trail.
 - e. The guilt-free adulteress (Prov. 30:20) serves as addendum to the geber from v.19, reinforcing the negative aspect of that proverb.
12. Four things the earth (dwellers) cannot stand (Prov. 30:21-23).
 - a. A slave becoming king is not normal, appropriate, or good (Prov. 30:22a; Prov. 19:10; Ecc. 10:7; Isa. 3:4-12).
 - b. A fool satisfied with food (Prov. 30:22b cf. 1st Sam. 25:36; Dt. 8:3; Isa. 22:13; Phil. 3:19).
 - c. A hated woman getting a husband (Prov. 30:23a cf. Prov. 12:4; 19:13; 21:9,19; 25:24; 27:15).
 - d. A maidservant supplanting her mistress (Prov. 30:23b cf. Gen. 16:4).
13. Four small and wise creatures (Prov. 30:24-28). The "wisdom" of animal life is God's programmed instinct (2nd Pet. 2:12) designed for animal blessing and human instruction (Job 38:39-39:30).
 - a. Ants (Prov. 30:25; 6:6-8).

- b. Shephanim (Hyrax) (Prov. 30:26; Lev. 11:5; Ps. 104:18).
 - c. Locusts (Prov. 30:27; Joel 1:4-7; 2:7-11; Rev. 9:1-11).
 - d. Lizard or spider? (Prov. 30:28). See J.Vernon McGee's [commentary](#).
14. Four stately and strutting things (Prov. 30:29-31).
- a. The lion is mighty and does not retreat (Prov. 30:30). So are we called to be as the Body, Bride, and Fulness of Jesus Christ (Eph. 6:10; Heb. 10:38,39).
 - b. The strutting rooster has girded his loins (Prov. 30:31a). So are we called to gird our loins with truth as a fundamental basis for our spiritual armor (Eph. 6:14).
 - c. The male goat also (Prov. 30:31a). This third animal rounds out the variety of carnivore/predator, bird, ruminant animals all illustrative for the principle of stately strutting.
 - d. The king, backed by his supportive army (Prov. 30:31b). So are we called to be as the triumphant parade of God the Father's in this present age (2nd Cor. 2:14-17). This march/walk/strut/confident step is normative for believers functioning in doctrinal understanding (Prov. 3:21-26; 4:12; 6:22; 10:9; 16:9).
15. Augur's conclusion addresses pride and anger (Prov. 30:32,33). This conclusion is a personal rebuke (cf. Prov. 30:6), inviting Ithiel to clamp his hand over his mouth.
- a. Self-exaltation is always the wrong attitude (Prov. 25:6,7; Mt. 23:12; Lk. 14:11; 18:14; Jas. 4:6; 1st Pet. 5:5).
 - b. Plotting anything via churning/milking the anger of people creates the opposite result for what we should be pursuing (Ps. 34:14; Mt. 5:9; Rom. 12:18; 14:17,19; 2nd Cor. 13:11; 2nd Tim. 2:22; Heb. 12:14; Jas. 3:17,18; 1st Pet. 3:11).

Proverbs Chapter Thirty-One

1. King Lemuel of Massa, the words his mother taught him (Prov. 31:1).
 - a. Lemuel "for God" only here with two spellings (Prov. 31:1,4). Both spellings are lengthened forms of Lael (Num. 3:24). Rabbinic traditions identified him as Solomon. Minority theory (Grotius) regarded him as Hezekiah.
 - b. Massa, an area in northern Arabia occupied by the descendants of Massa, seventh son of Ishmael (Gen. 25:13,14; Prov. 30:1). [ANET](#) references to Massa, Tema, and Nebajoth (also references numerous Arab queens/queen mothers).
 - c. Mother's teaching is argued by some for the Bathsheba/Solomon relationship (cf. Prov. 1:8; 4:3; 6:20). Queen mother influence is known elsewhere in Scripture and history (1st Kgs. 2:19; 15:13; 2nd Kgs. 10:12; 11:1-20; 24:12; 2nd Chr. 22:3; Jer. 13:18; 29:2; Dan. 5:10-12).
