

Clippings from Proverbs

Prepared for the 3C Sunday School Class

Calvary Baptist Church

Beginning January 20, 2013

NOTE: This material is exactly what the name implies. These are clippings from various sources, gathered on the run as I teach through the book. This is not intended for distribution or publication in the current form, since permissions have not been secured. The notes are provided to members of our Sunday School class, our church and students of the institutes, colleges and seminaries where I am called upon to teach. They are for personal use.

SOURCES (List sources here as you study)

365-Day Devotional Commentary, The.

Handbook on Proverbs, United Bible Society. This is intended for use by Bible translators who are making the Bible available to tribes and nations that do not have God's Word in their language.

Faithlife Study Bible

Holman O.T. Commentary: Proverbs (Topical treatment)

P.O.S.B. (Argues strongly for a contextual treatment. God intended to put a sprinkling of different truths so that each day the reader would receive instruction on a variety of topics. Attempts to show how the verses related to their cluster.)

Preacher's Outline and Sermon Bible

Simple Studies in Proverbs, Dr. Stanford E. Murrell

Tyndale Book of Maps and Charts (See excellent introductory material)

Wilmington's Guide to the Bible

OVERVIEW

Proverbs is a collection of sayings that examines specific behaviors, asking whether each is wisdom or folly. The book's pithy observations state general principles that apply to all human beings, not just to believers. *365-Day Devotional Commentary, The*.

The book of Proverbs consists of three sections:

1. Introduction (1:1–7)
2. Instructions and Speeches of Wisdom (1:8–9:18)
3. Various Collections (10:1–31:31)

The Hebrew word *mashal*. (Proverb)

In its verb form, it means

1. "to rule."

Proverbs 17:2 A wise servant **shall have rule over** a son that causeth shame, and shall have part of the inheritance among the brethren.

Proverbs 23:1 When thou sittest to eat with a **ruler**, consider diligently what *is* before thee:

2. "compare"

Psalms 28:1 Unto thee will I cry, O LORD my rock; be not silent to me: lest, *if* thou be silent to me, I **become like them** that go down into the pit.

Psalms 49:20 Man *that is* in honour, and understandeth not, **is like** the beasts *that* perish.

3. "To speak or use a *mashal*"

Ezekiel 16:44 Behold, every one that useth **proverbs** shall use *this proverb* against thee, saying, *As is* the mother, *so is* her daughter.

In the noun form, it is often used of an expression that contains a simile. This is not always the case, however. The *Handbook on Proverbs* lists occurrences of the word where it is used as a parable (Ez. 17:2), expression of contempt (Ps. 44:14), a folk saying (1 Sam. 10:12), and obscure manner of speaking (Ez. 20:49), a lament (Mic. 2:4) and a prophetic discourse (Num. 23:7). In Psalm 49:4 is describes a spalm of instruction, and in Job 27:1 and 29:1 in introduces an argument or plea.

So, what exactly constitutes a proverb?

While, as we have seen, the Hebrew term *mashal* has a variety of meanings. So too, the term "proverb" has a variety of understanding among different people and languages. Here are some elements common to a proverb.

1. **Briefness**. It is short and sharp so as to be memorable and useful for living.
2. **Comparison**. Often, when the first part of a proverb is quoted, the listener will instantly offer the second part, or completion, of the proverb.
3. **Wisdom**. A proverb has truth for life, used in various social situations. The proverb may offer insight, sum up the feelings of those present, or offer a caution or warning.
4. **Authority**. Proverbs which are common, are instantly recognized as ancient wisdom for practical situations, and are therefore felt to have the force of authority.

TYPES OF PARALLELISM IN PROVERBS

Preacher's Outline and Sermon Bible

While some scholars break down the types of parallelism into further categories, three primary types are used in *Proverbs*:

1. **Synonymous** Parallelism—the two statements express the same or similar thoughts. These statements are often, but certainly not always, joined by *as*, *so*, or *than*

"Pride *goeth* before destruction, and an haughty spirit before a fall" ([Pr.16:18](#)).

"As a dog returneth to his vomit, *so* a fool returneth to his folly" ([Pr.26:11](#)).
2. **Antithetic** Parallelism—the two statements express contrasting or opposite thoughts. Generally speaking, these statements are joined by *but*.

