

THE BOOK OF PROVERBS

INTRODUCTION

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I. AUTHORS.

A. SOLOMON (1:1; 10:1; 25:1).

B. WISE MEN (22:17 - 24:22; 24:23-34).

C. AGUR BEN JAKEH (30:1).

D. KING LEMUEL (31:1).

II. PURPOSE (1:2-6).

A. INSTRUCTION.

1. Know wisdom and instruction.

2. Discern sayings of understanding.

3. Receive instruction in wise behavior; righteousness, justice and equity.

B. SPECIFICALLY ADDRESSED TO THE KING'S SON.

III. NAME.

The Hebrew title for the book is 'MISHLI OF SOLOMON' (THE PROVERBS OF SOLOMON). The term for 'Proverb' is 'MASHAL', which comes from a root word meaning 'parallel' or 'similar'; signifying a way of comparing. Some say it is like a rule or a standard of behavior.

"The MASHAL denotes a simple self evident truth, expressed in a short, pointed sentence, designed to arrest attention, awaken responsive thought, and remain fixed in memory." (Miller, Proverbs, p. 275).

There are proverbs found outside the book of Proverbs such as Gen. 10:9 "like Nimrod..."; 2 Sam. 20:18 "Long ago they use to say, get your answer at Abel"; Ezek. 16:44 "Every one who quotes proverbs...like mother like daughter..." This would be written after the book of Proverbs. 1 Kings 20:11 "Let him who puts on the armor not boast like him who takes it off. Judges 8:21 gives us yet another example of an ancient proverb.

IV. PROVERB PATTERNS.

In analyzing the Proverbs, there are 7 patterns in all.

A. IDENTITY, EQUIVALENCE OR INVARIABLE ASSOCIATION.

"This is really that."

English Example: A penny saved is a penny earned.

Biblical example: Judges 8:21 As is the man, so is his strength.

B. NONIDENTITY, CONTRAST OR PARADOX.

"This is not really that."

English example: All that glitters is not gold.

Biblical example: Jn. 1:46 Can anything good come out of Nazareth?

C. SIMILARITY, ANALOGY OR TYPE.

"This is (or acts) like that."

English example: Like father like son.

Biblical example: Ezek. 16:44 Like mother like daughter.

D. WHAT IS CONTRARY TO RIGHT ORDER, AND SO IS FUTILE OR ABSURD.

“This makes about as much sense as...”

1. Where it employs a mocking comparison:

English: A whistling woman and crowing hen always come to a bitter end.

Biblical: Prov. 26:14 As a door turns on its hinges, so a sluggard turns on his bed.

2. When it takes the form of a rhetorical question.

English: What is the use of running when you are on the wrong road?

Biblical: Jer. 13:23 Can the Ethiopian change his skin or the leopards its spots?

3. A maxim.

English: Do not count your chickens before they hatch.

Biblical: 1 Kings 20:11 One who puts on his armor should not boast like the one who takes it off.

E. CLASSIFIED AND CHARACTERIZES PERSONS, ACTIONS OR SITUATIONS.

“You remind me of...”

English Example: A fool and his money are soon parted.

Biblical Example: Prov. 14:15 Simple man believes anything.

F. VALUE, RELATIVE VALUE OR PRIORITY, PROPORTION OR DEGREE.

“This is worth that” or “Better this than that.”

English Example: A bird in the hand is worth two in the bush.

Biblical Example: Prov. 19:22 Better to be poor than a liar.

G. TURNS ON THE CONSEQUENCES OF HUMAN CHARACTER AND BEHAVIOR.

“If you do this, then...”

English Example: No guts, no glory.

Biblical Examples: Hosea 8:7 Sow the wind, reap the whirlwind.

V. INTERPRETING THE PROVERBS.

I believe we need to begin by affirming that the Proverbs are inspired by God in their entirety. I believe that the teaching contained in these Proverbs are principles that God has given us for the purpose of helping His children choose the right course in life (Cf. 1:1-6). They are general commands and statements of truth and promises. By ‘general’, I mean that they cover a vast number of topics which deal with daily living.

I also believe that the Wisdom Literature of the Old Testament, and poetry in general, needs to be understood differently from other types of writing in the Scriptures. Let me offer some suggestions on what I mean by this:

A. There are statements made that ought not to be taken literally. For example: 21:22 - The wise man does not literally scale the city.

B. There are statements made that may not always be true. For example: 15:19 - We know from Romans 8:31-38 that the ‘highway’ of the righteous may be filled with famine, nakedness, peril, sword and even death. From 2 Tim. 3:12 we know that persecution is the way for those who are in Christ. See also Psalm 73.

C. Some Proverbs are merely suggesting some forethought before one acts, not giving a hard and fast rule of action (even the Proverbs themselves encourage us to think before we act - cf. 15:28; 19:11; 21:23).

1. 26:4,5 - here we have one proverb that says “do not answer a fool”, where as the next proverb says “answer a fool”. Which one are we to follow? Certainly we ought to “know how to respond to each person” (Col. 4:6). Another proverb might be appropriate for these situations: Think before you speak.

These Proverbs are God’s teachings about life! We are exercising wisdom when we try to adhere to the tenets of these Proverbs. I strongly resent any who try to eliminate sound teaching using a hermeneutic that questions and undermines the validity and power of these Proverbs.

One more comment about the idea that “proverbs are presented as probabilities, not promises”. We are confident that the omniscient God knows what is best, and that we will be better off (and ultimately rewarded)

having followed His teachings concerning proper living. We are not shooting dice. We are not playing the odds. There may be situations where these proverbs do not pan out, but those are the exception, not the rule.

One problem we often have with this issue is an erroneous view of inspiration. We often shirk from the thought that God would state a ‘general’ truth, instead of an ‘absolute’ truth. Is it possible that God could generalize like we often do (and nearly every other culture that has ever existed has done)? That is exactly what a proverb usually is.

NINE RULES ON INTERPRETING THE PROVERBS.

1. Proverbs are often figurative, pointing beyond themselves.
2. Proverbs are intensely practical, not theoretically theological.
3. Proverbs are worded to be memorable, not technically precise.
4. Proverbs are not designed to support selfish behavior - just the opposite!
5. Proverbs strongly reflecting ancient culture may need sensible “translation” so as not to lose their meaning.
6. Proverbs are not guarantees from God, but poetic guidelines for good behavior.
7. Proverbs may use highly specific language, exaggeration, or any of a variety of literary techniques to make their point.
8. Proverbs give good advice for wise approaches to certain aspects of life, but are not exhaustive in their coverage.
9. Wrongly used, Proverbs might justify a crass, materialistic lifestyle. Rightly used, Proverbs will provide practical advice for daily living.

The main points given above come from: Gordon Fee and Douglass Stewart, *How to Read the Bible for all its Worth* (Zondervan, 1982), p. 203. It is important to note that this writer does not agree with many points made in this book. The student must read it with caution.

VI. THE THEME OF PROVERBS.

NOTICE THE ‘THEME OF PROVERBS’ SHEET ON THE NEXT PAGE.

The word ‘life’ occurs thirty-two times, discussing life and the way one lives from day to day. We have two choices. One is predominated with the idea of being a fool, the other with being a wise man. The fool is described with five main ideas or words as is the wise man with five ideas or words. These are the predominate words. There are a few more that are not on the sheet.

There are other ideas expressed throughout Proverbs as well. Most of the themes explored are opposites like ‘wise vs. fool’ or ‘rich vs. poor’, but others are just expounding on virtues.

The Christian today should look to the Proverbs to provide practical guidance to make life more enjoyable, while at the same time, sin-free (as much as possible). If a person is successful in the Christian walk, it is because he exercised wisdom in the choices he made, the people he associated with, and the way he used his time. These points provide the central focus of the Proverbs.

Proverbs chapter one, like Psalm one, provides a basis for the rest of the Proverbs. Solomon, through the inspiration of the Holy Spirit, lays the foundation in this first chapter. The student of this great book would do well to grasp the concepts given here before proceeding into the rest of the Proverbs.

THE THEME OF PROVERBS

A COMPILATION OF SAYINGS INTENDED TO DIRECT LIFE (.T(- 32 Times)

THE CHOICE

THE FOOL

(-?07 - 26 Times)

1. Is Wicked

(7:9 - 86 Times)

2. Is Self-Confident

(-*2, - 50 Times)

3. Is A Sluggard, Lazy

(-37 - 15 Times)

4. Is Evil, Bad, Immoral

(79 - 47 Times)

5. Is Simple, Naive

(?; - 14 Times)

THE WISE MAN

(.,(- 97 Times)

1. Has Knowledge

(7\$(- 73 Times)

2. Has Understanding

(0?v - 30 Times)

((101; - 19 Times)

3. Is Considerate Of His
Friends / Neighbors

(79 - 32 Times)

4. Is Righteous

(8?+3 - 87 Times)

5. Guards Words

(9/7 - 18 Times)

(9"\$ - 23 Times)

Guards Tongue

(0&û-- 19 Times)

Guards Lips

()5: - 43 Times)

MAKING THE RIGHT CHOICE IS VITAL BECAUSE JUDGMENT ()5:/ - 16 TIMES) FOR MAN COMES
FROM THE LORD.ö (29:26)

EXAMINING THE BOOK: INTRODUCTION TO PROVERBS, AUTHOR AND PURPOSE - 1:1-9

(James' Note: The Author used the NASB, but I used the KJV, some explanations may not fit the King James.)

1:1 The proverbs of Solomon the son of David, king of Israel;

1:2 To know wisdom and instruction; to perceive the words of understanding;

Solomon is credited with authorship. In 1 Kings 3:5-14 he asked for wisdom from the Lord and received that wisdom. The purpose is for one to know wisdom and instruction. There are many people who claim to be wise and assume the position of teacher (as in Psa. 1:1). The blessed man does not walk in the counsel of the wicked. He strives to learn from God as did Solomon (1 Kgs. 4:29).

To discern...understanding - being able to discern it all so that you grasp and understand that which has been said is understanding. 2 Tim. 3:6-7 provides a good example. There are people who are always learning, but are never able to learn those things which really matter: i.e. the truth.

Many parents throughout time have liked to use proverbs with their children to teach them great truths. In all probability your parents used them. Perhaps the meaning of the proverbs did not become instantly apparent to you. Yet, with time, the meaning unfolded and the lesson or lessons found within the proverb were seen. In addition, you most likely will remember the proverb the rest of your life, and even use it with your children. There certainly is great value in using the proverbs as a teaching technique.

1:3 To receive the instruction of wisdom, justice, and judgment, and equity;

This is the whole point. These are teachings from wise men instructing how to live one's life with wisdom. The book of 1 Peter emphasizes wise behavior. 'Keep your behavior excellent among the Gentiles' (1 Pet. 2:12). It is important that Christians conduct themselves in a right manner. Eph. 5:15-17 - 'Be careful how you walk, not as unwise, but wise...do not be foolish...' Wise behavior is redeeming the time and thinking about how you use it.

The three areas listed here seem to be key areas of wise behavior: righteousness, justice and equity.

Righteousness - in the Proverbs is not only that which has to do with being like God (being a righteous person) but also has to do with what is right, what is the right thing to do in a given situation.

Justice - deals especially with the young men who will be involving themselves in their fathers' businesses and the tendency to mistreat the poor to gain more wealth. They will be in positions of judges some day and must learn to be fair in their judgments.

Equity - has to do with the perspective concerning others. They are no better than others. They may have more than someone else, but that does not make them better. Equity is related to justice, Mt. 7:12 'Do unto others as you would have them do unto you.' (KJV)

1:4 To give subtilty to the simple, to the young man knowledge and discretion.

The word naive may be 'simple' in your version. It occurs 14 times in the Proverbs. Cf. 1:4,22 (twice),32; 7:7; 8:5; 9:4,16; 14:15,18; 19:25; 21:11; 22:3; 27:12. The sons (or students) will someday be teachers themselves and will need to know how to handle the naive. The purpose of the sayings is to instruct the naive how to be prudent; to get the most out of their time, money, energies and words.

