

PROVERBS

JAMES MEADOWS

I. WARNINGS AGAINST THE STRANGE WOMAN

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| A. 2:16 - 22 | E. 9:13 - 18 |
| B. 5:3 - 23 | F. 23:26 - 28 |
| C. 6:20 - 35 | G. 30:18 - 20 |
| D. 7:1 - 27 | |

II. PROVERBS ABOUT TRAINING CHILDREN

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|---------------|---------------|
| A. 3:1 - 5 | H. 19:26 |
| B. 3:11, 12 | I. 20:20 |
| C. 4:1 | J. 22:6 |
| D. 6:20 | K. 22:15 |
| E. 10:1; 13:1 | L. 23:13, 14 |
| F. 13:24 | M. 23:22 |
| G. 19:13 - 18 | N. 29:15 - 17 |

III. PROVERBS ABOUT STRONG DRINK AND WINE

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|-----------|---------------|
| A. 4:17 | E. 23:19 - 21 |
| B. 9:2, 5 | F. 23:29 - 35 |
| C. 20:1 | G. 26:9 |
| D. 23:7 | H. 31:4 - 9 |

IV. PROVERBS ABOUT PROPER USE AND MISUSE OF THE TONGUE

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|-----------------------------|----------------------|
| A. 10:11 - 14;
6:19 | J. 18:4-8, 13, 21 |
| B. 10:18 - 21 | K. 19:4, 5, 9, 28 |
| C. 11:13, 18 | L. 20:6, 20 |
| D. 12:15 - 23 | M. 21:6, 23, 28 |
| E. 14:5, 23, 25 | N. 22:8 |
| F. 15:1 - 4 | O. 23:9, 16 |
| G. 15:23 | P. 24:1, 2, 28 |
| H. 16:13, 23, 24,
27, 28 | Q. 25:11, 18 |
| I. 17:4, 5, 9,
27, 28 | R. 26:4, 5, 20-28 |
| | S. 27:1 - 5 |
| | T. 29:11, 12, 20, 22 |
| | U. 31:8, 9, 26 |

V. PROVERBS ABOUT FRIENDS - CHARACTERISTICS GOOD AND BAD

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|-----------------|--------------------|
| A. 6:1, 3 | E. 18:24 |
| B. 14:20 | F. 19:4, 6, 7 |
| C. 16:28 | G. 22:11, 24 |
| D. 17:9, 17, 18 | H. 27:6, 9, 14, 17 |

VI. PROVERBS ABOUT A WIFE AND HUSBAND - BOTH GOOD AND BAD

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|--------------|---------------|
| A. 5:18 | F. 19:13, 14 |
| B. 6:29 | G. 21:9, 19 |
| C. 11:16, 22 | H. 25:24 |
| D. 12:4 | I. 27:15 |
| E. 18:22 | J. 31:10 - 31 |

VII. "BETTER IS" PROVERBS

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|---------------------|-------------|
| A. 15:16, 17 | E. 21:19 |
| B. 16:8, 16, 19, 32 | F. 25:7, 24 |
| C. 17:1 | G. 27:5 |
| D. 19:19 | H. 28:6 |

VII. PROVERBS ABOUT FRIENDS - CHARACTERISTICS GOOD AND BAD

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|-----------------|--------------------|
| A. 6:1, 3 | F. 19:4, 6, 7 |
| B. 14:20 | G. 22:11, 24 |
| C. 16:28 | H. 27:6, 9, 14, 17 |
| D. 17:9, 17, 18 | |
| E. 18:24 | |

VIII. PROVERBS ABOUT THE WICKED AND THEIR CHARACTERISTICS

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| A. 2:14, 15, 22 | L. 14:11, 19, 32 |
| B. 3:25, 33 | M. 15:6, 8, 9, 28, 29 |
| C. 4:14, 17, 19 | N. 16:4 |
| D. 5:22 | O. 17:15, 23 |
| E. 6:12-15 | P. 18:3, 5 |
| F. 8:7 | Q. 19:28 |
| G. 9:7 | R. 20:26 |
| H. 10:3, 6, 7, 16,
20, 24, 25, 27,
28, 30, 32 | S. 21:4, 7, 10, 12,
18, 27, 29 |
| I. 11:5, 7, 8, 10,
11, 18, 23, 31 | T. 24:15, 16, 19,
20, 24 |
| J. 12:5, 6, 7, 10,
12, 21, 26 | U. 25:5, 26 |
| K. 13:5, 9, 17, 25 | V. 28:1, 4, 12, 15, 28 |
| | W. 29:2, 7, 12, 16, 27 |