2. Lemuel's mother began her teaching discourse with What? What? What?
 - a. Son of my womb (Prov. 31:2 cf. Isa. 49:15). Bar, not bēn. See the [TWOT](#) entry for bar.
 - b. Son of my vows. Wedding vows? Vows to God? Cf. Josh. 2:12; Jdg. 21:7,18; Ruth 1:16,17; 1st Sam. 1:11,21; 1st Kgs. 1:13,17,29,30.
3. Lemuel's mother exhorted her son in three applications (Prov. 31:3-9).
 - a. Strength (חַיִּיל ^{#2428}_{241x}) (Prov. 31:3,10,29) and ways (דֶּרֶךְ ^{#1870}_{699x} 75x in Prov.) should be guarded and selectively given as stewards of God's grace provision (cf. Prov. 5:7-21). This is true for all people, but particularly vital for those in authority.
 - b. Wine and strong drink are not sinful in themselves (Ps. 104:14,15; 1st Tim. 4:3-5; 6:17), but particular offices may forego such things for God's purposes (Prov. 31:4-7; Num. 6:1-21; Lk. 1:15; 7:31-35).
 - c. Open your mouth (CSB "speak up") (Prov. 31:8,9). Be an advocate for those without. This principle spans all dispensations (Ps. 82; Job 29; Est. 4:13,14; Jn. 7:51,52; 1st Cor. 6:1-6; Isa. 11:1-5).
4. The Excellent Woman from Proverbs 12:4 is given a 22 verse acrostic poem to close the Book of Proverbs. [NAC](#) has a good introduction, both for the acrostic, and for an evident chiasmus.
 - ⌘ This woman is called an אִשְׁת־חַיִּיל 'ēsheth-chayil: woman of excellence (Prov. 31:10; Ruth 3:11).
 - 1) chayil ^{#2428}_{241x} army, capable, able, valiant, valor, wealth is a broad, contextual descriptor (Gen. 47:6; Ex. 18:21,25). Boaz & Ruth are each described this way (Ruth 2:1; 3:11). Worth is a correspondence even as God designs helpers corresponding to each man (Gen. 2:20; 24:3,4; Eph. 2:10; 1st Pet. 3:7).
 - 2) Various Bible translations. Excellent (NASB, ESV, LSB), virtuous (KJV, NKJV), of noble character (CSB, NET), worth (YLT, Darby), capable (HCSB, NRSV), good (RSV), noble character (NIV), accomplished (TLV), excellence (LEB), virtuous and capable (NLT), worthy (ASV), ἀνδρείαν (LXX), fortem (Vg.).
 - 3) Who can find? The search for such a woman, like the search for wisdom (Job 28), is beyond human capacity. Such invaluable blessings can only come from God (Prov. 19:14).

- 4) Remember, the wife of your youth (Prov. 5:18; Mal. 2:14,15) must grow to become the excellent wife (Prov. 31:10).
- ב. A husband can **בָּטַח** *bātach* ^{#982} *trust* in his wife (Prov. 31:11), because he trusts in the Lord (Psa. 22:4,5), who provided this wife for him (Prov. 18:22; 19:14).
- 1) Human trust can be betrayed (Ps. 41:9; 55:12,13,20; Mic. 7:5).
 - 2) Cursed is the man who trusts in man (Jer. 17:5; Ps. 118:8,9; 146:3). This curse comes when trust is placed in human being apart from God's faithfulness (Ps. 44:6; 49:6; 52:7,8).
 - 3) Booty will not lack. **שָׁלַל** *shālāl* ^{#7998} _{75x}: *spoil, plunder, booty* (cf. Isa. 53:12). Rem: Maher-shalal-hash-baz (Isa. 8:1,3,4). V.11 is tied to v.12 and not to vv.13-19. This woman will provide for her household, maidens, children, etc. in those later vv., but in these preliminary vv. the focus is between the woman and her Ba'al. She is his booty, which will not lack (Ex. 21:10; Prov. 5:15-19; Song. 1-8; 1st Cor. 7:1-4).
- ג. She should **גָּמַל** *gāmal* ^{#1580} _{37x} *reward* bountiful goodness and not evil/wickedness to her husband all the days of her life (Prov. 31:12; 1st Pet. 3:8,9).