To the youth knowledge and discretion - the young are not thought of as having the kind of tools they need to most appropriately conduct themselves. So the writer is assuming the role of teacher to give the young proper guidance.

1:5 A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

This is a statement of fact. A person who does not listen and does not grow in knowledge cannot be considered wise. So, if we take seriously James 1:19 and do that which the Word teaches, then we are wise. It is amazing in our society, as in most societies, we are sometimes closed to people who can teach us... especially the old. They have a lifetime of experience, and those who wish to be wise will benefit from that experience.

A man of understanding will acquire wise counsel - the idea of seeking to find wisdom is key here. It is a part of God's plan to have His people teach one another (i.e. Titus 2:2 - older women teach younger). However,

there are many older women who are reluctant to teach because their advice was not welcome by the younger women. It is important to teach the younger women and the younger men to be good listeners to what the older members have to say. It is a part of God's plan for acquiring wisdom.

The man of understanding acquires wise counsel. Our youth today think this is found in the television or from their drug addict buddies at school. The prime person in life is the star of the football team. Young people are the focus of the teaching in these proverbs. It is they who need to decide who is wise and who is not. One's peers, especially with youth, are not usually worthy of being teachers. Yet in nearly every society one learns the values of life from their peers who often lead them astray.

1:6 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

Solomon wants them to reach the point where they have an understanding of what a proverb is, what it is saying and how it is applied. 'Figure' refers to an expression of teaching which requires interpretation for a full understanding. A 'Riddle' is a saying not easily understood without explanation.

1:7 The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.

This is seemingly the foundation of all the proverbs. It is the main point at which one must begin.

The fear of the Lord is the beginning of knowledge - oftentimes the way parents get children to obey, in the early stages of a child's life, is with fear. The fear of discipline or example is for their own good and that is the beginning of learning. We spank the hand which is reaching for the hot pan not to be mean, but to avert a more serious and more potentially damaging event later on. The fear of getting the hand spanked is the reason for not touching the hot pan. The way to avoid some pitfalls in life is to fear God. We must have a proper understanding of God and the way He works. So if one does not fear the Lord, he is not wise. 'Fear' is a word that means more than 'respect'. It includes the idea of trembling. We yield to God when we see His awesome power. We fear that power because we know we are much weaker. If Einstein does not fear the Lord, then he is not wise. He may have some intelligence, but he is not wise. Before one can know anything of true value, he must begin with God. Knowing about Him is the beginning (cf. Prov. 9:10). Science, with a knowledge of God, is a healthy and productive discipline. Yet science without God promotes the exaltation of man and atheism. It is a true adage in science that if one begins with a faulty premise then the conclusion will be faulty. Therefore, if the scientist begins without believing in God and His Word, then his conclusion is going to be flawed.

Despise - this is a strong Hebrew word meaning 'despise, spurn, to be repulsed by.' Fools consider wisdom and instruction to be that which has a wretched smell. They stay as far away from it as possible. There are places to go for wisdom and instruction (e.g. the church) and there are people to whom you can go. The fools stay away from those places and people. If one does not read his Bible he is a fool. There is something wrong with one's intellect if he does not read the Bible.

1:8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

This is the beginning of the proverbs. We see here that both parents are involved in the instruction. The Old Testament does place the major responsibility on the father. Deut. 6:4ff the father is teacher and instructor. In the New Testament Eph. 6:4 also names the father. But both parents had - and have - the responsibility of being the teacher. The encouragement here is to hear and not forsake what they are being taught. What about Rehoboam? He was instructed by Solomon but did not heed the wise instruction of his father. Therefore he made a mess out of his life.

Hear - in Hebrew meant more than listening to and remembering. If one does not follow the instruction, they did not hear it.

1:9 For they shall be an ornament of grace unto thy head, and chains about thy neck.

This is a way of saying wisdom looks good on you and will always look good on you. Just like when you are dressed nice to out to go somewhere, do not forget to put on wisdom.

Parental teaching is not a heavy burden. It is of great value and can be worn proudly.

THE FATHER'S FIRST ADVICE TO HIS SON - PROVERBS 1:10-19

1:10 My son, if sinners entice thee, consent thou not.

Teaching begins here. Notice that the first instruction is a warning about evil companions. The father knows the time is going to come when sinners, evil people (synonymous with those unwise and foolish, the lazy, the scoffer, the sluggard, etc.) will tempt him. When sinners entice, 'Just say no!' (Cf. 1 Cor. 15:33). He does not minimize the power of their evil influence and says that the young man must learn to resist.

1:11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

1:12 Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

1:13 We shall find all precious substance, we shall fill our houses with spoil:

Let's go hunting! The wicked consider themselves to be enjoying sport with no thought to the immorality of their games. The ways of violence are offered as a way to wealth and having fun together.

1:14 Cast in thy lot among us; let us all have one purse:

The sinners tell a good story. They have a 'fool-proof' plan for success. If he will join in with them, they will share their stolen wealth with him. Note how the love of money will prompt these youths to ambush and kill. There is nothing people will not do for money. Money and peer pressure are powerful enticements.

1:15 My son, walk not thou in the way with them; refrain thy foot from their path:

How does the father discourage such participation? By pointing out the consequences. This sounds like Psa. 1:1. Keep away from them, totally avoid them. Prov. 4:14 - 'Do not proceed in the way of evil men'. 1 Cor. 15:33 - 'Bad company corrupts good morals'. 2 Cor. 6:14 - 'Do not be bound together with unbelievers'. Wise instruction says make sure you think seriously who you spend time with. Do not even associate with them because you are testing your own spiritual strength. You are better off to avoid temptation than to try to test yourself. In Mt. 6:13 Jesus says to pray to God to deliver us from the evil one. We want to stay away from evil, not place ourselves before it. 2 Thess. 3:3 says He will deliver us. But we have to try. What we want Satan to do is flee from us! We do not want him around! Cf. Jas. 4:7.

1:16 For their feet run to evil, and make haste to shed blood.

Not only has the father told his son not to associate with such men as these, but now he tells him why. What they are doing is wrong, it is evil. We might describe the entire section here with one word. 'GREED'. Greed is the basis of their motivation.

1:17 Surely in vain the net is spread in the sight of any bird.

The bird that sees the net will not fly into the trap. So it is foolish to spread the net. What they are doing will shed blood and hurt someone else, but they will wind up catching themselves in their own trap. They will hurt themselves.

1:18 And they lay wait for their own blood; they lurk privily for their own lives.

What they intended to do to others, they ended up doing to themselves. Consequences of their actions will catch up with them. To practice sin is insanity. Many passages like this in the Bible support what he is saying. Like Gal. 6:7 -what you intend to do to others will come back on you.

1:19 So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

Summary statement: Dishonest gain gathered by violence will result in death. You see their wealth and obtain that wealth by violence, thinking it is going to increase the quality of your life. In fact, what it has done is to take away life. Here is one of our key words, 'Life', in the Proverbs. The sinners are doing the enticing in verses 10-19. Next we will see Wisdom's attempts to woo us to the right.

WOOED BY WISDOM

1:20 Wisdom crieth without; she uttereth her voice in the streets:

In the Proverbs wisdom is personified as a woman. Wisdom is crying out. It is not hard to find. It is easy to find wisdom. We are reminded of God's prophets who many times went into the streets and public places to deliver God's words.

1:21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying,

In the midst of the mass of humanity is wisdom. She makes herself available to anyone who would seek her. There is no excuse for one not finding wisdom. In every age, in every place, God has made His wisdom available. Even the creation teaches about God (Cf. Rom. 1:19ff).

EXAMINING WISDOM IN PROVERBS

I. The Source of Wisdom.

A. Ultimately in God

1. 2:6-7 For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. (7) He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.
2. 3:19 The Lord by wisdom hath founded the earth; by understanding hath he established the heavens.
3. 21:30 There is no wisdom nor understanding nor counsel against the Lord.

B. Parents

1. 4:10-11 Hear, O my son, and receive my sayings; and the years of thy life shall be many. (11) I have taught thee in the way of wisdom; I have led thee in right paths.
2. 5:1 My son, attend unto my wisdom, and bow thine ear to my understanding:
3. 23:19 Hear thou, my son, and be wise, and guide thine heart in the way.

C. Wise men

1. 1:5 A wise man will hear and increase in learning, And a man of understanding will acquire wise counsel.
2. 22:17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

D. Observing of the Creation

1. 6:6-11 Go to the ant, thou sluggard; consider her ways, and be wise: (7) Which having no guide, overseer, or ruler, (8) Provideth her meat in the summer, and gathereth her food in the harvest. (9) How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? (10) Yet a little sleep, a little slumber, a little folding of the hands to sleep: (11) So shall thy poverty come as one that travelleth, and thy want as an armed man.
2. 30:24-28 There be four things which are little upon the earth, but they are exceeding wise: (25) The ants are a people not strong, yet they prepare their meat in the summer; (26) The conies are but a feeble folk, yet make they their houses in the rocks; (27) The locusts have no king, yet go they forth all of them by bands; (28) The spider taketh hold with her hands, and is in kings' palaces.

II. Actions of the Wise.

A. Hears others

1. 1:5 A wise man will hear and increase in learning, And a man of understanding will acquire wise counsel.
2. 2:2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding;

3. 8:33 Hear instruction, and be wise, and refuse it not.
4. 12:15 The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.
5. 13:10 Only by pride cometh contention: but with the well advised is wisdom.

B. Fears the Lord

1. 1:7 The fear of the Lord is the beginning of knowledge; Fools despise wisdom and instruction.
2. 9:10 The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding.

C. Seeks, asks, searches

1. 18:15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.
2. 23:23 Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

D. Makes Wisdom his best companion

1. 7:4 Say unto wisdom, Thou art my sister; and call understanding thy kinswoman:
2. 10:23 It is as sport to a fool to do mischief: but a man of understanding hath wisdom.
3. 14:33 Wisdom resteth in the heart of him that hath understanding: but that which is in the midst of fools is made known.
4. 17:24 Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth.

E. Accepts reproofs/commands

1. 9:8-9 Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. (9)
Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.
2. 10:8 The wise in heart will receive commandments: but a prating fool shall fall.
3. 13:1 A wise son heareth his father's instruction: but a scorner heareth not rebuke.
4. 21:11 When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.
5. 29:15 The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.

F. Thinks before acting

1. 10:14 Wise men lay up knowledge: but the mouth of the foolish is near destruction.

G. Is humble

1. 11:2 When pride cometh, then cometh shame: but with the lowly is wisdom.

H. Wins souls

1. 11:30 The fruit of the righteous is a tree of life; and he that winneth souls is wise.

I. Walks with other wise men

1. 13:20 He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.

J. Looks for purpose in his life

1. 14:8 The wisdom of the prudent is to understand his way: but the folly of fools is deceit.

K. Turns from evil

1. 14:16 A wise man feareth, and departeth from evil: but the fool rageth, and is confident.

L. Teaches others

1. 15:7 The lips of the wise disperse knowledge: but the heart of the foolish doeth not so.

M. Avoids alcohol

1. 20:1 Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

N. Scatters the wicked

1. 20:26 A wise king scattereth the wicked, and bringeth the wheel over them.

O. Deals wisely with money (saves)

1. 21:20 There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.

P. Does not have respect of persons in judgment

1. 24:23 These things also belong to the wise. It is not good to have respect of persons in judgment.

III. Benefits of Wisdom.

A. Unlocks mysteries of life

1. 1:6 To understand a proverb and a figure, The words of the wise and their riddles.

B. Feeling of accomplishment

1. 2:10 When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

C. Happiness

1. 3:13 Happy is the man that findeth wisdom, and the man that getteth understanding.

D. Brings honor, glory, and promotion

1. 3:35 The wise shall inherit glory: but shame shall be the promotion of fools.
2. 4:7-9 Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. (8) Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. (9) She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.
3. 16:21 The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.

E. Better than wealth

1. 8:11 For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.
2. 16:16 How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!