XI. PROVERBS ABOUT WISDOM AND A WISE MAN

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| A. 1:2, 3, 5, 6, 7 | N. 16:14, 16, 21, 23 |
| B. 2:2, 6, 10 | O. 17:16, 24, 28 |
| C. 3:7, 13, 19, 35 | P. 18:4, 15 |
| D. 4:5, 7, 11 | Q. 20:26 |
| E. 7:4 | R. 21:11, 20, 22, 30 |
| F. 8:1, 11, 12 | S. 22:17 |
| G. 9:8, 9, 10 | T. 23:23, 24 |
| H. 10:1, 13, 14, 21,
23, 34 | U. 24:3, 5, 13, 23 |
| I. 11:2, 12, 29, 30 | V. 25:12 |
| J. 12:8, 15, 18 | W. 26:5, 12, 16 |
| K. 13:1, 10, 14, 20 | X. 28:11 |
| L. 14:3, 6, 8, 33 | Y. 29:3, 8, 9, 11, 15 |
| M. 15:2, 7, 12, 20,
31, 33 | Z. 30:3, 24 |
| | 31:26 |

X. SOME OF THE PROVERBS IN THE NEW TESTAMENT

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| A. 3:11, 12....Heb. 12:5 |
| B. 5:14.....2 Pet. 2:14 |
| C. 9:1.....cf. James 3:13-18 |
| D. 16:33.....cf. Acts 8:21; 1:26 |
| E. 25:7.....Luke 14:7 |
| F. 25:21, 22....Rom. 12:19-21 |
| G. 26:11.....2 Pet. 2:22 |
| H. Parts of many more are used or mentioned in some way. |

Proverbs = putting this and that together {1}

Proverbs [*mashal*] = a comparison of one thing to another {4}; wise sayings {4}

Proverbs = a pithy saying that condenses the wisdom of experience into an adage, or as maxim {1}

Solomon wrote some 3,000 proverbs and some 500 were preserved by God. I Kgs 4:32 "*He spoke three thousand proverbs, and his songs were one thousand and five.*"

God gave Solomon great wisdom, great understanding, and largeness of heart [I Kings 4:29]. "*Thus Solomon's wisdom excelled the wisdom of all the men of the East and all the wisdom of Egypt.*" [I Kings 4:30 NKJV]

PROVERBS 7: is a story of a married woman who snares a young man into adultery.

She dressed in the attire of a harlot, caught the young man at twilight, kissed him, promised him a great meal, and said that the man of the house was on a long business trip – so no one would know of their adultery. Her refrigerator was full of food since she had made a peace offering that day to the priest, paid her vows, and her share of the food was brought home to be eaten that day. Verse 14, "*I have peace offerings with me; Today I have paid my vows.*" NKJV

Verse 21, "*With her enticing speech she caused him to yield, with her flattering lips she seduced him.*" NKJV [The place and time had combined forces against the young man who fell into the net of temptation.] {3}

Verse 23, "*He did not know it would cost his life.*" [She had spread her bed with colored coverings of Egyptian linen, perfumed her bed with myrrh, aloes, and cinnamon and said, "*Come, let us take our fill of love until morning.*" Verse 18.]

This young man is about to suffer death with an arrow through the liver and as a bird caught in a net. {2} [Verse 23]

The wise father issues words of caution to his son. "*That they may keep you from the immoral woman, from the seductress who flatters with her words.*" Verse 5.

In Verses 25 – 27, the wise father continues his words of caution to his son, "Do not let your heart turn aside to her ways, Do not stray into her paths; For she has cast down many wounded, and all who were slain by her were strong men. Her house is the way to hell, descending to the chambers of death." [Proverbs 7: 25-27] NKJV

Paul commanded Titus to have the elderly women to *“train the young women to love their own husbands, to love their children, to be sensible, pure, keepers of the home, good, obedient to their own husbands, so that God’s message be not slandered.”* Titus 2:4-5.

In summary, how does the young man defend himself? (1) Guard his mind, (2) Keep away, (3) Look past her to the slain bodies in the chambers of death. {1}

This is a true story of a young 19-year old boy who was set up by a girl in his high school band. She invited him to come to her house on a certain Friday night in the late summer of 1954. Somehow, the boy knew that her parents were not at home that night – the yellow caution flags were flying. He did not say “yes” or “no” to her invitation. He showed his Jersey cow in the 4-H Club Dairy Show that Friday night. She won the 1st place blue ribbon. This meant that she would show in the championship ring, which would be near midnight. There would not be time for him to walk to the girl’s house and get back for the championship ring. He did not go to the trap that had been set for him. God had prepared a way of escape for him. His Jersey cow won the championship that night.