- 1) Various senses are communicated by this verb. Reward, deal, do, treat, grant, compensate, + wean (12/37).
 - 2) God's bountiful dealings are the appropriate pattern, serving as a model for the marital application (2nd Sam. 22:21; Ps. 13:6; 18:20; 103:10; 116:7; 119:17; Isa. 63:7).
 - 3) Man's frequently evil dealings serve as a warning for the marital application (Gen. 50:15,17; 1st Sam. 24:17; Ps. 7:4; Prov. 3:30; 11:17).
 - 4) All the days of her life indicates that she never weans her husband from this bountiful goodness.
- ד. Having done her husband good, she now turns to her personal industry, **דָּרַשׁ** *dārash* ^{#1875} *carefully searching for* raw materials that her hands will willingly/delightfully work (Prov. 31:13). Cf. Midrash.
- 1) The Hebrew OT has two primary verbs for seeking (cf. [sense lexicon](#)): **בָּקַשׁ** *bāqash* ^{#1245} _{225x} & **דָּרַשׁ** *dārash* ^{#1875} _{164x} are often used in parallel (e.g. Ps. 105:4), and both are frequently rendered ζῆτέω *zēteō* ^{#2212} in the [LXX](#). Proverbs features *bāqash* 14x & *dārash* 2x. One interesting aspect of *dārash* is its root relationship with [Midrash](#).
 - 2) Wool and flax represent animal-based and plant-based clothing fibers (Lev. 13:47,48,52,59), and no blending of the two was permitted under Mosaic Law (Dt. 22:11). Priests were required to be dressed in linen, with no sweaty wool (Ezek. 44:17,18). Until the time of the Exile when cotton was introduced in Persia, flax and wool were the sources of all cloth in the Middle East and Egypt ([WBE](#)).
 - 3) She works with her hands/palms in delight (or willingly). **חֵפֶץ** *chēpets* ^{#2656} _{38x} adj., fr. **חָפֵץ** *chaphēts* ^{#2654} _{73x} v. *to delight in, take pleasure in* (Ps. 1:2; 16:3; 22:8; 37:23; 40:6-8; 51:6,16,19; 73:25; 112:1; 115:3; 119:35; 135:6; 147:10).
- ה. She **הָיָה** *hāyāh* ^{#1961} *is like* (becomes like) merchant ships bringing her food from afar (Prov. 31:14).
- 1) **הָיָה** *hāyāh* being/becoming is used 3296 times in the Hebrew OT. Frequent debates and arguments (e.g. Gen. 1:2). Spans the εἶμι/γίνομαι contrast (Jn. 1:1,18).
 - 2) She is like a merchant fleet, obtaining local scarcities from distant places of abundance. This metaphor is odd in either a Hebrew or an Arab context. The Phoenicians were the great merchant marine power of the region (Ezek. 27:17; Ezr. 3:7).
- ו. She rises early, distributing prey and assigning portions (statutes) to her maidens (Prov. 31:15 cf. 27:27). {The acrostic “cheats” here. ו can be placed in front of any word.}
- 1) The shipping metaphor becomes a hunting lioness metaphor. The food from Prov. 31:14 becomes **טֶרֶף** *tereph* ^{#2964} *prey* in Prov. 31:15. Lion & prey language is well known (Gen. 49:9; Num. 23:24; Job 4:11; 29:17; 38:39; Ps. 104:21; Isa. 5:29).
 - 2) Statutes for her maidens. The woman of excellence provides physical and spiritual food. Her maidens will be well taught in God's statutes. This term as a “portion” of food is interesting (Ex. 29:28; Lev. 24:9; Prov. 30:8).
- ז. She **זָמַם** *zāmam* ^{#2161} *purposes/considers* wise real-estate investments (Prov. 31:16), converting the wool/flax productivity (Prov. 31:13) into vineyard productivity.
- 1) Her considerations/purposes are shaped by God's wisdom into applied **מִזְמָה** *māzimmāh* ^{#4209} *discretion* (Prov. 1:4; 2:11; 3:21; 5:2; 8:12).