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy" ([Pr.28:13](#)).
3. **Synthetic** Parallelism—the second statement continues or completes the first. These statements are usually joined by *and*.

"Train up a child in the way he should go: and when he is old, he will not depart from it" ([Pr.22:6](#)).

OUTLINE (*Handbook on Proverbs*)

The following is a full list of the three sections of the book with their various divisions:

1. Introduction (1:1–7)
 - A. Title (1:1)
 - B. Purpose of the book (1:2–6)
 - C. Motto of the book (1:7)
2. Instructions and Speeches of Wisdom (1:8–9:18)
 - A. First instruction (1:8–33)
 1. Listen to your parents' teaching (1:8–9)
 2. Beware of sinners (1:10–19)
 3. Wisdom's speech (1:20–33)
 - B. Second instruction (2:1–22)
 1. Seek wisdom (2:1–8)
 2. Knowing what is right (2:9–11)
 3. Avoiding wicked people (2:12–15)
 4. Avoiding the immoral woman (2:16–19)
 5. Rewards and punishments (2:20–22)
 - C. Third instruction (3:1–12)
 - D. Fourth instruction (3:13–20)
 1. In praise of wisdom (3:13–18)
 2. Wisdom and creation (3:19–20)
 - E. Fifth instruction (3:21–35)
 1. Wisdom gives you a happy life (3:21–26)
 2. How to behave (3:27–31)
 3. How the Lord deals with good and evil (3:32–35)
 - F. Sixth instruction (4:1–27)
 1. Listen to your father (4:1–9)
 2. Wisdom gives you long life and protection (4:10–19)
 3. Remember wisdom and enjoy life (4:20–27)
 - G. Seventh instruction (5:1–23)
 1. Avoid adultery (5:1–14)
 2. Be faithful to your wife (5:15–20)
 3. The fate of the wicked (5:21–23)
 - H. Eighth instruction (6:1–19)
 1. Avoid other people's debts (6:1–5)
 2. Don't be lazy (6:6–11)
 3. Fate of the wicked (6:12–15)
 4. Seven things the Lord hates (6:16–19)
 - I. Ninth instruction (6:20–35)
 1. Rewards from accepting your parents' teaching (6:20–23)
 2. Avoid adultery (6:24–29)
 3. Results of adultery (6:30–35)
 - J. Tenth instruction (7:1–27)
 1. Wisdom will protect you from adultery (7:1–5)
 2. A seductive woman and a foolish youth (7:6–20)
 3. The youth falls into her trap (7:21–23)

4. Avoid the seductive woman or die (7:24–27)
- K. Eleventh instruction (8:1–36)
 1. Wisdom speaks to the people (8:1–11)
 2. The qualities of wisdom (8:12–21)
 3. The origin of wisdom (8:22–31)
 4. Choose life or death (8:32–36)
- L. Twelfth instruction (9:1–18)
 1. Wisdom invites the ignorant to her banquet (9:1–6)
 2. The difference between the scoffer and the wise person (9:7–12)
 3. Stupidity invites the ignorant to her banquet (9:13–18)
3. Various Collections (10:1– 31:31)
 - A. Collection of Solomon’s proverbs (10:1–22:16)
 - B. Collection of thirty wise sayings (22:17–24:22)
 - C. Collection of other wise sayings (24:23–34)
 - D. Hezekiah’s collection of Solomon’s proverbs (25:1–29:27)
 - E. Collection of the words of Agur (30:1–9)
 - F. Collection of more wise sayings (30:10–33)
 - G. Collection of King Lemuel’s wise sayings (31:1–9)
 - H. Praises for a good wife (31:10–31) *Handbook on Proverbs*