PROVERBS 8: is the story of Wisdom, who was with God from the beginning of the creation as is shown in Verse 22, *“The Lord possessed me {wisdom} at the beginning of His way, before His works of old.”* NKJV

The wisdom of God is the foundation of all His works in the creation of the world. From the beginning, God possessed all Wisdom, Knowledge, Intelligence, Omnipotence. {1} “I {wisdom} have been established from everlasting.” [Verse 23]

“But to those who are called, both Jews and Greeks, Christ is both the wisdom and the power of God.” [I Cor. 1: 24]

Rehoboam, the son of Solomon, was not wise when he chose to listen to the young men rather than the elders. He lost control of 83% of the kingdom when the ten tribes refused to have him as their king. {2}

(1) Wisdom calls all to hear her words [Verses 1-5], (2) Reasons why men should heed Wisdom’s admonitions [Verses 6-11], (3) More reasons for heeding the words of Wisdom [Verses 12-21], (4) Revelation of eternal Wisdom’s part in the creation [Verses 22-31]. {1}

Verse 28, *“When He established the clouds above ...”* God created the atmosphere and ozone layer above the earth as a divine coat of armor to protect the earth from (1) the ultra-violet radiation that would destroy life on the earth, and (2) the myriads of wandering meteorites which are burned up in the atmosphere to protect the earth. {1}

Verse 30, *"Then I was beside Him as a master craftsman..."* Jesus was with God in the creation of the world. *"In the beginning was the Word, and the Word was with God, and the Word was God. This one was in the beginning with God. All things were created by Him, and without Him nothing was created."* [John 1: 1-3] {1}

Verse 30, *"And I was daily His delight, rejoicing always before Him..."* God was well pleased with His Son, Jesus Christ. *"Behold! A voice out of heaven was saying, 'This is my beloved Son, with whom I am well pleased.'"* [Matthew 3: 17]

Verse 31, God's ultimate delight was in the creation of man. *"And my delight was with the sons of men."*

Verse 36, *"All those who hate me love death."* Wisdom = Jesus = God

Verse 35, *"For whoever finds me finds life, and obtains favor from the Lord."* Eternal life is given by God thru Christ. *"This is eternal life: to know you, the only true God, and Jesus Christ, whom you sent. I have glorified you on the earth: I have finished the work which you gave me to do."* [John 17: 3-4]

Proverbs 16:16 says, *"HOW MUCH BETTER TO GET WISDOM THAN GOLD!"* {2}

Proverbs 8:11 says, *"For wisdom is better than rubies, and all the things that one may desire cannot be compared with her."* NKJV

Proverbs 8:19 says, *"My fruit is better than gold, yes, than fine gold."* NKJV

Knowledge is power. {2}

If one walks by WISDOM, he will walk in the way of "righteousness" and in paths of "justice". {2}

PROVERBS 9: is the story of Wisdom (Verses 1-12) and Folly – the foolish woman (Verses 13-18). The foolish woman is like the married harlot in chapter 7 who lured the young man into her home for the evening while her husband was out of town.

Verse 1, *"Wisdom has built her house. She has hewn out her seven pillars."* The king of Nineveh had a palace with 7 pillars. {1} Many homes in the deep South had 7 pillars on the front porch. It may be that the 7 pillars of Wisdom are shown in James 3: 17. *"But the Wisdom which is from above is indeed first pure, then peaceful, considerate, willing to yield, full of mercy and good fruits, impartial, and sincere."* [James 3:17] {2} *"The fruit of righteousness is peaceably sown by those who make peace."* [James 3:18]

Verse 2, *"She has slaughtered her meat, she has mixed her wine."* This means that she has diluted the wine with 3 parts of water and 1 part of wine. In Israel the wine is diluted for the Lord's Supper as the Greeks and Hebrews used diluted wine. {1}

Verse 8, *"Do not correct a scoffer, lest he hate you; Rebuke a wise man, and he will love you."* NKJV Jesus said, *"Give not that which is holy to dogs. Do not throw your pearls to pigs, for they will trample them and then turn on you and tear you."* [Matt. 7: 6] It appears that Wisdom must not waste her efforts upon evil men. {1}

Verse 10, *"The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is understanding."* NKJV

Verse 13, *"A foolish woman is clamorous {boisterous}; she is simple and knows nothing. For she sits at the door of her house... 16. Whoever is simple {naïve}, let him turn in here."* NKJV

Folly, the foolish woman, is like the married harlot in chapter 7. She offers the young man secret enjoyment of sexual immorality. The young man must make a choice between Folly and Wisdom. {1}