 - 2) Vineyard productivity requires the vineyard owner to be diligent (Prov. 24:30-34; Isa. 5:1,2).
- ח. She **חָגַר** *chāgar* ^{#2296} *girds* her loins with strength and makes her arms strong (Prov. 31:17).

- 1) “Girding the loins” (Prov. 31:17a) speaks to internal, personal strength: the focused resolve to do what needs to be done (Job 38:3; Ps. 18:32; Eph. 6:10,14; 1st Pet. 1:13).
- 2) “Making arms strong” (Prov. 31:17b) speaks to external, physical strength: the trained and prepared capacity to actually do it (Ps. 18:34; 144:1; Isa. 28:5,6; Hos. 7:15).
- ט. Her Godly work leaves a good טַעַם ^{#2938} *tā’am* taste in her mouth as she understands the value of her work-assignment (Prov. 31:18).
 - 1) The spiritual tasting perception (Job 12:11; 34:3; Ps. 34:8) of a believer exceeds even the seeing and hearing perceptions (Dt. 29:4), by way of the consumption and digestion benefits that follow (cf. Jn. 4:32,24).
 - 2) Her lamp does not go out, does not mean that she stays up late burning the candle at both ends (cf. Prov. 31:15; Ps. 127:2), but that she always has the financial means to keep the lamps burning (Prov. 13:9; 20:20; 24:20).
- י. Her יָד ^{#3027} *yād* hands and palms stretch out and grasp the distaff and spindle (Prov. 31:19) so that . . .
 - 1) Logos Factbook has a good entry on [Spinning](#).
 - 2) WBE has a good article on [Hand](#).
 - 3) Biblical principles on grasping are practical and simple (Prov. 4:13; Lk. 8:15; Jn. 10:28,29; Phil. 3:12-14; Heb. 4:14; 1st Tim. 6:12).
- כ. Her כַּף ^{#3709} *kaph* palms and hands can extend and stretch out (be gracious) to the poor and needy (Prov. 31:20).
 - 1) Spreading the palms is usually a prayer idiom (Ex. 9:29,33; 1st Kgs. 8:22,38,54; Ezr. 9:5; Job 11:13), but this instance is a charitable endowment (Prov. 31:19,20 cf. vv.8,9).
 - 2) Biblical principles on the עָנִי ^{#6041} *‘aniy* & אֶבְיֹן ^{#3461x} *’ebyon* poor and needy frequently emphasize the opportunities for mercy and grace (Dt. 15:7-11; Prov. 14:31; 19:17; 22:9).
- ל. She לֹא ^{#3808} *lō’* does not fear snow for her household, they are all covered (Prov. 31:21).
 - 1) Scarlet or double clothing? Either way expresses abundant provision, and wise preparations (cf. Prov. 6:8; 10:5; 20:4; 28:19; Gal. 6:7-9).
 - 2) The Lord is the true solution versus fear (Prov. 3:25,26; Ps. 23; Isa. 41:10), not our wisdom or thoughtful preparations (Jer. 9:23,24; 1st Cor. 1:30,31; 4:7).
- מ. She has manufactured her own מַרְבָּדִים ^{#4765} *marbaddiym* bedding and formal wear (Prov. 31:22).
 - 1) Coverings = bed coverings, blankets, etc. (cf. Prov. 7:16).
 - 2) Her industry is for her benefit and enjoyment. These luxuries are her endeavors for her sake. Capacity for aesthetic pleasures is a blessing (Ecc. 6:1-6; 1st Tim. 6:17).
- נ. Her husband is {another acrostic-saving cheat} נֹדַע ^{#3045} *nowdā’* nif.ptc. יָדָא ^{#3045} *yāda’* known in the context of her excellence (Prov. 31:23).
 - 1) Duane Garrett [NAC](#) pinpoints this verse as the center point of the acrostic chiasmus.
 - 2) יָדָא ^{#3045} *yāda’* is used 943x but only three times as a nifal participle (Ps. 76:1; Prov. 31:23; Ecc. 6:10). The woman of excellence does not seek to be known in the gates, or to sit among the elders (cf. 2nd Cor. 6:9). Her role in the family and community is not her husband’s role (cf. Jdg. 4:4-10).