F. Is constructive

1. 9:1 Wisdom hath builded her house, she hath hewn out her seven pillars:
2. 15:2 The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.
3. 18:4 The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook.
4. 24:3 Through wisdom is an house builded; and by understanding it is established:

G. Pleases parents

1. 10:1 The proverbs of Solomon. A wise son maketh a glad father: but a foolish son is the heaviness of his mother.
2. 15:20 A wise son maketh a glad father: but a foolish man despiseth his mother.
3. 23:15 My son, if thine heart be wise, my heart shall rejoice, even mine.
4. 23:24-25 The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him. (25) Thy father and thy mother shall be glad, and she that bare thee shall rejoice.
5. 27:11 My son, be wise, and make my heart glad, that I may answer him that reproacheth me.
6. 29:3 Whoso loveth wisdom rejoiceth his father: but he that keepeth company with harlots spendeth his substance.

H. Is good for others

1. 12:18 There is that speaketh like the piercings of a sword: but the tongue of the wise is health.
2. 13:14 The law of the wise is a fountain of life, to depart from the snares of death.
3. 16:14 The wrath of a king is as messengers of death: but a wise man will pacify it.
5. 25:12 As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear.
6. 29:8-9 Scornful men bring a city into a snare: but wise men turn away wrath. (9) If a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest.

I. Brings material satisfaction

1. 14:24 The crown of the wise is their riches: but the foolishness of fools is folly.

J. Provides guide for the tongue

1. 10:13 In the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding.
2. 10:19 In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.
3. 16:23 The heart of the wise teacheth his mouth, and addeth learning to his lips.
4. 17:27-28 He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit. {28} Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding.
5. 22:17-18 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. (18) For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips.
6. 29:11 A fool uttereth all his mind: but a wise man keepeth it in till afterwards.
7. 31:26 She openeth her mouth with wisdom; and in her tongue is the law of kindness.

K. Better than strength

1. 21:22 A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.
2. 24:5-6 A wise man is strong; yea, a man of knowledge increaseth strength. (6) For by wise counsel thou shalt make thy war: and in multitude of counsellors there is safety.

L. Provides a future

1. 4:5-6 Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. (6) Forsake her not, and she shall preserve thee: love her, and she shall keep thee.
2. 24:14 So shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.

IV. More about Wisdom

- A. Valuable - 3:14-15 For the merchandise of it (wisdom - jp) is better than the merchandise of silver, and the gain thereof than fine gold. {15} She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

B. Brings blessings -

1. 3:16 Length of days is in her right hand; and in her left hand riches and honour.
2. 12:8 A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.
3. 16:20 He that handleth a matter wisely shall find good: and whoso trusteth in the Lord, happy is he.
4. 17:2 A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.
5. 19:8 He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good.
6. 19:20-21 Hear counsel, and receive instruction, that thou mayest be wise in thy latter end. {21} There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand.

- C. Peace - 3:17 Her ways are ways of pleasantness, and all her paths are peace.

- D. Lasting happiness - 3:18 She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

- E. Used by God in creation - 3:19-20 The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. {20} By his knowledge the depths are broken up, and the clouds drop down the dew.

F. Offers protection -

1. 3:21-23 My son, let not them depart from thine eyes: keep sound wisdom and discretion: {22} So shall they be life unto thy soul, and grace to thy neck. {23} Then shalt thou walk in thy way safely, and thy foot shall not stumble.
2. 14:3 In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them.
3. 15:24 The way of life is above to the wise, that he may depart from hell beneath.
4. 18:1 Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom.
5. 15:31 The ear that heareth the reproof of life abideth among the wise.

G. Freedom from fear -

1. 3:24 When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.
2. 28:7 Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father.

H. Wisdom calls -

1. 8:1 Doth not wisdom cry? and understanding put forth her voice?
2. 8:2-3 She standeth in the top of high places, by the way in the places of the paths. {3} She crieth at the gates, at the entry of the city, at the coming in at the doors.
3. 8:4 Unto you, O men, I call; and my voice is to the sons of man.
4. 8:5 O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.

I. Wisdom's Autobiography

1. Her speech - 8:6-9 Hear; for I will speak of excellent things; and the opening of my lips shall be right things. {7} For my mouth shall speak truth; and wickedness is an abomination to my lips. {8} All the words of my mouth are in righteousness; there is nothing froward or perverse in them. {9} They are all plain to him that understandeth, and right to them that find knowledge.
2. Her self-confidence / self-esteem - 8:10-11 Receive my instruction, and not silver; and knowledge rather than choice gold. {11} For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. 8:18-19 Riches and honour are with me; yea, durable riches and righteousness. {19} My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.
3. Her power - 8:12-16 I wisdom dwell with prudence, and find out knowledge of witty inventions. {13} The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate. {14} Counsel is mine, and sound wisdom: I am understanding; I have strength. {15} By me kings reign, and princes decree justice. {16} By me princes rule, and nobles, even all the judges of the earth.
4. Her rewards - 8:17 I love them that love me; and those that seek me early shall find me. 8:20-21 I lead in the way of righteousness, in the midst of the paths of judgment: {21} That I may cause those that love me to inherit substance; and I will fill their treasures.
5. Her relationship with God - 8:22-31 The Lord possessed me in the beginning of his way, before his works of old. {23} I was set up from everlasting, from the beginning, or ever the earth was. {24} When there were no depths, I was brought forth; when there were no fountains abounding with water. {25} Before the mountains were settled, before the hills was I brought forth: {26} While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. {27} When he prepared the heavens, I was there: when he set a compass upon the face of the depth: {28} When he established the clouds above: when he strengthened the fountains of the deep: {29} When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: {30} Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; {31} Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

6. Her final admonition - 8:32-36 Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. {34} Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. {35} For whoso findeth me findeth life, and shall obtain favour of the Lord. {36} But he that sinneth against me wrongeth his own soul: all they that hate me love death.

J. Wisdom's engraved invitation - 9:1 Wisdom hath builded her house, she hath hewn out her seven pillars: {2} She hath killed her beasts; she hath mingled her wine; she hath also furnished her table. {3} She hath sent forth her maidens: she crieth upon the highest places of the city, {4} Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, {5} Come, eat of my bread, and drink of the wine which I have mingled. {6} Forsake the foolish, and live; and go in the way of understanding.

K. Respect for God comes first - 15:33 The fear of the Lord is the instruction of wisdom; and before honour is humility. Cf. 10:27; 19:23.

L. Other Passages about Wisdom -

1. 1:33 But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.
2. 2:1-9 My son, if thou wilt receive my words, and hide my commandments with thee; {2} So that thou incline thine ear unto wisdom, and apply thine heart to understanding {3} Yea, if thou criest after knowledge, and liftest up thy voice for understanding; {4} If thou seekest her as silver, and searchest for her as for hid treasures; {5} Then shalt thou understand the fear of the Lord, and find the knowledge of God. {6} For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. {7} He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. {8} He keepeth the paths of judgment, and preserveth the way of his saints. {9} Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.
3. 10:31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.
4. 30:1 The words of Agur the son of Jakeh, even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal, {2} Surely I am more brutish than any man, and have not the understanding of a man. {3} I neither learned wisdom, nor have the knowledge of the holy. {4} Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?
5. 14:1 Every wise woman buildeth her house: but the foolish plucketh it down with her hands.
6. 14:35 The king's favour is toward a wise servant: but his wrath is against him that causeth shame.
7. 17:10 A reproof entereth more into a wise man than an hundred stripes into a fool.

V. Problems.

A. One might be wise in their own eyes only

1. 3:7 Be not wise in thine own eyes: fear the Lord, and depart from evil.
2. 9:12 If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it.
3. 26:5 Answer a fool according to his folly, lest he be wise in his own conceit.
4. 26:12 Seest thou a man wise in his own conceit? there is more hope of a fool than of him.
5. 26:16 The sluggard is wiser in his own conceit than seven men that can render a reason.
6. 28:11 The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out.
7. 23:4 Labour not to be rich: cease from thine own wisdom.

B. The wrong type of people seek it

1. 14:6 A scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth.
2. 17:16 Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?

C. Those who need wisdom turn away from the wise

1. 15:12 A scorner loveth not one that reproveth him: neither will he go unto the wise.
- 24:7 Wisdom is too high for a fool: he openeth not his mouth in the gate.

WHAT HAVE WE LEARNED ABOUT WISDOM FROM THIS STUDY IN PROVERBS?

I. God expects His people to be wise in:

- A. Their dealings with others: The focus has been on the fact that we are a thinking people: thinking about the way to talk, act, respond. God expects us to know how to be a 'people person'.
- B. Their handling of money, time, possessions, etc.: The incorrect handling of possessions quickly and easily reveals one to be a fool.

II. True wisdom comes only from God. The truly wise are humble and ever learning.

III. True wisdom is seen not in the amount of information acquired, but in how one chooses to deal with the various circumstances in life. Proverbs speak of those who know better, or how to act in a given situation, but they still do that which is foolish. This is not true wisdom.

THE PLIGHT OF THE SIMPLE, FOOLISH, AND SCOFFER/SCORNER

1:22 How long, ye SIMPLE ones, will ye love simplicity? and the SCORNERS delight in their scorning, and FOOLS hate knowledge?

Ignorance is bliss. This is what wisdom is saying. How long are you going to be naive? When are you going to grow up? How long are you scoffers going to keep on delighting in this? (We will do a two part study on fools later on in this series.) But here the fools hate knowledge. It is the fool who does not want to sit in the classroom; does not want to 'burn the midnight oil' to study and learn to acquire knowledge. Knowledge comes with effort, it does not magically appear. If you love knowledge you have to do the work required to acquire knowledge. Many children dream of being like their favorite sports star, yet they do not want to put in the hours of work practicing to be as good as that sports star. Equally, if you want to have wisdom and knowledge you have to work, but the fool does not want to work. As long as that is their attitude they remain fools. If one loves knowledge there is nothing that will hinder him from continuing to learn.

FIRST THE SIMPLETON, GENIUS HEBREW SIMPLE, NAIVE ('ת - 14 Times)

I. SIMPLE. THE KIND OF PERSON WHO IS EASILY LED, GULLIBLE, SILLY.

II. HE IS MENTALLY NAIVE (14:15) AND MORALLY BANKRUPT. HE COULD BE HELPED IF HE WOULD ACCEPT DISCIPLINE, BUT HE WILL NOT - 1:22-32.

III. CHARACTERISTICS OF THE טֹפֵל (50 TIMES), MEANS "STUPID, OVERCONFIDENT."

- A. Loud, boisterous - 9:13; 18:2
- B. Causes grief to parents - 1. 10:1, 2. 15:20, 3. 17:25 4. 19:13.
- C. Does not guard tongue:
 - 1. Slanders - 10:18
 - 2. Talks constantly about nothing - a. 12:23 b. 15:2 c. 15:7
 - 3. Causes strife - 18:6,7.
 - 4. Curses - 19:1.
- D. Wickedness is like a sport - 1. 10:23 2. 13:19
- E. Shows no common sense - 1. 13:16 2. 17:24 3. 26:7-11
- F. Harms those who befriend him - 1. 13:20 2. 14:7
- G. Is arrogant and careless - 14:16
- H. Cannot handle wealth - 1. 19:10 2. 21:20

IV. ATTITUDES

- A. Hates knowledge - 1:22; 15:14
- B. Will not listen or be instructed - 8:5; 23:9
- C. Does not care what he does - 14:24
- D. Trusts in his own heart - 28:26

V. ACTIONS

- A. Complacent - 1:32
- B. Deceiving - 14:8
- C. Loses temper - 29:20

VI. HIS END

- A. Judgment - 19:29; 26:3
- B. No honor - 26:1; 26:8

SECOND THE FOOLISH SNARED SINNER

Hebrew fool (ל' - 26 Times)

I. CHARACTERISTICS.

- A. Despises wisdom and instruction - 1:7; 10:21; 29:9.
- B. Talks foolishly and endlessly - 10:8,10,14; 12:16; 14:3; 17:28.
- C. Thinks his way is always right - 12:15.
- D. Mocks at sin - 14:9.
- E. Rejects discipline - 15:5; 16:22.
- F. Has no common sense (wisdom) - 17:16.
- G. Quarrels - 20:3.
- H. Cannot rid him of his folly - 27:22.

II. HIS END.

Will serve the wise - 11:29.