ELEVEN TIMELY THEMES *Wilmington's Guide to the Bible*

1. A Good Name [10:7](#); [22:1](#)
2. Youth and Discipline [13:24](#); [19:18](#); [22:6,15](#); [23:13,14](#)
3. Business Matters [11:1](#); [6:6-11](#); [10:4](#), [26](#)
4. Marriage [5:15,18](#); [11:22](#), [29](#); [12:4](#); [14:1](#); [19:13](#); [21:9,19](#); [31:10](#)
5. Immorality [5:3-5](#); [6:24-32](#)
6. Evil Companions [1:10-19](#); [4:17](#); [23:6-8](#); [27:19](#)
7. Wisdom [3:13-18](#); [8:35](#)
8. Self-Control [16:32](#); [25:28](#)
9. Strong Drink [20:1](#); [23:29-32](#)
10. Friendship [17:17](#); [18:24](#); [26:6](#)
11. Words and the Tongue [15:1](#), [23](#), [28](#); [16:24](#); [17:27](#); [18:21](#); [25:11](#); [26:17](#), [20](#); [2](#)

WHAT IS WISDOM

I have often used my own definition of wisdom. Wisdom is the God-given ability to apply the teachings of God's Word to the situations of life in a way that results in a pattern of success. (Success as God defines it, of course.)

Here is another. Wisdom is the art of living a good life, seeking what leads to life and not to death. *How to Read the Old Testament*

Wisdom. The Hebrew root translated "wise" and "wisdom" (*H-K-M*) occurs over 300 times in the Old Testament. Together they portray a wise person as one who subjects himself to God and who applies divine guidelines when making everyday choices. In contrast, foolishness involves rejection of the divine guidelines, or another failure to apply them when making moral or other choices.

Several parts of the Old Testament are classified as "Wisdom literature." These include Job, Proverbs, Ecclesiastes, and [Psalms 19, 37, 104, 107, 147-148](#). Wisdom literature does not state divine law, or record divine promises, but rather simply describes behavior that illustrates wise and foolish choices a person may make. *365-Day Devotional Commentary, The*.

Here are some concepts related to wisdom from the *Handbook on Proverbs*

It is clear from this and other definitions, and from a reading of Proverbs itself, that the term "wisdom" covers a broad area of meaning. It actually can have a number of different meanings across the variety of contexts in which it is used; we should note particularly the following senses:

1. **"Intelligence"** or **"shrewdness,"** which many languages recognize as being the equivalent of smartness or cleverness.
2. **"Good sense"** or **"sound judgment,"** which in many cultures is regarded as the fruit of age of experience, and which is the basis of good and acceptable living.
3. **"Moral understanding,"** the ability to know what is right and what is wrong, and to live according to that knowledge.
4. The **capacity to think** about the deeper problems of human life and destiny.

CHAPTER 1

Title

Verse 1 may be a title for the whole book. However, chapters 10 and 25 have their own titles (see 10.1 and 25.1), and 30.1 and 31.1 show the collections in those chapters are from authors or editors other than Solomon. Therefore it is best to consider verse 1 as applying only to chapters 1–9. For a discussion of an appropriate title for the entire book, see previous page. *Handbook on Proverbs*

1:1-7 THE BOOK'S OWN INTRODUCTION

See my photocopies of the Holman OT Commentary series for this portion.

This is another commentary that does the topical arrangement. Good index.

See NIV rendering to reflect the purpose of Proverbs as taught in 1:1-7.

In the Hebrew, verses 2, 3, 4, and 6 all begin with the preposition *l-* “for” and the same verb form; and in each case this refers back to verse 1. This structure is shown clearly in English in njb and niv. Each of these verses states some way in which the proverbs are useful. *Handbook on Proverbs*

Proverbs 1:1-71 The proverbs of Solomon the son of David, king of Israel;

King – by reason of his position, Solomon’s words carry weight.

King of Israel – modifies Solomon, not David.

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

Wisdom – Heb., *hokma*, or *khokmaw* - see material above for definition.

Instruction – Heb., *musar*, properly meaning chastisement, figuratively meaning reproof.

Leviticus 26:18 And if ye will not yet for all this hearken unto me, then I will **punish** you seven times more for your sins.

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

Perceive – Heb., *bin*. To separate (mentally), distinguish.

Deuteronomy 32:29 O that they were wise, *that* they understood this, *that* they would **consider** their latter end!

Understanding – Heb., *binah*. Insight. Thus words of understanding means “sayings of insight.”

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

Instruction of wisdom – For root meanings, see above. Instruction = chastening, discipline.

Wisdom here is *sakal*. It carries the idea of prudence, or being circumspect.