 - 3) Knowing God and being known by God are amazing blessings for both Israel (Ex. 33:12,17; Jer. 31:34) and the Church (Jn. 10:14,27; 1st Cor. 8:1-3; Gal. 4:9; 2nd Tim. 2:19).
 - 4) Eschatologically, the children of Israel will be known among the nations (Isa. 61:9; Zech. 8:20-23).
- ס. She has additional income through selling סָדִינִי ^{#5466} *cādiyn* linen wraps and belts (Prov. 31:24).
 - 1) סָדִינִי ^{#5466} *cādiyn* is an uncommon term for “linen” ([NIDOTTE](#)), variously translated as wraps (Jdg. 14:12,13), garments (Prov. 31:24), undergarments (Isa. 3:23).
 - 2) “Canaanite” tradesmen/merchants (Job 41:6; Ezek. 16:29; 17:4; Hos. 12:7) supply the cash for her wraps and sashes.
 - 3) Making, selling, supplying demonstrates productivity and profitability in both retail and wholesale endeavors. Temporal abundance supplies spiritual abundance (cf. Acts 20:33-35; Rom. 12:13; 2nd Cor. 8:14; 9:8; Eph. 4:28; Phil. 4:15-19; 1st Thess. 4:11; 2nd Thess. 3:7-12; Tit. 3:14).

- ו. She is adorned with spiritual עֹז ^{#5797} ‘ōz *strength* and הֹדָר hādār *dignity* (Prov. 31:25; 1st Tim. 2:9,10; 1st Pet. 3:3,4).
- 1) Her external clothing (Prov. 31:22) is paralleled with her inner beauty (Prov. 31:25). Such glorious adornment is bestowed by God alone and never self-made (Job 40:10; Ps. 8:5).
 - 2) OT and NT alike speak to the believer’s spiritual adornment (Job 29:14; Ps. 110:3; 132:9,16; Isa. 61:10; Ezek. 16:9-14; Zech. 3:3-5; 1st Tim. 2:9,10; Tit. 2:10; 1st Pet. 3:3,4).
 - 3) God also is so adorned (1st Chr. 16:27-29; Ps. 96:6-9; 104:1).
 - 4) The woman of excellence smiles/laughs/rejoices at her eternal destiny, dressed in readiness for the kingdom and in no way terrified by the Lord’s splendor and majesty (cf. Isa. 2:19,21; Mt. 22:11,12; Rev. 19:8).
- פ. Her פֶּה ^{#6310} peh *mouth* is a source of wisdom and her tongue generates torah–cheched (Prov. 31:26).
- 1) The 6th verse out of 22 contained an inference to this woman’s speaking capacity (Prov. 31:15), but it is not until the 17th verse out of 22 that her spoken blessings are explicitly described (Prov. 31:26). She is a powerful communicator of wisdom and lovingkindness, in the times and venues where God has suited her.
 - 2) חֵכְמָה ^{#2451} chokmāh *wisdom* has been featured many times (39x) throughout Proverbs, along with the adj. חָכָם ^{#2450} chākām (47x) and the verb חָכַם ^{#2449} chākam (13x). Remember though, this woman’s mouth is not the ultimate source for this wisdom! (Prov. 1:7; 9:10; 15:33; Job 28:12-28)
 - 3) תּוֹרַת-חֶסֶד ^{#2617} torath-cheched “Law of Lovingkindness” fr. חָסֵד ^{#245x} cheched (only 10x in Proverbs, and only here linked with torah). This verse ought to be a parallel text to the Law of the Spirit of Life in Christ Jesus (Rom. 8:2), Law of Love (Rom. 13:10), Law of Christ (1st Cor. 9:21; Gal. 6:2), Law of Liberty (Jas. 1:25; 2:12).