“THE FEAR OF THE LORD IS THE BEGINNING OF KNOWLEDGE; FOOLS DESPISE WISDOM AND INSTRUCTION.” PROVERBS 1:7

THE FINAL FOLLY SCOFFING AND SCORNING

Hebrew scoffer - ס' - (16 times), meaning ‘self-made interpreter, to act as a scorner, show oneself a mocker.’

I. CHARACTERISTICS.

- A. Enjoys scoffing - 1:22.
- B. Hates those who try to correct - 9:8; 15:12.
- C. Seeks wisdom - Finds none - 14:6.
- D. Mocks justice - 19:28.
- E. Causes strife, contention and dishonor - 22:10.
- F. Pulls others down - 24:9.
- G. Can learn by discipline - 19:25; 21:11.

II. END:

- A. Must alone bear results of action - 9:12.
- B. Judgment/Discipline - 19:29.

LEARNING MORE ABOUT FOOLS: SIMPLETONS, STUPID SINNERS, SCOFFERS AND SCORNERS

I. WISDOM'S VIEW OF THE FOOLISH

A. Wisdom offers correction - 1:23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

B. Wisdom is rejected - 1:24-25 Because I have called, and ye refused; I have stretched out my hand, and no man regarded; {25} But ye have set at nought all my counsel, and would none of my reproof:

C. Wisdom mocks the fool - 1:26-27 I also will laugh at your calamity; I will mock when your fear cometh; {27} When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

D. Wisdom allows the fool to suffer the natural consequences of his actions - 1:28-31 Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: {29} For that they hated knowledge, and did not choose the fear of the Lord: {30} They would none of my counsel: they despised all my reproof. {31} Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

II. THE SIMPLE

A. Is sucked in by temptation

1. Falling to temptation is foolish - 7:6-10 For at the window of my house I looked through my casement, {7} And beheld among the simple ones, I discerned among the youths, a young man void of understanding, {8} Passing through the street near her corner; and he went the way to her house, {9} In the twilight, in the evening, in the black and dark night: {10} And, behold, there met him a woman with the attire of an harlot, and subtil of heart.

2. Both the tempter and the temptee are foolish - 9:13-18 A foolish woman is clamorous: she is simple, and knoweth nothing. {14} For she sitteth at the door of her house, on a seat in the high places of the city, {15} To call passengers who go right on their ways: {16} Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him, {17} Stolen waters are sweet, and bread eaten in secret is pleasant. {18} But he knoweth not that the dead are there; and that her guests are in the depths of hell.

B. Is just plain gullible - 14:15 The simple believeth every word: but the prudent man looketh well to his going.

C. Pays for his simplicity

1. Get what you sow - 14:18 The simple inherit folly: but the prudent are crowned with knowledge.

2. Doesn't see danger coming - 22:3 A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished. 27:12 A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished.

III. THE FOOL, HIS FOOLISHNESS AND FOLLY

A. Gives over to sinful desires

1. 7:21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him. {22} He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; {23} Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.

2. 19:2 Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth. {3} The foolishness of man perverteth his way: and his heart fretteth against the Lord.

3. 5:21-23 For the ways of man are before the eyes of the Lord, and he pondereth all his goings. {22} His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. {23} He shall die without instruction; and in the greatness of his folly he shall go astray.

4. 15:21 Folly is joy to him that is destitute of wisdom: but a man of understanding walketh uprightly.

B. Has problems with anger and impulsiveness

1. 14:17 He that is soon angry dealeth foolishly: and a man of wicked devices is hated.

2. 27:3-4 A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both. {4}

Wrath is cruel, and anger is outrageous; but who is able to stand before envy?

3. 14:29 He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly.

4. 18:13 He that answereth a matter before he heareth it, it is folly and shame unto him.

C. Doesn't speak properly - 17:7 Excellent speech becometh not a fool: much less do lying lips a prince.

D. Is a danger to all around

1. 17:12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

2. 26:6 He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage.

E. Causes pain and sorrow to parents

1. 17:21 He that begetteth a fool doeth it to his sorrow: and the father of a fool hath no joy.

2. 17:25 A foolish son is a grief to his father, and bitterness to her that bare him.

F. Is natural with children - 22:15 Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.

G. There is no winning with a fool - 26:4 Answer not a fool according to his folly, lest thou also be like unto him. {5} Answer a fool according to his folly, lest he be wise in his own conceit.

H. Can be unbearable - 30:21 For three things the earth is disquieted, and for four which it cannot bear: {22} For a servant when he reigneth; and a fool when he is filled with meat;

I. Is a part of even the wisest of us - 30:32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth.

IV. THE SCORNER/SCOFFER

A. Is scorned by God - 3:34 Surely he scorneth the scorners: but he giveth grace unto the lowly.

B. Is not worth correcting - 9:7 He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot.

C. Is full of pride and wrath - 21:24 Proud and haughty scorner is his name, who dealeth in proud wrath.

RIGHTEOUSNESS VERSUS WICKEDNESS

THE RIGHTEOUS

HEBREW צַדִּיק (OCCURS 87 TIMES IN PROVERBS) MEANS "DOING WHAT IS RIGHT, FAIR, JUST AND NORMAL" (BDB, p. 841).

I. HOW DOES ONE BECOME RIGHTEOUS?

A. By learning wisdom from the Lord - 2:9 Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.

B. By running to the Lord for guidance - 18:10 The name of the Lord is a strong tower: the righteous runneth into it, and is safe.

C. By pursuing after it - 21:21 He that followeth after righteousness and mercy findeth life, righteousness, and honour. Cf. Mt. 6:33.

II. HOW IS RIGHTEOUSNESS MANIFESTED?

A. By not being a "know it all", but a learner - 9:9 Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.

B. By having a hope for the future -

1. 10:28 The hope of the righteous shall be gladness: but the expectation of the wicked shall perish.

2. 14:32 The wicked is driven away in his wickedness: but the righteous hath hope in his death.

C. By not being overcome by worry - 10:30 The righteous shall never be removed: but the wicked shall not inhabit the earth. Cf. Phil. 4:6f.

D. By having a smooth path - 11:5 The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.

E. By not being “wishy-washy” - 11:19 As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death.

F. By having godly desires - 11:23 The desire of the righteous is only good: but the expectation of the wicked is wrath.

G. By being a good example - 12:26 The righteous is more excellent than his neighbour: but the way of the wicked seduceth them.

H. By having pure thoughts - 12:5 The thoughts of the righteous are right: but the counsels of the wicked are deceit.

I. By being sensitive -

1. 12:10 A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.

2. 29:7 The righteous considereth the cause of the poor: but the wicked regardeth not to know it.

J. By guarding words -

1. 12:13 The wicked is snared by the transgression of his lips: but the just shall come out of trouble.

2. 13:5 A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame.

K. By being courageous -

1. 13:6 Righteousness keepeth him that is upright in the way: but wickedness overthroweth the sinner.

2. 28:1 The wicked flee when no man pursueth: but the righteous are bold as a lion.

L. By being a generous hard worker - 21:25-26 The desire of the slothful killeth him; for his hands refuse to labour. {26} He coveteth greedily all the day long: but the righteous giveth and spareth not.

M. By not giving up - 24:16 For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.

N. By hating evil - 29:27 An unjust man is an abomination to the just: and he that is upright in the way is abomination to the wicked.

III. WHAT IS THE VALUE OF BEING RIGHTEOUS?

A. It gives one the true riches of life -

1. 8:18-19 Riches and honour are with me; yea, durable riches and righteousness. {19} My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.

2. 11:18 The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward.

3. 13:21 Evil pursueth sinners: but to the righteous good shall be repayed.

4. 15:6 In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.

B. It delivers from death -

1. 10:2 Treasures of wickedness profit nothing: but righteousness delivereth from death.

2. 11:4 Riches profit not in the day of wrath: but righteousness delivereth from death.

C. Your memory will live on - 10:7 The memory of the just is blessed: but the name of the wicked shall rot.

D. It will keep you out of trouble -

1. 11:6, 8 The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness. {8} The righteous is delivered out of trouble, and the wicked cometh in his stead.

2. 12:21 There shall no evil happen to the just: but the wicked shall be filled with mischief.

E. It will be a blessing to others after your death -

1. 11:21 Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

2. 20:7 The just man walketh in his integrity: his children are blessed after him.

F. It will be a blessing to others during your life -

1. 12:12 The wicked desireth the net of evil men: but the root of the righteous yieldeth fruit.
2. 14:34 Righteousness exalteth a nation: but sin is a reproach to any people.

G. God will establish you - 12:7 The wicked are overthrown, and are not: but the house of the righteous shall stand.

IV. GOD AND THE RIGHTEOUS.

A. He loves them - 15:9 The way of the wicked is an abomination unto the Lord: but he loveth him that followeth after righteousness.

B. He hears their prayers -

1. 15:29 The Lord is far from the wicked: but he heareth the prayer of the righteous.
2. 10:24 The fear of the wicked, it shall come upon him: but the desire of the righteous shall be

granted.

C. He cares for physical needs -

1. 10:3 The Lord will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.
2. 11:28 He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.
3. 13:25 The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

D. He blesses them instead of cursing -

1. 3:33 The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just.
2. 10:6 Blessings are upon the head of the just: but violence covereth the mouth of the wicked.
3. 11:31 Behold, the righteous shall be recompensed in the earth: much more the wicked and the

sinner.

V. THE "PATH OF RIGHTEOUSNESS".

A. Is the path taken by good men - 2:20 That thou mayest walk in the way of good men, and keep the paths of the righteous.

B. Is fair, peaceable (non-violent) - 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

C. Is just -

1. 8:20 I lead in the way of righteousness, in the midst of the paths of judgment:
2. 16:8 Better is a little with righteousness than great revenues without right.

D. Is true living - 12:28 In the way of righteousness is life; and in the pathway thereof there is no death.

VI. THE MOUTH OF THE RIGHTEOUS.

A. Speaks truth - 8:7 For my mouth shall speak truth; and wickedness is an abomination to my lips.

B. Makes life more enjoyable -

1. 10:11 The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked.

2. 16:13 Righteous lips are the delight of kings; and they love him that speaketh right.

C. Is like precious silver - 10:20 The tongue of the just is as choice silver: the heart of the wicked is little worth.

D. Provides substance to others - 10:21 The lips of the righteous feed many: but fools die for want of wisdom.

E. Flows with wisdom - 10:31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

F. Is not perverse - 10:32 The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh frowardness.

"THE WAY OF THE WICKED IS AN ABOMINATION TO THE LORD BUT HE LOVES HIM WHO PURSUES RIGHTEOUSNESS." PROVERBS 15:9

THE WICKED

HEBREW 7ûI9I (86 TIMES IN PROVERBS) MEANING “TO BE LOOSE, ILL REGULATED, ABNORMAL, WICKED; GUILTY OF: a) CRIME b) HOSTILITY - TOWARD GOD & MAN, OR c) SIN” (BDB, p. 957).

I. CHARACTERISTICS.

A. Do not understand consequences of life - 4:19 The way of the wicked is as darkness: they know not at what they stumble.

B. Trap themselves and others -

1. 5:22 His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.

2. 12:26 The righteous is more excellent than his neighbour: but the way of the wicked seduceth them.

3. 25:26 A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring.

C. Their mouths:

1. Speak lies and perversions -

a. 12:22 Lying lips are abomination to the Lord: but they that deal truly are his delight.

b. 4:24 Put away from thee a froward mouth, and perverse lips put far from thee.

c. 10:32 The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh frowardness.

2. Conceal violence - 10:6,11 Blessings are upon the head of the just: but violence covereth the mouth of the wicked. {11} The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked.

3. Destroy whole cities -

a. 11:11 By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

b. 12:6 The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them.

4. Are deceitful - 12:5 The thoughts of the righteous are right: but the counsels of the wicked are deceit.

5. Cause problems - 16:28 A froward man soweth strife: and a whisperer separateth chief friends.

6. Spreads iniquity - 19:28 An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity.

D. Always seem to get into trouble -

1. 11:8 The righteous is delivered out of trouble, and the wicked cometh in his stead.

2. 12:21 There shall no evil happen to the just: but the wicked shall be filled with mischief.