Justice – *tsedek* meaning right.

Judgment – *mishpet*. A verdict or sentence.

Equity – *mesharim*. Evenness.

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

Subtilty – *orma* or *gnormaw*, properly meaning trickery, here it is prudence or shrewdness.

Proverbs 8:5 O ye simple, understand **wisdom** (*orma*) and, ye fools, be ye of an understanding heart.

Simple – *pethiy*, silly, seducible, foolish.

Proverbs 14:15 The simple believeth every word: but the prudent *man* looketh well to his going.

Psalms 19:7 The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple.

Knowledge – *dangnat* knowledge, awareness. From *yadang* meaning to perceive by seeing.

Discretion – *mezimma*. A plan. Often an evil plan, here used in a good sense.

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

Learning – *leqach*. To take, receive.

The wise man will collect and store the wisdom he receives along the way.

Understanding – *bin*. Separation, distinguish. See vs. 2.

Attain – *qanah*. To procure, often in the sense of to buy. To acquire.

Counsels – *tachbulah*. Steering.

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

Understand – *bin*. Separation.

Interpretation – A word meaning formless, aphorism. I.e., and enigma.

Dark sayings – A word meaning a puzzle, trick.

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

Fear – *yirah*. Moral reverence.

Genesis 20:11 And Abraham said [to Abimelech in Gerar], Because I thought, Surely the **fear** of God *is* not in this place; and they will slay me for my wife's sake.

Beginning – *reshith* First in place, rank, order or time. Gen. 1:1

Knowledge – *da'ath* Knowledge, awareness, cunning.

Fools – See below. Heb., *ewil*. Perverse, silly.

The Fool in Proverbs

Proverbs uses three different Hebrew words for fool: *khesil*, *ewil*, and *nabal*. The most common of these—*khesil* and *ewil* (*nabal* only occurs three times in Proverbs)—are essentially synonymous. Both describe someone who hates wisdom and knowledge (Prov 1:7; 1:22). In Prov 12:23 and 13:16, fools (*khesil*) produce folly (*iwweleth*; from the Hebrew word *ewil*), linking the two terms.

The fool in Proverbs is assured a destructive fate (Prov 10:14, 21). This destruction comes in part because of his rebellious attitude (Prov 10:8). Fools refuse instruction or discipline (Prov 15:5; 16:22; 17:10). Instead, they recklessly get themselves into trouble (Prov 14:16; 18:6). They are also arrogant (Prov 12:15) and untrustworthy (Prov 26:6). In contrast to the restrained speech of the wise (Prov 17:27), fools speak impulsively and argumentatively (Prov 20:3; 29:9, 11).

There is a moral aspect to the fool. Job called his wife foolish when she advised him to “curse God and die” (see Job 2:10 and note). The fool prefers evil (Prov 10:23; 13:19) and rejects God (Ps 14:1). He rejects repentance (Prov 14:12), choosing instead to repeat his folly (Prov 26:11; 27:22). Fools tend to bring others down to their level (Prov 26:4) and should be avoided (Prov 13:20; 14:7). *The Faithlife Study Bible*, Logos Software.

Despise – See below. Heb., *buz*, or *booz*. To disrespect.

QUOTE: Fools despise wisdom and instruction: The second line contrasts the fool with the person who respects the Lord. Fools renders a word used in Isa 35:8 to indicate uninstructed people who mislead others. In 10:8; 20:3; and 29:9 fools are contrasted with sensible and intelligent people. Despise is not to be taken in the sense of “hate” or “loathe.” The Hebrew, like the English term, properly means to look down upon with contempt, to disdain as unworthy. It is in this sense that Esau despised his birthright in Gen 25:34. Wisdom and instruction are the same words as used in verse 2. This line may be rendered “Fools turn their noses up at wisdom and good advice” or “People who look down on wisdom and instruction are fools.”

In translation it may be necessary to make the contrast between the two lines clear by saying, for example, “*but* fools despise ...” or “Foolish people, *on the other hand*, think wisdom and instruction are worthless.” *Handbook on Proverbs*

Wisdom – Same as vs. 2. *hokma*

Instruction – Same as vs. 2. Chastening, reproof, correction.