Verse 17, *"Stolen water is sweet, and bread eaten in secret is pleasant."* This is very similar to the statement in Proverbs 20: 17, *"Bread gained by deceit is sweet to a man, but afterward his mouth will be filled with gravel."* NKJV [See Prov. 5: 15-18]

Verse 18, *"But he does not know that the dead are there, that her guests are in the depths of hell."* The end of this secret fling with the woman, Folly, is death. {2}

{1} James Burton Coffman, PROVERBS, Abilene Christian University Press, Abilene, Texas, 1993

{2} Donald Hunt, PONDERING THE PROVERBS, College Press, Joplin, Missouri, 1974

{3} Derek Kidner, PROVERBS, Tyndale Old Testament Commentaries, InterVarsity Press, Leicester, England, Downers Grove, Illinois, 1964

{4} Howard A. Hanke, THE THOMPSON CHAIN-REFERENCE BIBLE COMPANION, B. B. Kirkbride Bible Company, Inc., Indianapolis, Indiana, 1989

PROVERBS 22

Verse 1, "A good name is to be chosen rather than great riches, Loving favor rather than silver and gold." NKJV The esteem and love of our neighbors is far greater than all the gold in the world. Elders are to be highly regarded by outsiders as well as those in the church. {1} We are to always choose a good name ("loving favor") over silver and gold. {2} Jesus grew in favor with God and with man.

Verse 2, "The rich and the poor have this in common, The Lord is the maker of them all." All men have a choice to make between eternal life or death in Hell. {1} God gives the rain to the rich and poor, the just and the unjust. The work and labor of the poor people add to the wealth of the rich and it enables the rich to employ and help the poor. {2}.

Verse 3, "A prudent man foresees evil and hides himself, But the simple pass on and are punished." Folly is the name of blind optimism -- we must travel the road by faith. {1} A prudent man will hide himself from that lion in the road. Some have said, "Fools rush in where angels fear to tread." If a ship is not ruled by its rudder, it will be ruled by the rocks that it crashes into. {2}

Verse 4, "By {the rewards of} humility and the fear of the Lord are riches, and honor and life." If we fear the Lord and are humble, we will be (1) RICH, (2) HAVE HONOR, AND (3) HAVE ETERNAL LIFE -- the summary of Proverbs. {1} Abraham is a good example of one who had (1) riches, (2) honor, and (3) a bonus of eternal life -- he did the will of God by faith. {2}

Verse 5, "Thorns and snares are in the way of the perverse, He who guards his soul will be far from them." Jesus said, "What will a man be profited if he gains the whole world and loses his soul? Or what will a person give in exchange for his soul?" [Matthew 16: 26] {1} He who guards his soul will stay away from the thorns and snares of this life. On the other hand, a wicked person is perverted from doing that which God intended -- he seeks out the thorns and snares. {2}

Verse 6, "Train up a child in the way he should go. And {even} when he is old he will not depart from it." This is a command with a promise. A parent is to provide discipline and instruction to his children. {1} A child may depart for a time but he will return to the path of his early training. Good child-training involves (1) knowledge, (2) wisdom, (3) time, (4) patience, (5) determination, (6) love, and (7) being consistent. Timothy was taught the faith by his mother and grandmother. {2}

Verse 7, "The rich rules over the poor, And the borrower is servant to the lender."

Young couples often make a big mistake by buying on credit and will remain poor for a lifetime. {1} The rich have the POWER, INFLUENCE, AND REPUTATION to set the interest rate and time limit for payment of money borrowed. The borrower is the poor people, and the rich are the lenders. {2}

Verse 8, "He who sows iniquity will reap sorrow {trouble}, And the rod of his anger will fail." Paul says, "Be not deceived: God is not mocked, for a man shall reap what-ever he sows." [Galatians 6: 7] When a man sows evil he will reap a harvest of trouble. {1} The very rod of wrath that the evil man planned for another may turn and fall on himself -- Haman was hanged on his own gallows. {2} Mordecai

Verse 9, "He who has a generous {good} eye will be blessed, For he gives of his bread to the poor." Paul says, "he who sows sparingly will also reap sparingly, and he who sows liberally will also reap liberally. Let each one give as he has decided in his heart, not reluctantly, or of compulsion, for God loves a cheerful giver. ... because the rendering of this service not only provides what the saints lack, but also overflows through many expressions of thanks to God." [2 Corinthians 9: 6-12] {1} Jesus says, "Give, and it will be given to you, good measure, pressed down, shaken together, running over, they will give into your bosom. As you measure, it will be measured to you." [Luke 6: 38] {2}