3. 13:17 A wicked messenger falleth into mischief: but a faithful ambassador is health.

4. 18:5 It is not good to accept the person of the wicked, to overthrow the righteous in judgment.

E. Do not care for anyone but self -

1. 12:10 A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.

2. 21:10 The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.

3. 29:7 The righteous considereth the cause of the poor: but the wicked regardeth not to know it..

F. Do not care about example -

1. 13:5-6 A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame.

{6} Righteousness keepeth him that is upright in the way: but wickedness overthroweth the sinner.

2. 28:28 When the wicked rise, men hide themselves: but when they perish, the righteous increase.

G. Always has to “look over his shoulder” - 28:1 The wicked flee when no man pursueth: but the righteous are bold as a lion.

II. RESPONSIBILITY OF THE RIGHTEOUS TOWARD THE WICKED.

A. Not to be afraid of them - God will protect - 3:25 Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

B. Avoid them - 4:14-17 Enter not into the path of the wicked, and go not in the way of evil men. {15} Avoid it, pass not by it, turn from it, and pass away. {16} For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall. {17} For they eat the bread of wickedness, and drink the wine of violence.

C. Not to waste time with them - 9:7 He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot.

D. Not to make excuses for them - 17:15 He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.

E. Consider their end - 21:12 The righteous man wisely considereth the house of the wicked: but God overthroweth the wicked for their wickedness.

F. Do not be envious - 24:19,20. Fret not thyself because of evil men, neither be thou envious at the wicked; {20} For there shall be no reward to the evil man; the candle of the wicked shall be put out.

III. FATE OF THE WICKED.

A. Will be cut off/removed from what is important -

1. 10:25,27,30 {25} As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation. {27} The fear of the Lord prolongeth days: but the years of the wicked shall be shortened. {30} The righteous shall never be removed: but the wicked shall not inhabit the earth.

2. 12:3 A man shall not be established by wickedness: but the root of the righteous shall not be moved.

3. 13:9 The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.

B. House will be cursed -

1. 3:33 The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just.

2. 14:1 The house of the wicked will be destroyed, But the tent of the upright will flourish.

C. Will not be taken care of by the Lord - 10:3 The Lord will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.

D. Their name will be worthless -

1. 10:7 The memory of the just is blessed: but the name of the wicked shall rot.

2. 10:20 The tongue of the just is as choice silver: the heart of the wicked is little worth.

3. 12:7 The wicked are overthrown, and are not: but the house of the righteous shall stand.

E. Will be paid for "work" -

1. 10:16 The labour of the righteous tendeth to life: the fruit of the wicked to sin.

2. 10:24 The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.

3. 11:5 The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.

4. 11:18 The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward.

5. 14:32 The wicked is driven away in his wickedness: but the righteous hath hope in his death.

6. 15:6 In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.

7. 21:7 The robbery of the wicked shall destroy them; because they refuse to do judgment.

F. Is without hope -

1. 10:28 The hope of the righteous shall be gladness: but the expectation of the wicked shall perish.

2. 11:23 The desire of the righteous is only good: but the expectation of the wicked is wrath.

3. 11:31 Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

G. People will rejoice when gone - 11:10 When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, there is shouting.

H. Will eventually yield to righteous - 14:19 The evil bow before the good; and the wicked at the gates of the righteous.

I. Will be rejected -

1. 15:8 The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight.

2. 15:9 The way of the wicked is an abomination unto the Lord: but he loveth him that followeth after righteousness.

3. 15:29 The Lord is far from the wicked: but he heareth the prayer of the righteous.

4. 21:27 The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?

J. Will become a tool for God - 16:4 The Lord hath made all things for himself: yea, even the wicked for the day of evil.

MORE ABOUT THE RIGHTEOUS AND WICKED

A. Righteousness delivers us from evil. - 2:11-15 Discretion shall preserve thee, understanding shall keep thee: {12} To deliver thee from the way of the evil man, from the man that speaketh froward things; {13} Who leave the paths of uprightness, to walk in the ways of darkness; {14} Who rejoice to do evil, and delight in the frowardness of the wicked; {15} Whose ways are crooked, and they froward in their paths:

B. Righteous inherit the land - 2:21-22 For the upright shall dwell in the land, and the perfect shall remain in it. {22} But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. Consider Matthew 5:5.

C. Righteously keeping good commandments brings many blessings - 3:1 My son, forget not my law; but let thine heart keep my commandments: {2} For length of days, and long life, and peace, shall they add to thee. {3} Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: {4} So shalt thou find favour and good understanding in the sight of God and man. {5} Trust in the Lord with all thine heart; and lean not unto thine own understanding. {6} In all thy ways acknowledge him, and he shall direct thy paths. {7} Be not wise in thine own eyes: fear the Lord, and depart from evil. {8} It shall be health to thy navel, and marrow to thy bones. {9} Honour the Lord with thy substance, and with the firstfruits of all thine increase: {10} So shall thy barns be filled with plenty, and thy presses shall burst out with new wine. {11} My son, despise not the chastening of the Lord; neither be weary of his correction: {12} For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.

D. Following the Lord is the source of confidence - 3:26 For the Lord shall be thy confidence, and shall keep thy foot from being taken.

E. Righteous shouldn't envy wicked - 3:31 Envy thou not the oppressor, and choose none of his ways.

F. Righteous receive special blessings - 3:32 For the froward is abomination to the Lord: but his secret is with the righteous.

G. The wicked's behavior and results - 6:12-15 A naughty person, a wicked man, walketh with a froward mouth. {13} He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; {14} Frowardness is in his heart, he deviseth mischief continually; he soweth discord. {15} Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

H. God's attitude toward wickedness - 6:16-19 These six things doth the Lord hate: yea, seven are an abomination unto him: {17} A proud look, a lying tongue, and hands that shed innocent blood, {18} An heart that deviseth wicked imaginations, feet that be swift in running to mischief, {19} A false witness that speaketh lies, and he that soweth discord among brethren.

I. Righteousness guides sure and strong -

1. 10:9 He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

2. 10:29 The way of the Lord is strength to the upright: but destruction shall be to the workers of iniquity.

3. 11:3 The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

K. The just are blessed and bless others -

1. 11:9 An hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

2. 13:22 A good man leaveth an inheritance to his children's children: and the wealth of the sinner is laid up for the just.

3. 14:11 The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

4. 14:14 The backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself.

5. 14:22 Do they not err that devise evil? but mercy and truth shall be to them that devise good.

6. 16:17 The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul.

7. 16:31 The hoary head is a crown of glory, if it be found in the way of righteousness.

8. 19:23 The fear of the Lord tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil.

9. 20:11 Even a child is known by his doings, whether his work be pure, and whether it be right.

10. 11:17 The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.

11. 23:17-18 Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long.

{18} For surely there is an end; and thine expectation shall not be cut off.

12. 24:25-26 But to them that rebuke him(the wicked from verse 24) shall be delight, and a good blessing shall come upon them. {26} Every man shall kiss his lips that giveth a right answer.

13. 28:12 When righteous men do rejoice, there is great glory: but when the wicked rise, a man is hidden.

L. The Lord's attitude toward each -

1. 11:20 They that are of a froward heart are abomination to the Lord: but such as are upright in their way are his delight.

2. 12:2 A good man obtaineth favour of the Lord: but a man of wicked devices will he condemn.

3. 15:26 The thoughts of the wicked are an abomination to the Lord: but the words of the pure are pleasant words.

4. 22:12 The eyes of the Lord preserve knowledge, and he overthroweth the words of the transgressor.

5. 28:9 He that turneth away his ear from hearing the law, even his prayer shall be abomination.

6. 26:23 Burning lips and a wicked heart are like a potsherd covered with silver dross.

M. Wicked behaviors and characteristics mentioned -

1. 12:17 He that speaketh truth sheweth forth righteousness: but a false witness deceit.

2. 12:20 Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy.

3. 15:28 The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.

4. 16:27 An ungodly man diggeth up evil: and in his lips there is as a burning fire.

5. 16:29-30 A violent man enticeth his neighbour, and leadeth him into the way that is not good.

{30} He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.

6. 17:4 A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue.

7. 17:11 An evil man seeketh only rebellion: therefore a cruel messenger shall be sent against him.

8. 17:23 A wicked man taketh a gift out of the bosom to pervert the ways of judgment.

9. 17:26 Also to punish the just is not good, nor to strike princes for equity.

10. 21:29 A wicked man hardeneth his face: but as for the upright, he directeth his way.

11. 24:15 Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting place:

12. 26:24-25 He that hateth dissembleth with his lips, and layeth up deceit within him; {25} When he speaketh fair, believe him not: for there are seven abominations in his heart.

13. 28:4 They that forsake the law praise the wicked: but such as keep the law contend with them.

14. 28:5 Evil men understand not judgment: but they that seek the Lord understand all things.

15. 29:10 The bloodthirsty hate the upright: but the just seek his soul.

N. Consequences for evil -

1. 11:7 When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth.

2. 17:13 Whoso rewardeth evil for good, evil shall not depart from his house.

3. 17:19-20 He loveth transgression that loveth strife: and he that exalteth his gate seeketh destruction. {20} He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief.

4. 18:3 When the wicked cometh, then cometh also contempt, and with ignominy reproach.

5. 19:9 A false witness shall not be unpunished, and he that speaketh lies shall perish.

6. 21:15 It is joy to the just to do judgment: but destruction shall be to the workers of iniquity.

7. 21:18 The wicked shall be a ransom for the righteous, and the transgressor for the upright.

8. 22:5 Thorns and snares are in the way of the froward: he that doth keep his soul shall be far from them.

9. 24:8 He that deviseth to do evil shall be called a mischievous person.

10. 24:24 He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him:

11. 26:26 Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation.

12. 28:10 Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession.

13. 28:17 A man that doeth violence to the blood of any person shall flee to the pit; let no man stay him.

14. 29:6 In the transgression of an evil man there is a snare: but the righteous doth sing and rejoice.

15. 28:18 Whoso walketh uprightly shall be saved: but he that is perverse in his ways shall fall at once.

16. 29:16 When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.

O. Righteousness, wickedness and government

1. 25:4-5 Take away the dross from the silver, and there shall come forth a vessel for the finer. {5} Take away the wicked from before the king, and his throne shall be established in righteousness.

2. 29:2 When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

3. 29:12 If a ruler hearken to lies, all his servants are wicked.

4. 16:12 It is an abomination to kings to commit wickedness: for the throne is established by righteousness.

5. 28:16 The prince that wanteth understanding is also a great oppressor: but he that hateth covetousness shall prolong his days.

“A MAN WILL NOT BE ESTABLISHED BY WICKEDNESS BUT THE ROOT OF THE RIGHTEOUS WILL NOT BE MOVED.” PROVERBS 12:3

“THE LORD IS FAR FROM THE WICKED, BUT HE HEARS THE PRAYERS OF THE RIGHTEOUS.” PROVERBS 15:29

“THE RIGHTEOUS ONE CONSIDERS THE HOUSE OF THE WICKED, TURNING THE WICKED TO RUIN.” PROVERBS 21:12

TEACHINGS ON RELATIONSHIPS

I. MALE - FEMALE RELATIONSHIPS

A. HUSBAND AND WIFE.

1. Monogamy is God's plan:
 - a. No reference to polygamy.
 - b. Wants a united voice to speak to the children - 1:8; 6:20.
2. Man to be more than loyal - he is to be truly in love - 5:19.
3. Broken vow is sin against marriage partner - 2:17 Cf. Mal. 2:14-16.
4. She is far from being his property (as in other ancient Eastern lands) - she can 'make or break' her husband - 18:22; 19:14; 12:4.

B. SEXUAL SIN IS PRESENTED AS A MOST TERRIBLE SIN:

1. It is illogical - 5:19,20.
2. Is dishonorable - 6:33. Even in today's society, unfaithfulness causes people to not trust.
3. Is self-destructive - 6:33. A few moments of pleasure can ruin a life - is it worth it? Cf. Heb. 11:24-26
4. Is restrictive, ensnaring - 23:27,28.
5. Throws away one's best years - 5:9,11. Many have bemoaned their carousing later in life - it robbed them of a truly fulfilling relationship with mate.
6. Possibly lose possessions - 6:26; 29:3. Prostitution is a billion dollar business - where do the billions come from?
7. Risk physical danger and social disgrace - 2:18,19; 6:26-29, 32-35.