THE FEAR OF THE LORD ...

Job 28:28 And unto man he said, Behold, the fear of the Lord, that *is* wisdom; and to depart from evil *is* understanding.

Psalms 111:10 The fear of the LORD *is* the beginning of wisdom: a good understanding have all they that do *his commandments*: his praise endureth for ever.

Proverbs 9:10 The fear of the LORD *is* the beginning of wisdom: and the knowledge of the holy *is* understanding.

Proverbs 15:33 The fear of the LORD *is* the instruction of wisdom; and before honour *is* humility.

Ecclesiastes 12:13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man.

WHAT PROVERBS TEACHES ABOUT THE FEAR OF THE LORD

Fearing God Leads to True Knowledge

Proverbs 2:5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.

Fearing God Leads to Our Rejection of Sin

Proverbs 8:13 The fear of the LORD *is* to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

Proverbs 16:6 By mercy and truth iniquity is purged: and by the fear of the LORD *men* depart from evil.

Proverbs 23:17 Let not thine heart envy sinners: but *be thou* in the fear of the LORD all the day long.

Fearing God Adds Years to Your Life and Life to Your Years

1. It Prolongs Days

Proverbs 10:27 The fear of the LORD prolongeth days: but the years of the wicked shall be shortened.

2. It Steers Us around Death Traps

Proverbs 14:27 The fear of the LORD *is* a fountain of life, to depart from the snares of death.

3. It Leads to Satisfaction with Our Life

Proverbs 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.

4. It Leads to an Honorable Life

Proverbs 22:4 By humility *and* the fear of the LORD *are* riches, and honour, and life.

Fearing God Leads to Confident Living

Proverbs 14:26 In the fear of the LORD *is* strong confidence: and his children shall have a place of refuge.

Fearing the Lord Protects Us from Unethical Economic Pursuits

Proverbs 15:16 Better *is* little with the fear of the LORD than great treasure and trouble therewith.

- This is the meaning of the pastor's prohibition concerning "filthy lucre." (1 Tim. 3)

Fearing the Lord Leads us to Success in Providing for our Family

Proverbs 22:4 By humility *and* the fear of the LORD *are* riches, and honour, and life.

THE FOOL IN PROVERBS *Faithlife Study Bible*, Logos Bible Software

Proverbs uses three different Hebrew words for fool:

khesil,

ewil,

and *nabal*.

The most common of these—*khesil* and *ewil* (*nabal* only occurs three times in Proverbs)—are essentially synonymous. Both describe someone who hates wisdom and knowledge (Prov 1:7; 1:22).

Proverbs 1:7 The fear of the LORD *is* the beginning of knowledge: *But* fools despise wisdom and instruction.

Proverbs 1:22 How long, ye simple ones, will ye love simplicity? And the scorners delight in their scorning, And fools hate knowledge?

In Prov 12:23 and 13:16, fools (*khesil*) produce folly (*iwweleth*; from the Hebrew word *ewil*), linking the two terms.

Proverbs 12:23 A prudent man concealeth knowledge: But the heart of fools proclaimeth foolishness.

Proverbs 13:16 Every prudent *man* dealeth with knowledge: But a fool layeth open *his* folly.

The fool in Proverbs is assured a destructive fate (Prov 10:14, 21).

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

Proverbs 10:21 The lips of the righteous feed many: but fools die for want of wisdom.

This destruction comes in part because of his rebellious attitude (Prov 10:8).

Proverbs 10:8 The wise in heart will receive commandments: but a prating fool shall fall.

Fools refuse instruction or discipline (Prov 15:5; 16:22; 17:10).

Proverbs 15:5 A fool despiseth his father's instruction: but he that regardeth reproof is prudent.

Proverbs 16:22 Understanding *is* a wellspring of life unto him that hath it: but the instruction of fools *is* folly.

Proverbs 17:10 A reproof entereth more into a wise man than an hundred stripes into a fool.

Instead, they recklessly get themselves into trouble (Prov 14:16; 18:6).

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

Proverbs 18:6 A fool's lips enter into contention, and his mouth calleth for strokes.

They are also arrogant (Prov 12:15) and untrustworthy (Prov 26:6).