- צ. She is a צוּפִיָּיָה ^{#6822} tsowphiyyah *watchwoman* qal.fem.ptc. טְּפִיָּה ^{#6822} tsāphāh *watchman* (Isa. 21:6; 56:10; Jer. 6:17; Ezek. 3:17; 33:2ff.; Mic. 7:4,7; Hab. 2:1) for the ways of her household (Prov. 31:27). This verb is the watchful basis for the name of the prophet Zephaniah. There is also a homophonic word play between “watching the ways” and “bread of idleness” that totally disappears when brought from Hebrew into English.
- 1) Poetically, this verse is linked to Prov. 31:26. Her watchfulness is expressed through her teaching. Solid teaching is a watch care for those who hear (Jer. 23:22; Ezek. 3:19-21; 33:7-9; Dan. 12:3; Acts 20:26-32; 1st Tim. 4:16).
 - 2) She lives by the word of God, and not bread alone, expressed here as the bread of idleness (Dt. 8:3; 32:46,47; Job 23:12; Jer. 15:16).
- ק. Her children and her husband קוּמ ^{#6965} quwm *rise* (Prov. 31:28) to bless her and praise her for—
- 1) This blessing is a declaration of happiness. Verb אָשַׁר ^{#833} ‘āshar: to call someone highly favored, fortunate, happy (Gen. 30:13; Ps. 41:3; Prov. 3:18; 31:28; Song 6:9; Mal. 3:12,15). This is the verbal root behind the adjective אֲשֵׁרִי ^{#835} ‘ashrey “happy” (Dt. 33:29; 1st Kgs. 10:8 (contra 1st Kgs. 10:9); Job 5:17; 26x in Psalms; 7x in Prov.).
 - 2) The Ba’al husband hallelujah praises her. הָלַל ^{#1984} hālāl: *praise, boast, glory* (67x in Psalms; 9x in Prov. incl. 3x here).
- ר. Excelling in comparison to רַב ^{#7227} rab *many* other noble daughters (Prov. 31:29).
- 1) Daughters are the young women of marriageable age (Gen. 30:13; 34:1,9,16,17,21 & etc.), many of which are chayil noble/excellent/virtuous (cf. how rare they are in v.10).
 - 2) We don’t compare ourselves to others (Gal. 6:4,5; 1st Cor. 4:7; 2nd Cor. 10:12), but the husband is delighted to compare his unique wife as the one beyond all comparison (Prov. 31:29b).
- ש. Outer beauty is שֶׁקֶר ^{#8267} sheqer *deceitful* and empty. Women should be striving for inner beauty (cf. Prov. 31:25), and that should be the priority for men to seek as well (Prov. 31:30).
- 1) External deceptions are bad enough, but internal deceptions are the worst of all (Lk. 18:9; Rom. 12:3; Gal. 6:3; 1st Cor. 3:18; Jas. 1:22; 1st Jn. 1:8).
 - 2) As an adaptation of Jer. 9:23 for a feminine perspective,* charm and beauty are just as ensnaring as might and riches as sources of pride (cf. Ezek. 16:14,15; 27:3). *better to say Jeremiah adapts Prov. 31:30 for a masculine perspective.
- ת. Men are commanded תְּנַחֵם ^{#5414} to grant (or celebrate) the fruit of her hands (Prov. 31:31; 1st Pet. 3:7).
- 1) What verb starts this verse? Qal imperative of nāthan ^{#5414}? Piel imperative of tānāh ^{#8567}? Give or extol/sing/celebrate? **NEB**: Extol her for the fruit of all her toil. **NICOT** [footnote](#) & **WBC** [footnote](#).
 - 2) Her children (Prov. 31:28), her husband (Prov. 31:29), the Lord (Prov. 31:30), and now the public at large (Prov. 31:31) extol and praise this woman.