C. THE BENEFITS OF A MARRIAGE RELATIONSHIP.

1. THE IDEAL WIFE FROM PROVERBS 31

- a. HER VALUE IS INDESCRIBABLE - 10.
- b. SHE IS TRUSTWORTHY - 11,12.
 - i. Hardworking - 13-19.
 - ii. Generous - 20.
 - iii. Concerned for family - 21-24.
 - iv. Optimistic - 25.
 - v. Kind - 26.
 - vi. Not lazy - 27.
 - vii. Worthy of praise from her family - 28,29.
 - viii. One who fears the Lord and is blessed - 30-31.

31:10 Who can find a virtuous woman? for her price is far above rubies. {11} The heart of her husband doth safely trust in her, so that he shall have no need of spoil. {12} She will do him good and not evil all the days of her life. {13} She seeketh wool, and flax, and worketh willingly with her hands. {14} She is like the merchants' ships; she bringeth her food from afar. {15} She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. {16} She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. {17} She girdeth her loins with strength, and strengtheneth her arms. {18} She perceiveth that her merchandise is good: her candle goeth not out by night. {19} She layeth her hands to the spindle, and her hands hold the distaff. {20} She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. {21} She is not afraid of the snow for her household: for all her household are clothed with scarlet. {22} She maketh herself coverings of tapestry; her clothing is silk and purple. {23} Her husband is known in the gates, when he sitteth among the elders of the land. {24} She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. {25} Strength and honour are her clothing; and she shall rejoice in time to come. {26} She openeth her mouth with wisdom; and in her tongue is the law of kindness. {27} She looketh well to the ways of her household, and eateth not the bread of idleness. {28} Her children arise up, and call her blessed; her husband also, and he praiseth her. {29} Many daughters have done virtuously, but thou excellest them all. {30} Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. {31} Give her of the fruit of her hands; and let her own works praise her in the gates.

D. THE POSITIVES OF A GOOD WIFE

1. A BLESSING, BRINGS REJOICING - 5:15-19 Drink waters out of thine own cistern, and running waters out of thine own well. {16} Let thy fountains be dispersed abroad, and rivers of waters in the streets. {17} Let them be only thine own, and not strangers' with thee. {18} Let thy fountain be blessed: and rejoice with the wife of thy youth. {19} Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.
2. HUSBAND FOUND A GOOD THING, HAS FAVOR FROM THE LORD - 18:22 Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord.
3. A PRUDENT WIFE IS FROM THE LORD - 19:14 House and riches are the inheritance of fathers and a prudent wife is from the Lord.
4. SHE IS THE CROWN OF HER HUSBAND - 12:4 A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones.
5. IS CONSTRUCTIVE IN THE HOME - 14:1 Every wise woman buildeth her house: but the foolish plucketh it down with her hands.
6. KEEPS HONOR IN THE HOME - 11:16 A gracious woman retaineth honour: and strong men retain riches.

E. POTENTIAL PROBLEMS IN MARRIAGES.

1. THE NEGATIVES OF A BAD WIFE

a. HER CONTENTIONS ARE LIKE A CONSTANT DRIPPING -

- i. 19:13 A foolish son is the calamity of his father: and the contentions of a wife are a continual dropping.
- ii. 27:15-16 A continual dropping in a very rainy day and a contentious woman are alike. {16} Whosoever hideth her hideth the wind, and the ointment of his right hand, which bewrayeth itself.

b. SHE IS BOISTEROUS, NAIVE, KNOWS NOTHING - 9:13 A foolish woman is clamorous: she is simple, and knoweth nothing.

c. IF SHE LACKS DISCRETION, LIKE A GOLD RING IN A PIG'S NOSE - 11:22 As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.

d. IF SHE SHAMES HIM, LIKE ROTTENNESS TO BONES - 12:4 A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones.

e. BETTER TO LIVE IN A CORNER OF ROOF -

- i. 21:9 It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house.
- ii. 25:24 It is better to dwell in the corner of the housetop, than with a brawling woman and in a wide house.

f. BETTER TO LIVE IN A DESERT THAN WITH HER - 21:19 It is better to dwell in the wilderness, than with a contentious and an angry woman.

2. THE DANGERS OF SEXUAL RELATIONSHIPS OUTSIDE MARRIAGE.

a. 2:11 Discretion shall preserve thee, understanding shall keep thee: {16} To deliver thee from the strange woman, even from the stranger which flattereth with her words; {17} Which forsaketh the guide of her youth, and forgetteth the covenant of her God. {18} For her house inclineth unto death, and her paths unto the dead. {19} None that go unto her return again, neither take they hold of the paths of life.

b. 5:2-14, 20 That thou mayest regard discretion, and that thy lips may keep knowledge. {3} For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: {4} But her end is bitter as wormwood, sharp as a twoedged sword. {5} Her feet go down to death; her steps take hold on hell. {6} Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them. {7} Hear me now therefore,

O ye children, and depart not from the words of my mouth. {8} Remove thy way far from her, and come not nigh the door of her house: {9} Lest thou give thine honour unto others, and thy years unto the cruel: {10} Lest strangers be filled with thy wealth; and thy labours be in the house of a stranger; {11} And thou mourn at the last, when thy flesh and thy body are consumed, {12} And say, How have I hated instruction, and my heart despised reproof; {13} And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me! {14} I was almost in all evil in the midst of the congregation and assembly. 5:20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

3. 6:20-35 My son, keep thy father's commandment, and forsake not the law of thy mother: {21} Bind them continually upon thine heart, and tie them about thy neck. {22} When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. {23} For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life: {24} To keep thee from the evil woman, from the flattery of the tongue of a strange woman. {25} Lust not after her beauty in thine heart; neither let her take thee with her eyelids. {26} For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life. {27} Can a man take fire in his bosom, and his clothes not be burned? {28} Can one go upon hot coals, and his feet not be burned? {29} So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent. {30} Men do not despise a thief, if he steal to satisfy his soul when he is hungry; {31} But if he be found, he shall restore sevenfold; he shall give all the substance of his house. {32} But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul. {33} A wound and dishonour shall he get; and his reproach shall not be wiped away. {34} For jealousy is the rage of a man: therefore he will not spare in the day of vengeance. {35} He will not regard any ransom; neither will he rest content, though thou givest many gifts.

4. 7:1-27 My son, keep my words, and lay up my commandments with thee. {2} Keep my commandments, and live; and my law as the apple of thine eye. {3} Bind them upon thy fingers, write them upon the table of thine heart. {5} That they may keep thee from the strange woman, from the stranger which flattereth with her words. {6} For at the window of my house I looked through my casement, {7} And beheld among the simple ones, I discerned among the youths, a young man void of understanding, {8} Passing through the street near her corner; and he went the way to her house, {9} In the twilight, in the evening, in the black and dark night: {10} And, behold, there met him a woman with the attire of an harlot, and subtil of heart. {11} (She is loud and stubborn; her feet abide not in her house: {12} Now is she without, now in the streets, and lieth in wait at every corner.) {13} So she caught him, and kissed him, and with an impudent face said unto him, {14} I have peace offerings with me; this day have I payed my vows. {15} Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. {16} I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. {17} I have perfumed my bed with myrrh, aloes, and cinnamon. {18} Come, let us take our fill of love until the morning: let us solace ourselves with loves. {19} For the goodman is not at home, he is gone a long journey: {20} He hath taken a bag of money with him, and will come home at the day appointed. {21} With her much fair speech she caused him to yield, with the flattering of her lips she forced him. {22} He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; {23} Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life. {24} Hearken unto me now therefore, O ye children, and attend to the words of my mouth. {25} Let not thine heart decline to her ways, go not astray in her paths. {26} For she hath cast down many wounded: yea, many strong men have been slain by her. {27} Her house is the way to hell, going down to the chambers of death.

5. 23:26-28 My son, give me thine heart, and let thine eyes observe my ways. {27} For a whore is a deep ditch; and a strange woman is a narrow pit. {28} She also lieth in wait as for a prey, and increaseth the transgressors among men.

F. More on relationships between men and women.

1. 17:1 Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife.
2. 30:18 There be three things which are too wonderful for me, yea, four which I know not: {19} The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.
3. 30:20 Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.
4. 30:21 For three things the earth is disquieted, and for four which it cannot bear: {22} For a servant when he reigneth; and a fool when he is filled with meat; {23} For an odious woman when she is married; and an handmaid that is heir to her mistress.
5. 31:1 The words of king Lemuel, the prophecy that his mother taught him. {2} What, my son? and what, the son of my womb? and what, the son of my vows? {3} Give not thy strength unto women, nor thy ways to that which destroyeth kings.

II. PARENT - CHILD RELATIONSHIPS

A. THE “ROD” IS OFTEN PRAISED AS AN APPROPRIATE TOOL OF DISCIPLINE THE HEBREW WORD MEANS “ROD, STAFF, CLUB.” IT IS A COMMON ARTICLE FOR SMITING, BEATING OR USE AS A WEAPON).

1. A father using it loves his son - 13:24 He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.
2. It will do more good than harm - 23:13-14 Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. {14} Thou shalt beat him with the rod, and shalt deliver his soul from hell.
3. It takes more than words to get rid of foolishness - 22:15 Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.
4. Character will be stronger if there is some “cutting back” - 15:32 He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding.
5. Training needs to start early - 22:6 Train up a child in the way he should go: and when he is old, he will not depart from it.
6. Child left to himself will bring shame and disgrace - 29:15 The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.
7. It is painful but necessary - 19:18 Chasten thy son while there is hope, and let not thy soul spare for his crying.

B. DISCIPLINE DOES NOT AUTOMATICALLY BRING WISDOM & CHARACTER.

1. Reasonable approach must be used (i.e. not military discipline).
 - a. Children must develop pride in parents - 17:6 Children's children are the crown of old men; and the glory of children are their fathers.
 - b. Law (= direction, guidance) is the best resource for the parents. This includes:
 - i. Commands - 3:1 My son, forget not my law; but let thine heart keep my commandments: ; 7:2 My son, keep my words, and lay up my commandments with thee.
 - ii. Habits, lifestyle, example - 3:21-23 “My son, let not them depart from thine eyes: keep sound wisdom and discretion: {22} So shall they be life unto thy soul, and grace to thy neck. {23} Then shalt thou walk in thy way safely, and thy foot shall not stumble.; 4:12-13 When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. {13} Take fast hold of instruction; let her not go: keep her; for she is thy life. Cf. 2 Tim. 3:14-17).

- c. Parents must teach and train consistently and continually on a multitude of subjects.
 - i. Parents must pass on good teaching from generation to generation. - 4:1-4 Hear, ye children, the instruction of a father, and attend to know understanding. {2} For I give you good doctrine, forsake ye not my law. {3} For I was my father's son, tender and only beloved in the sight of my mother. {4} He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.
 - ii. Tell children the benefits of following wise teachings. - 4:20-22 My son, attend to my words; incline thine ear unto my sayings. {21} Let them not depart from thine eyes; keep them in the midst of thine heart. {22} For they are life unto those that find them, and health to all their flesh.
 - iii. Warn children of dangers to be avoided. - 6:1-3 My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, {2} Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth. {3} Do this now, my son, deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend.
 - iv. Help them see the potential consequences of actions. - 24:21-22 My son, fear thou the Lord and the king: and meddle not with them that are given to change: {22} For their calamity shall rise suddenly; and who knoweth the ruin of them both?
 - v. Alert children to the dangers of false teachings - 19:27 Cease, my son, to hear the instruction that causeth to err from the words of knowledge.