Proverbs 12:15 The way of a fool *is* right in his own eyes: but he that hearkeneth unto counsel *is* wise.

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

In contrast to the restrained speech of the wise (Prov 17:27), fools speak impulsively and argumentatively (Prov 20:3; 29:9, 11).

Proverbs 17:27 He that hath knowledge spareth his words: *and* a man of understanding is of an excellent spirit.

Proverbs 20:3 *It is* an honour for a man to cease from strife: but every fool will be meddling.

Proverbs 29:9 *If* a wise man contendeth with a foolish man, whether he rage or laugh, *there is* no rest.

Proverbs 29:11 A fool uttereth all his mind: but a wise *man* keepeth it in till afterwards.

There is a moral aspect to the fool. Job called his wife foolish when she advised him to “curse God and die” (see Job 2:10 and note).

Job 2:10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

The fool prefers evil (Prov 10:23; 13:19) and rejects God (Ps 14:1).

Proverbs 10:23 *It is* as sport to a fool to do mischief: but a man of understanding hath wisdom.

Proverbs 13:19 The desire accomplished is sweet to the soul: but *it is* abomination to fools to depart from evil.

Psalms 14:1 The fool hath said in his heart, *There is* no God. They are corrupt, they have done abominable works, *there is* none that doeth good.

He rejects repentance (Prov 14:12), choosing instead to repeat his folly (Prov 26:11; 27:22).

Proverbs 14:12 There is a way which seemeth right unto a man, but the end thereof *are* the ways of death.

Proverbs 26:11 As a dog returneth to his vomit, *so* a fool returneth to his folly.

Proverbs 27:22 Though thou shouldest bray a fool in a mortar among wheat with a pestle, *yet* will not his foolishness depart from him.

Fools tend to bring others down to their level (Prov 26:4) and should be avoided (Prov 13:20; 14:7).

Proverbs 26:4 Answer not a fool according to his folly, lest thou also be like unto him.

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

Proverbs 14:7 Go from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge.

COMMENTS ON PROVERBS 1:8-9

Theme of these verses: Parents and Children

Other verses in Proverbs that treat this theme: 10:1; 11:29; 15:20; 17:2, 6, 21, 25; 19:26; 20:20; 23:22-25; 28:24.

Proverbs 10:1 The proverbs of Solomon. A wise son maketh a glad father: but a foolish son *is* the heaviness of his mother.

Proverbs 11:29 He that troubleth his own house shall inherit the wind: and the fool *shall be* servant to the wise of heart.

Proverbs 15:20 A wise son maketh a glad father: but a foolish man despiseth his mother.

Proverbs 17:2 A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

Proverbs 17:6 Children's children *are* the crown of old men; and the glory of children *are* their fathers.

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

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

Proverbs 19:26 He that wasteth *his* father, and chaseth away *his* mother, is a son that causeth shame, and bringeth reproach.

Proverbs 20:20 Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

Proverbs 23:22-25 Hearken unto thy father that begat thee, and despise not thy mother when she is old. 23 Buy the truth, and sell *it* not; *also* wisdom, and instruction, and understanding. 24 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.

Proverbs 28:24 Whoso robbeth his father or his mother, and saith, *It is* no transgression; the same *is* the companion of a destroyer.

If we look at the outline above, we find that chapters 1 to 9 are the instructions of a father, with advice from mother also (3:1; 6:20).

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

Under the Law and under grace children are to obey their parents for to do so reflects a willingness to obey God. **Proverbs, Dr. Stanford E. Murrell**

Law. *Exodus 20:12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.*

Grace. *Ephesians 6:1 Children, obey your parents in the Lord: for this is right.*

Colossians 3:20 Children, obey your parents in all things: for this is well pleasing unto the Lord.

The first way a son can honor his parents is by listening attentively to them. Proverbs frequently issues the call to listen. (4:1,10,20; 5:1, 7; 7:24; 8:32; 19:20; 22:17; 23:19, 22) because no parental wisdom will help a child who refuses to pay attention to it.

Proverbs 4:1 Hear, ye children, the instruction of a father, and attend to know understanding.

Proverbs 4:10 Hear, O my son, and receive my sayings; and the years of thy life shall be many.