Proverbs Conclusion

31 Proverbs Passages with NT usages ([Citations](#), [Quotations](#), [Allusions](#), [Echoes](#))

1. Love your enemies. Matt. 5:44 [E](#) & Rom. 12:20 [Q](#) Prov. 25:21-22a
2. Do not take the place of honor. Luke 14:8-10 [A](#) Prov. 25:6-7
3. Who has descended and ascended? Jn. 3:13 [A](#) Prov. 30:4 also Eph. 4:8-10
4. Living water. Jn. 4:10 & Jn. 7:38 [A](#) Prov. 18:4 (or Isa. 44:3; 55:1; 58:11; Zech. 14:8)
5. God does not hear sinners. Jn. 9:31 [A](#) Prov. 15:29 (or Ps. 34:15; 66:18; Isa. 1:15)
6. Don't make crooked the straight ways of the Lord Acts 13:10 [A](#) Prov. 10:9 (or Hos. 14:9)
7. God renders to each person according to his deeds Rom. 2:6 [A](#) Prov. 24:12 (or Ps. 28:4; 62:12) also 2nd Tim. 4:14; 1st Pet. 1:17; Rev. 2:23; 20:13; 22:12 plus [E](#) Matt. 16:7; Lk. 16:15; [1 Clement 34.3](#).
8. Feet are swift to evil Rom. 3:15-17 [A](#) Prov. 1:16 [C](#) Isa. 59:7
9. Do not be wise in your own eyes. Rom. 12:16 [A](#) Prov. 3:7; Isa. 5:21
10. Respect what is right in the sight of God and man. Rom. 12:17 & 2nd Cor. 8:21 [A](#) Prov. 3:4 also [C Philo On Drunkenness 84](#) (Philo also [A](#) Prov. 4:3)
11. Be in subjection to the governing authorities. Rom. 13:1 [A](#) Prov. 8:15 also [A MPoly 10.2](#) [E 1 Clement 61.1](#)
12. Love covers a multitude of sins. 1st Cor. 13:7 [A](#) & 1st Pet. 4:8 [Q](#) Prov. 10:12
13. Tablets of human hearts. 2nd Cor. 3:3 [A](#) Prov. 3:3; 7:3; Jer. 31:33 also [1 Clement 2.8](#)
14. Accountability comes from what you have. 2nd Cor. 8:12 [A](#) Prov. 3:27-28
15. Sowing and reaping should be bountiful. 2nd Cor. 9:6-7 [A](#) Prov. 11:24; 22:9
16. Do not get drunk. Eph. 5:18 [A](#) Prov. 23:31-35
17. Train up a child. Eph. 6:4 [A](#) Prov. 19:18; 22:6 (also [E](#) Dt. 6:7)
18. Do not repay evil for evil. 1st Thess. 5:15 [A](#) Prov. 20:22
19. Financial contentment. 1st Tim. 6:8 [A](#) Prov. 30:8
20. Do not weary yourself to gain wealth. 1st Tim. 6:9 [E](#) Prov. 23:4; 28:22
21. Do not reject the discipline of the Lord, for whom the Lord loves He reproves. Heb. 12:5-6 [Q](#) & Rev. 3:19 [A](#) Prov. 3:11-12 also [Philo Prelim. Studies 177](#)
22. Make straight paths. Heb. 12:13 [A](#) Prov. 4:26
23. God gives wisdom. Jas. 1:5 [A](#) Prov. 2:3-6
24. God is opposed to the proud but gives grace to the humble. Jas. 4:6 & 1st Pet. 5:5 [C](#) Prov. 3:34 also [1 Clement 30.2](#) & [Ign. Eph. 5.3](#) and even [Nag.Ham.Cod. VII 4, 104:18](#).
25. You don't know what tomorrow will bring. Jas. 4:13-14 [A](#) Prov. 27:1
26. The Lord tests hearts as a refiners fire. 1st Pet. 1:7 [A](#) Prov. 17:3 (or Ps. 66:10; Isa. 48:10 Zech. 13:9; Mal. 3:3) also [Hermas Vis IV, iii, 4](#).
27. Fear God, honor the King. 1st Pet. 2:17 [A](#) Prov. 24:21
28. What will become of the godless man and the sinner? 1st Pet. 4:18 [A](#) Prov. 11:31
29. A dog returns to its own vomit. 2nd Pet. 2:22 [C](#) Prov. 26:11
30. Confess (and forsake) your sins and He will forgive. 1st Jn. 1:9 [A](#) Prov. 28:13 (or Ps. 32:5)
31. The Amen, the Faithful and True Witness, the Beginning of the Creation of God. Rev. 3:14 [A](#) Prov. 8:22