2. Best training cannot instil wisdom - it can only encourage the choice to seek it (e.g. 2:1ff).

- a. May be too “wrapped up in self” to learn - 10:1 A wise son maketh a glad father: but a foolish son is the heaviness of his mother.; 13:1 A wise son heareth his father's instruction: but a scorner heareth not rebuke.; 17:21 He that begetteth a fool doeth it to his sorrow: and the father of a fool hath no joy. cf. Deut. 21:18-21.
- b. A good home may still produce a bad son:
 - i. An idler - 10:5 He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame.
 - ii. A whoremonger - 29:3 Whoso loveth wisdom rejoiceth his father: but he that keepeth company with harlots spendeth his substance.
 - iii. May despise parents - 15:20 A wise son maketh a glad father: but a foolish man despiseth his mother.; 30:11,17 There is a generation that curseth their father, and doth not bless their mother. {17} The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. ; Cf 20:20 Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.
 - iv. May steal from parents - 19:26 He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach.; 28:24 Whoso robbeth his father or his mother, and saith, It is no transgression; the same is the companion of a destroyer.

c. Sometimes parents are to blame:

- i. Neglects child - 29:15 The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.
- ii. Are not taught early enough - 22:6 Train up a child in the way he should go: and when he is old, he will not depart from it.

C. MORE ABOUT PARENTS AND CHILDREN

1. Parents must point children the right direction

- a. 4:23, 25-27 Keep thy heart with all diligence; for out of it are the issues of life. {25} Let thine eyes look right on, and let thine eyelids look straight before thee. {26}

Ponder the path of thy feet, and let all thy ways be established. {27} Turn not to the right hand nor to the left: remove thy foot from evil.

b. Introduce them to the benefits of wisdom. - 9:11 For by me thy days shall be multiplied, and the years of thy life shall be increased.

c. Remind them of the importance of instruction, correction, and following the Lord.

i. 10:17 He is in the way of life that keepeth instruction: but he that refuseth reproof erreth.

ii. 12:1 Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish.

iii. 13:13 Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.

iv. 13:15 Good understanding giveth favour: but the way of transgressors is hard.

v. 13:18 Poverty and shame shall be to him that refuseth instruction: but he that regardeth reproof shall be honoured.

vi. 22:4 By humility and the fear of the Lord are riches, and honour, and life.

vii. 22:19-21 That thy trust may be in the Lord, I have made known to thee this day, even to thee. {20} Have not I written to thee excellent things in counsels and knowledge, {21} That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?

2. Children must be taught respect and obedience, they do not come naturally.

a. 22:28 Remove not the ancient landmark, which thy fathers have set.

b. 23:12 Apply thine heart unto instruction, and thine ears to the words of knowledge.

c. 23:16 Yea, my reins shall rejoice, when thy lips speak right things.

d. 23:22 Hearken unto thy father that begat thee, and despise not thy mother when she is old.

e. 29:17 Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

III. FRIENDS AND NEIGHBORS (same Hebrew word)

A. THE GOOD NEIGHBOR.

1. Reluctant to start strife - 3:29 Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

2. Reluctant to spread strife - 25:8-10 Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame. {9} Debate thy cause with thy neighbour himself; and discover not a secret to another: {10} Lest he that heareth it put thee to shame, and thine infamy turn not away.

3. Kind and generous in judgments - 24:17-18 Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: {18} Lest the Lord see it, and it displease him, and he turn away his wrath from him.; 25:21-22 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: {22} For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.

4. Knows silence is often wiser than criticism 11:12 He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

5. Helps (rather than hold in contempt) one who has failed - 14:21 He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he.; 21:10 The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.

6. Not overbalanced into sentimentality - 22:24-25 Make no friendship with an angry man; and with a furious man thou shalt not go: {25} Lest thou learn his ways, and get a snare to thy soul.

7. Able to say "no" - 6:1-5 My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, {2} Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth. {3} Do this now, my son, deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend. {4} Give not sleep to thine eyes, nor slumber to thine eyelids. {5} Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.

B. THE GOOD FRIEND.

1. Dependable, consistent.
 - a. Not a “fair-weather” friend -
 - i. 14:20 The poor is hated even of his own neighbour: but the rich hath many friends.
 - ii. 19:4-7 Wealth maketh many friends; but the poor is separated from his neighbour. (5) A false witness shall not be unpunished, and he that speaketh lies shall not escape. (6) Many will intreat the favour of the prince: and every man is a friend to him that giveth gifts. (7) All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth them with words, yet they are wanting to him.
 - iii. 18:24 A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother.
 - iv. 17:17 A friend loveth at all times, and a brother is born for adversity.
 - b. Thus the reader should be the same way and not forsake his friends - 27:10 Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbour that is near than a brother far off.
2. Candid, honest criticism, frankness.
 - a. Faithful, true words - 27:6 Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.
 - b. Compliments - 29:5 A man that flattereth his neighbour spreadeth a net for his feet.
 - c. Rebukes are appreciated - 28:23 He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue.
3. Gives (and receives) counsel.
 - a. Gives life a pleasantness - 27:9 Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel.
 - b. Makes other a better person - 27:17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.
4. Uses tact, respects another's feelings.
 - a. Do not often bother one another - 25:16, 17. Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it. (17) Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and so hate thee.
 - b. Has good timing with praise - 27:14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.
 - c. Encourages when depressed - 25:20 As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to an heavy heart.
 - d. Does not deceive, even in jest - 26:18-19 As a mad man who casteth firebrands, arrows, and death, (19) So is the man that deceiveth his neighbour, and saith, Am not I in sport?

C. THE VULNERABILITY OF FRIENDSHIP.

1. Betrayal (2:17 Which forsaketh the guide (companion in some translations) of her youth, and forgetteth the covenant of her God.) or estrangement (16:28; 17:9).
2. Separated by:
 - a. Gossip - 16:28 A froward man soweth strife: and a whisperer separateth chief friends.
 - b. Not forgiving - 17:9 He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends.

D. BEING A GOOD FRIEND OR NEIGHBOR

1. Do good when you can.
 - a. 3:27 Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. (28) Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee.
 - b. 25:13 As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters.

2. Don't do harm.

- a. 18:19 A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle.
- b. 24:28 Be not a witness against thy neighbour without cause; and deceive not with thy lips. (29) Say not, I will do so to him as he hath done to me: I will render to the man according to his work.
- c. 25:18 A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow. (19) Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.

3. Don't get caught up in bad situations because of friendship. -

- a. 6:1-5 My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, (2) Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth. (3) Do this now, my son, deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend. (4) Give not sleep to thine eyes, nor slumber to thine eyelids. (5) Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.
- b. 17:18 A man void of understanding striketh hands, and becometh surety in the presence of his friend.

4. Don't jump to conclusions. 18:17 He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him.

5. Don't put on airs.

- a. 25:14 Whoso boasteth himself of a false gift is like clouds and wind without rain.
- b. 25:6 Put not forth thyself in the presence of the king, and stand not in the place of great men: (7) For better it is that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

IV. ACQUAINTANCES AND STRANGERS

A. Don't oppress them. Treat them with kindness and respect.

- 1. 14:31 He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.
- 2. 19:17 He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.
- 3. 21:13 Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.
- 4. 22:16 He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.
- 5. 22:22 Rob not the poor, because he is poor: neither oppress the afflicted in the gate: (23) For the Lord will plead their cause, and spoil the soul of those that spoiled them.
- 6. 24:11 If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; (12) If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?
- 7. 31:6 Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. (7) Let him drink, and forget his poverty, and remember his misery no more.
- 8. 31:8 Open thy mouth for the dumb in the cause of all such as are appointed to destruction. (9) Open thy mouth, judge righteously, and plead the cause of the poor and needy.

B. As much as possible live peaceably with them.

- 1. 3:30 Strive not with a man without cause, if he have done thee no harm.
- 2. 15:1 A soft answer turneth away wrath: but grievous words stir up anger.
- 3. 16:7 When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

4. 17:14 The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with.
5. 18:16 A man's gift maketh room for him, and bringeth him before great men.
6. 18:18 The lot causeth contentions to cease, and parteth between the mighty.
7. 21:14 A gift in secret pacifieth anger: and a reward in the bosom strong wrath.
8. 26:17 He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.

C. Don't trust them naively.

1. 11:15 He that is surety for a stranger shall smart for it: and he that hateth suretiship is sure.
2. 20:6 Most men will proclaim every one his own goodness: but a faithful man who can find?
3. 20:14 It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth.
4. 20:16 and 27:13 Take his garment that is surety for a stranger: and take a pledge of him for a strange woman.
5. 23:1 When thou sittest to eat with a ruler, consider diligently what is before thee: (2) And put a knife to thy throat, if thou be a man given to appetite. (3) Be not desirous of his dainties: for they are deceitful meat.
6. 23:6 Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats: (7) For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee. (8) The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words.

D. Don't allow yourself to be pulled down by them and their problems.

1. 14:10 The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.
2. 19:19 A man of great wrath shall suffer punishment: for if thou deliver him, yet thou must do it again.
3. 30:10 Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.
4. 29:21 He that delicately bringeth up his servant from a child shall have him become his son at the length.
5. 29:24 Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not.

E. Use wisdom and understanding.

1. 20:5 Counsel in the heart of man is like deep water; but a man of understanding will draw it out.
2. 20:18 Every purpose is established by counsel: and with good advice make war.
3. 27:19 As in water face answereth to face, so the heart of man to man.

V. OTHER PRINCIPLES AFFECTING RELATIONSHIPS

A. Anger, strife, hatred and other bad attitudes

1. 10:12 Hatred stirreth up strifes: but love covereth all sins.
2. 15:18 A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.
3. 16:32 He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.
4. 19:11 The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.
5. 19:12 The king's wrath is as the roaring of a lion; but his favour is as dew upon the grass.
6. 20:2 The fear of a king is as the roaring of a lion: whoso provoketh him to anger sinneth against his own soul.
7. 20:22 Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee.
8. 22:8 He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.
9. 26:21 As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.
10. 28:15 As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people.
11. 28:25 He that is of a proud heart stirreth up strife: but he that putteth his trust in the Lord shall be made fat.
12. 29:22 An angry man stirreth up strife, and a furious man aboundeth in transgression.
13. 29:1 He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy.

14. 30:33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.
15. 15:10 Correction is grievous unto him that forsaketh the way: and he that hateth reproof shall die.
16. 16:18 Pride goeth before destruction, and an haughty spirit before a fall.
17. 18:12 Before destruction the heart of man is haughty, and before honour is humility.

B. Gossip and other sins of the tongue

1. 11:13 A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.
2. 18:8 The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.
3. 20:9 Who can say, I have made my heart clean, I am pure from my sin?
4. 20:19 He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips.
5. 21:28 A false witness shall perish: but the man that heareth speaketh constantly.
6. 24:1-2 Be not thou envious against evil men, neither desire to be with them. (2) For their heart studieth destruction, and their lips talk of mischief.
7. 25:23 The north wind driveth away rain: so doth an angry countenance a backbiting tongue.
8. 26:20 Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth.
9. 26:22 The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.
10. 26:28 A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.
11. 27:1 Boast not thyself of to morrow; for thou knowest not what a day may bring forth.
12. 27:2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.
13. 29:19 A servant will not be corrected by words: for though he understand he will not answer.
14. 30:5-6 Every word of God is pure: he is a shield unto them that put their trust in him. (6) Add thou not unto his words, lest he reprove thee, and thou be found a liar.

C. Good uses of the tongue

1. 15:23 A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it!
2. 16:24 Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.
3. 18:20 A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled.
4. 18:21 Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.
5. 21:23 Whoso keepeth his mouth and his tongue keepeth his soul from troubles.
6. 22:11 He that loveth pureness of heart, for the grace of his lips the king shall be his friend.
7. 25:11 A word fitly spoken is like apples of gold in pictures of silver.
8. 25:15 By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.
9. 27:5 Open rebuke is better than secret love.
10. 12:19 The lip of truth shall be established for ever: but a lying tongue is but for a moment.
11. 13:2 A man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat violence.
12. 13:3 He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction.
13. 14:5 A faithful witness will not lie: but a false witness will utter lies.
14. 14:25 A true witness delivereth souls: but a deceitful witness speaketh lies.
15. 15:4 A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.
16. 12:25 Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.
17. 15:30 The light of the eyes rejoiceth the heart: and a good report maketh the bones fat.
18. 16:1 The preparations of the heart in man, and the answer of the tongue, is from the Lord.