Proverbs 4:20 My son, attend to my words; incline thine ear unto my sayings.

Proverbs 5:1 My son, attend unto my wisdom, *and* bow thine ear to my understanding:

Proverbs 5:7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

Proverbs 7:24 Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

Proverbs 8:32 Now therefore hearken unto me, O ye children: for blessed *are they that* keep my ways.

Proverbs 19:20 Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.

Proverbs 22:17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

Proverbs 23:19 Hear thou, my son, and be wise, and guide thine heart in the way.

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

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

1: 9 an ornament. To listen to one's father and to respect one's mother are the ornaments of grace upon the character of a child of God. When parental authority is cast aside disrespect to God is sure to follow and when brought into the church it manifests itself in apostasy. **Dr. Stanford E. Murrell**

2 Timothy 3:1-51 This know also, that in the last days perilous times shall come. 2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 4 Traitors, heady, highminded, lovers of pleasures more than lovers of God; 5 Having a form of godliness, but denying the power thereof: from such turn away.

Just as a garland on the head and chains worn about the neck signify a person of influence who is respected by others, so the son who listens to mom and dad will be viewed in a positive light. *Holman O.T. Commentary*

COMMENTS ON PROVERBS 1:10-19

NOTE: See Ch. 20 of Holman Old Testament Commentary for Information on 1:10 ff.

Proverbs 1:10-19 My son, if sinners entice thee, consent thou not.

Entice – Word also translated as deceive, allure, persuade and flatter.

Genesis 39:7-10 And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. 8 But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand; 9 *There is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: how then can I do this great wickedness, and sin against God? 10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her.

Consent – to agree, acquiesce, go along with. Be slow to offer the hand unless you are ready for all that follows!

- Verse 10 gives the **outline** for this section.
- **“If sinners entice thee”** is the **heading for verses 11 to 14**.
- **“Consent thou not”** is the **heading for verses 15 to 19**.

I. The Invitation from the Pack

11 If they say, Come with **us**, let **us** lay wait for blood, let **us** lurk privily for the innocent without cause: 12 Let **us** swallow them up alive as the grave; and whole, as those that go down into the pit: 13 **We** shall find all precious substance, **we** shall fill **our** houses with spoil: 14 Cast in thy lot **among us**; let **us all** have **one** purse:

A. Their Ruthlessness (1:11-13)

- Murder
- Casing out the Victim
- Extreme Violence, Terror, Overwhelming Force

B. Their Reason (1:13)

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

- Plunder of Riches
- Easy Riches

C. Their Recruiting (1:11a, 14; Ps. 56:6)

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

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

- These are always active in recruiting new members to the pack.
- One can just hear them saying, “Everybody does this, it’s no big deal.”
- They need large numbers for their scheme.
- The strategy of overwhelming the victim demands large numbers.

Psalms 56:6 [David’s enemies] They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.

Jeremiah 5:26 (KJV) For among my people are found wicked *men*: they lay wait, as he that setteth snares; they set a trap, they catch men.

- Notice the pack mentality here. “us” (6x), “we” (2x) “our” (1x) “among” (1x) “all” (1x) and “one purse” (1x).
- “All for one and one for all.”
- Of course, the magnet used is to promise to split the pot.

II. The Instruction (Or, Warning) from the Parent

A. Prohibitions (1:15; Pr. 4:14-15; Ps. 1:1; 2 Cor. 6:17)

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

- Basically, this is the same advice as Psalm 1.
- Choose your playmates carefully!

Proverbs 4:14-15 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.

Psalms 1:1 Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 Corinthians 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

B. Problem (1:16)

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

- Do not fail to realize that this group is evil.
- There are those who have victory over sin more than defeat.
- There are weak believers that struggle with sin and are disappointed with themselves.
- And then there are these who run TO sin!
- We are to avoid them because of where it will lead us!
- And don't forget that you are about to become a conspirator to murder!

C. Picture (1:17,18; 9:17-18)

17 Surely in vain the net is spread in the sight of any bird. 18 And they lay wait for their own blood; they lurk privily for their own lives.

- The parent, desperate to be understood, tells a story.
- Even a bird can see the net and avoid it.
- The parents warn that here are people who cannot see what they are getting into!
- The appeal to be "part of the gang" is so strong that it clouds their vision.
- In lying in wait for the innocent, they are lying in wait to take their own life.
- They rush to this pack as the simpleton to the harlot!

Proverbs 9:17-18 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.

ILLUS: Without naming names, tell the story of the preacher in jail.

D. Principle (1:19; 15:27; 23:3-4; 1 Tim. 6:9-10)

19 So are the ways of every one that is greedy of gain;

19b which taketh away the life of the owners thereof.

Proverbs 1:19 (NASB) So are the ways of everyone who gains by violence; It takes away the life of its possessors.

- It only happens every time!
- Schemes to become rich are dangerous!

- In thinking to take the life of others and live in riches, you take your own life.

Proverbs 15:27 He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.

Proverbs 23:3-4 (NKJV) Do not desire his delicacies, For they *are* deceptive food. 4 Do not overwork to be rich; Because of your own understanding, cease!

1 Timothy 6:9-10 But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. 10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

QUOTE: [1:10-19](#) Sin is enticing because it offers a quick route to prosperity or pleasure and makes us feel like one of the crowd. But when we go along with others and refuse to listen to the truth, our own appetites become our masters, and we'll do anything to satisfy them. Sin, even when attractive, is deadly. We must learn to make choices, not on the basis of flashy appeal or short-range pleasure, but in view of the long-range effects. Sometimes this means steering clear of people who want to entice us into activities that we know are wrong. We can't be friendly with sin and expect our lives to remain unaffected. *Life Application Study Bible*

ILLUS: Poe's *The Telltale Heart*

ILLUS: THE INFLUENCE OF GODLY PARENTS

Two families from the state of New York were studied very carefully. One was the Max Jukes family and the other the Jonathan Edwards family. The thing that they discovered in this study is remarkable: like begets like.

Max Jukes was an unbelieving man and he married a woman of like character who lacked principle. And among the known descendants, over 1,200 were studied. Three hundred and ten became professional vagrants; 440 physically wrecked their lives by a debauched lifestyle; 130 were sent to the pen for an average of thirteen years each, 7 of them for murder. There were over 100 who became alcoholics; 60 became habitual thieves; 190 public prostitutes. Of the 20 who learned a trade, 10 of them learned the trade in a state prison. It cost the state about \$1,500,000 and they made no contribution whatever to society.

In about the same era the family of Jonathan Edwards came on the scene. And Jonathan Edwards, a man of God, married a woman of like character. And their family began and they became a part of this study that was made. Three hundred became clergymen, missionaries, and theological professors; over 100 became college profs; over 100 became attorneys, 30 of them judges; 60 of them became physicians; over 60 became authors of good classics, good books; 14 became presidents of universities. There were numerous giants in American industry that emerged from this family. Three became United States congressmen and one became the vice president of the United States.

– J. Oswald Sanders

COMMENTS ON PROVERBS 1:20-33

Proverbs 1:20-33 20 Wisdom crieth without; she uttereth her voice in the streets: 21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying*, 22 How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? 23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you. 24 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: 26 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. 28 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. 32 For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. 33 But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

- In our previous study, the “son” had two voices clamoring for his attention.
- There was the voice of the pack, and the voice of the parents.
- In this passage, another voice cries out: the voice of wisdom.
- As you go through the passage, here is a suggested outline for teaching.

I. The Advice to ...

A. The People

Simple Ones

Scorners

Fools

B. The Precept

Turn at my reproof

C. The Persistence

Wisdom cries out in the busy places.

D. The Promise

I will pour out my spirit.

I will make known my words.

II. The Action (Advice is ignored and the above go right on)

The text implies that the above ignore the advice.

III. The Admonition

How long you simple ones.

I called and you refused.

You set at naught all my counsel.

You would none of my reproof.

IV. The Action

They simple, scorners and fools proceed toward destruction.

V. The Adversity

Calamity, fear, destruction, whirlwind, distress and anguish.

VI. The Aftermath

When it is too late, the simple, scorners, fools call.

Wisdom laughs!

VII. The Alternative

Vs. 23

Proverbs 1:23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

Vs. 33

Proverbs 1:33 But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.