D. Deceit, dishonesty and treachery

1. 11:1 A false balance is abomination to the Lord: but a just weight is his delight.
2. 21:8 The way of man is froward and strange: but as for the pure, his work is right.
3. 26:27 Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.
4. 14:13 Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.

E. Positive character traits

1. 17:22 A merry heart doeth good like a medicine: but a broken spirit drieth the bones.
2. 20:28 Mercy and truth preserve the king: and his throne is upholden by mercy.
3. 29:23 A man's pride shall bring him low: but honour shall uphold the humble in spirit.
4. 15:13 A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.
5. 15:15 All the days of the afflicted are evil: but he that is of a merry heart hath a continual feast.
6. 16:15 In the light of the king's countenance is life; and his favour is as a cloud of the latter rain.
7. 18:14 The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?
8. 20:8 A king that sitteth in the throne of judgment scattereth away all evil with his eyes.

WISDOM WITH WEALTH

I. COMPARISONS AND CONTRASTS OF WEALTH AND POVERTY

- A. 10:4 He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.
- B. 10:15 The rich man's wealth is his strong city: the destruction of the poor is their poverty.
- C. 11:24 There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.
- D. 11:26 He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it.
- E. 12:9 He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread.
- F. 13:7 There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.
- G. 13:8 The ransom of a man's life are his riches: but the poor heareth not rebuke.
- H. 15:16 Better is little with the fear of the Lord than great treasure and trouble therewith.
- I. 15:17 Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.
- J. 16:19 Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.
- K. 18:23 The poor useth intreaties; but the rich answereth roughly.
- L. 21:5 The thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want.
- M. 22:2 The rich and poor meet together: the Lord is the maker of them all.
- N. 22:7 The rich ruleth over the poor, and the borrower is servant to the lender.
- O. 28:6 Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.
- P. 30:7-9 Two things have I required of thee; deny me them not before I die: (8) Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: (9) Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.

II. CONCERNING THE POOR

- A. 13:23 Much food is in the tillage of the poor: but there is that is destroyed for want of judgment.
- B. 14:4 Where no oxen are, the crib is clean: but much increase is by the strength of the ox.
- C. 17:5 Whoso mocketh the poor reproacheth his Maker: and he that is glad at calamities shall not be unpunished.

- D. 19:22 The desire of a man is his kindness: and a poor man is better than a liar.
- E. 21:17 He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich.
- F. 23:10-11 Remove not the old landmark; and enter not into the fields of the fatherless: (11) For their redeemer is mighty; he shall plead their cause with thee.
- G. 23:20-21 Be not among winebibbers; among riotous eaters of flesh: (21) For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.
- H. 28:3 A poor man that oppreseth the poor is like a sweeping rain which leaveth no food.
- I. 28:27 He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.
- J. 29:13 The poor and the deceitful man meet together: the Lord lighteneth both their eyes.
- K. 29:14 The king that faithfully judgeth the poor, his throne shall be established for ever.

III. CONCERNING THE WEALTHY

- A. 10:22 The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.
- B. 11:25 The liberal soul shall be made fat: and he that watereth shall be watered also himself.
- C. 13:11 Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase.
- D. 15:27 He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.
- E. 17:8 A gift is as a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth.
- F. 18:11 The rich man's wealth is his strong city, and as an high wall in his own conceit.
- G. 20:17 Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel.
- H. 20:21 An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed.
- I. 20:23 Divers weights are an abomination unto the Lord; and a false balance is not good.
- J. 21:6 The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.
- K. 22:9 He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.
- L. 28:8 He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.
- M. 28:20 A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.

IV. OTHER REFERENCES TO WEALTH

- A. 20:10 Divers weights, and divers measures, both of them are alike abomination to the Lord.
- B. 20:15 There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel.
- C. 22:1 A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.
- D. 22:26-27 Be not thou one of them that strike hands, or of them that are sureties for debts. (27) If thou hast nothing to pay, why should he take away thy bed from under thee?
- E. 23:5 Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.
- F. 27:23-27 Be thou diligent to know the state of thy flocks, and look well to thy herds. (24) For riches are not for ever: and doth the crown endure to every generation? (25) The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered. (26) The lambs are for thy clothing, and the goats are the price of the field. (27) And thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenance for thy maidens.
- G. 27:20 Hell and destruction are never full; so the eyes of man are never satisfied.
- H. 28:13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.
- I. 28:21 To have respect of persons is not good: for for a piece of bread that man will transgress.
- J. 28:22 He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him.
- K. 29:4 The king by judgment establisheth the land: but he that receiveth gifts overthroweth it.

WISDOM ABOUT WORK

I. CONTRASTS OF DILIGENCE AND SLOTH.

A. Social effects - 12:24 The hand of the diligent shall bear rule: but the slothful shall be under tribute.

B. Spiritual effects - 13:4 The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat.

C. Financial effects -

1. 14:23 In all labour there is profit: but the talk of the lips tendeth only to penury.

2. 28:19 He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough.

D. Physical effects -

1. 12:27 The slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious.

2. 19:15-16 Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger. (16) He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die.

II. BENEFITS OF DILIGENCE.

A. Social -

1. 11:27 He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.

2. 22:29 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.

B. Physical -

1. 12:11 He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding.

2. 16:26 He that laboureth laboureth for himself; for his mouth craveth it of him.

3. 24:27 Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

4. 27:18 Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.

5. 12:14 A man shall be satisfied with good by the fruit of his mouth: and the recompence of a man's hands shall be rendered unto him.

III. PROBLEMS OF SLOTH.

A. Trouble to others -

1. 10:26 As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.

2. 18:9 He also that is slothful in his work is brother to him that is a great waster.

B. Trouble for self -

1. Painful life experiences - 15:19 The way of the slothful man is as an hedge of thorns: but the way of the righteous is made plain.

2. Physical problems -

a. 19:24 A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.

b. 21:25-26 The desire of the slothful killeth him; for his hands refuse to labour. (26) He coveteth greedily all the day long: but the righteous giveth and spareth not.

c. 26:13-15 The slothful man saith, There is a lion in the way; a lion is in the streets. (14) As the door turneth upon his hinges, so doth the slothful upon his bed. (15) The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth.

3. Financial problems -

a. 20:4 The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing.

b. 20:13 Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.

c. 24:30-34 I went by the field of the slothful, and by the vineyard of the man void of understanding; (31) And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. (32) Then I saw, and considered it well: I looked upon it, and received instruction. (33) Yet a little sleep, a little slumber, a little folding of the hands to sleep: (34) So shall thy poverty come as one that travelleth; and thy want as an armed man.

4. Emotional problems - 22:13 The slothful man saith, There is a lion without, I shall be slain in the streets.

GENERAL PRINCIPLES

I. THINGS THAT AFFECT OUR RELATIONSHIP WITH GOD

- A. 14:2 He that walketh in his uprightness feareth the Lord: but he that is perverse in his ways despiseth him.
- B. 14:26-27 In the fear of the Lord is strong confidence: and his children shall have a place of refuge. (27) The fear of the Lord is a fountain of life, to depart from the snares of death.
- C. 15:3 The eyes of the Lord are in every place, beholding the evil and the good.
- D. 15:11 Hell and destruction are before the Lord: how much more then the hearts of the children of men?
- E. 15:25 The Lord will destroy the house of the proud: but he will establish the border of the widow.
- F. 16:2-3 All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits. (3) Commit thy works unto the Lord, and thy thoughts shall be established.
- G. 16:5-6 Every one that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not be unpunished. (6) By mercy and truth iniquity is purged: and by the fear of the Lord men depart from evil.
- H. 16:9 A man's heart deviseth his way: but the Lord directeth his steps.
- I. 16:11 A just weight and balance are the Lord's: all the weights of the bag are his work.
- J. 16:33 The lot is cast into the lap; but the whole disposing thereof is of the Lord.
- K. 17:3 The fining pot is for silver, and the furnace for gold: but the Lord trieth the hearts.
- L. 20:12 The hearing ear, and the seeing eye, the Lord hath made even both of them.
- M. 20:24 Man's goings are of the Lord; how can a man then understand his own way?
- N. 20:27 The spirit of man is the candle of the Lord, searching all the inward parts of the belly.
- O. 21:1-3 The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will. (2) Every way of a man is right in his own eyes: but the Lord pondereth the hearts. (3) To do justice and judgment is more acceptable to the Lord than sacrifice.
- P. 21:31 The horse is prepared against the day of battle: but safety is of the Lord.
- Q. 25:2-3 It is the glory of God to conceal a thing: but the honour of kings is to search out a matter. (3) The heaven for height, and the earth for depth, and the heart of kings is unsearchable.
- R. 29:25 The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe.
- S. 29:26 Many seek the ruler's favour; but every man's judgment cometh from the Lord.

II. CONTRASTS AND COMPARISONS

- A. 11:14 Where no counsel is, the people fall: but in the multitude of counsellors there is safety.
- B. 13:12 Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.
- C. 14:12 There is a way which seemeth right unto a man, but the end thereof are the ways of death.
- D. 16:25 There is a way that seemeth right unto a man, but the end thereof are the ways of death.
- E. 14:28 In the multitude of people is the king's honour: but in the want of people is the destruction of the prince.
- F. 14:30 A sound heart is the life of the flesh: but envy the rottenness of the bones.
- G. 15:22 Without counsel purposes are disappointed: but in the multitude of counsellors they are established.
- H. 20:29 The glory of young men is their strength: and the beauty of old men is the gray head.
- I. 25:25 As cold waters to a thirsty soul, so is good news from a far country.

- J. 26:2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.
 K. 27:7 The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.
 L. 27:8 As a bird that wandereth from her nest, so is a man that wandereth from his place.
 M. 27:21 As the fining pot for silver, and the furnace for gold; so is a man to his praise.
 N. 28:2 For the transgression of a land many are the princes thereof: but by a man of understanding and knowledge the state thereof shall be prolonged.
 O. 28:14 Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief.
 P. 29:18 Where there is no vision, the people perish: but he that keepeth the law, happy is he.

III. BLESSINGS AND BENEFITS

- A. 16:10 A divine sentence is in the lips of the king: his mouth transgresseth not in judgment.
 B. 20:30 The blueness of a wound cleanseth away evil: so do stripes the inward parts of the belly.
 C. 24:4 And by knowledge shall the chambers be filled with all precious and pleasant riches.
 D. 24:13 My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste:
 E. 30:18-19 There be three things which are too wonderful for me, yea, four which I know not: (19) The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.
 F. 30:29-31 There be three things which go well, yea, four are comely in going: (30) A lion which is strongest among beasts, and turneth not away for any; (31) A greyhound; an he goat also; and a king, against whom there is no rising up.

IV. PROBLEMS AND DANGERS

- A. 20:25 It is a snare to the man who devoureth that which is holy, and after vows to make inquiry.
 B. 21:4 An high look, and a proud heart, and the plowing of the wicked, is sin.
 C. 21:16 The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

D. ALCOHOL -

1. 23:29-35 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? (30) They that tarry long at the wine; they that go to seek mixed wine. (31) Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. (32) At the last it biteth like a serpent, and stingeth like an adder. (33) Thine eyes shall behold strange women, and thine heart shall utter perverse things. (34) Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. (35) They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.
 2. 31:1, 4-5 The words of king Lemuel, the prophecy that his mother taught him. (4) It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: (5) Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.
 E. 24:10 If thou faint in the day of adversity, thy strength is small.
 F. 25:27 It is not good to eat much honey: so for men to search their own glory is not glory.
 G. 25:28 He that hath no rule over his own spirit is like a city that is broken down, and without walls.
 H. 30:12-14 There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. (13) There is a generation, O how lofty are their eyes! and their eyelids are lifted up. (14) There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men.
 I. 30:15-16 The horseleach hath two daughters, crying, Give, give. There are three things that are never satisfied, yea, four things say not, It is enough: (16) The grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, It is enough.
 J. 30:21-23 For three things the earth is disquieted, and for four which it cannot bear: (22) For a servant when he reigneth; and a fool when he is filled with meat; (23) For an odious woman when she is married; and an handmaid that is heir to her mistress.