Verse 10, "Cast out the scoffer, and contention will leave, Yes, strife and reproach will cease." NKJV A person who has a wrong attitude and makes mischief needs to be removed from a group -- as a rotten apple is removed from the barrel. {1} Such a person can keep the whole group in a state of contention and strife so that nothing worth while gets done -- he needs to be removed. {2}

Verse 11, "He who loves purity of heart And has grace on his lips, The king will be his friend." NKJV It appears that if one has purity of heart and graciousness of speech, the king will be his friend. {1} King Herod had high regard for John the Baptist and wicked Herodias could not convince King Herod to kill John the Baptist for he (John) was a righteous and holy man, and Herod feared John. {2}

Verse 12, "The eyes of the Lord preserve knowledge, But He overthrows the words of the faithless." NKJV It appears that the transgressor despises wise words while the eyes of the Lord preserve discretion. {1} In Hosea's day, God said, "My people are destroyed for lack of knowledge: because thou has rejected knowledge, I will also reject thee." [Hosea 4:6] God overthrew the treacherous Assyrian King Sennacherib with the Babylonian Empire in 612 BC. {2}

Verse 13, "The lazy man says, 'There is a lion outside! I shall be slain in the streets!'" NKJV A lazy man will use any excuse to get out of work. {1} If there is no will to work, there is usually a handy excuse for not doing it. {2}

Verse 14, "The mouth of an immoral woman is a deep pit; He who is abhorred by the Lord will fall there." NKJV God is angry with the adulteress who digs a deep pit

and puts branches over it to trap the man like a wild animal who falls into the pit and dies. {1} The words and kisses that come out of the mouth of the wicked, immoral woman will be the deep pit that snares the man. {2}

Verse 15, "Foolishness is bound up in the heart of the child; The rod of correction will drive it far from him." NKJV Many of our children have had no discipline in the home or in the school. Hence, they fall into the trap of drugs, sex, and alcohol. A recent headline in the June 22, 1993 Houston Post said, "UNITED STATES LOSING A GENERATION" About 25% of our 10 – 17 year olds are at high risk in failing to lead a productive adult life. The rod of discipline is needed to save these children from ruin. {1} Firm correction and punishment is needed to keep rebellious children on the right path, and drive away foolish thoughts. {2}

Verse 16, *"He who oppresses the poor to increase his riches, And he who gives to the rich, will surely come to poverty."* A man will meet poverty face to face when he oppresses the poor and gives bribes to the rich in order to gain a self – advantage. {2}

Verses 17 – 19, *"Incline your ear and hear the words of the wise, And apply your heart to my knowledge; For it is a pleasant thing if you keep them within you; Let them all be fixed upon your lips, So that your trust may be in the Lord; I have instructed you today, even you."* The thought is to TRUST IN JEHOVAH. {1} We are to listen to good instruction and pay attention to the double command "to incline our ear" and to "apply our heart". {2}

Verse 20, *"Have I not written to you excellent things Of counsels and Knowledge,*

Verse 21, "That I may make you know the certainty of the words of truth, That you may answer words of truth To those who send to you?" NKJV A young person is going to be "tossed to and fro" if he is not properly taught the THUTH. {2} Luke wrote to his friend, Theophilus, "that you may know the CERTAINTY of those things in which you were instructed." [Luke 1:4]

Verse 22, "Do not rob the poor because he is poor, Nor oppress the afflicted at the gate;" NKJV The "gate" of the city is where the legal transactions took place. Some poor people today do not receive fair treatment in the courts because the rich can bribe those in charge. {2}

Verse 23, *"For the Lord will plead their cause, And plunder the soul of those who plunder them."* NKJV King Ahab was killed because he took away the vineyard from Naboth. I Kings 21: 1-14 {2} In fact, Ahab died in that very same vineyard.

Verse 24, *"Make no friendship with an angry man, And with a furious man do not go,"* NKJV An angry person is a poor companion. {2}

Verse 25, "*Lest you learn his ways And set a snare for your soul.*" NKJV A person who is normally "cool and collected" may fly off the handle by being around angry people. {2}

Verse 26, "*Do not be one of those who shakes hands in a pledge, One of those who is surety {guaranty} for debts.*" NKJV Do not be a co-signer for another man's debt. {2} Just don't do it! {1}

Verse 27, "*If you have nothing with which to pay, Why should he take away your bed from under you?*" NKJV One never knows if he will have the money to pay the debt at the time it is due. He might have to give up his car or his house. {2}

Verse 28, "*Do not remove the ancient landmark {boundry} Which your fathers have set.*" NKJV This was one of the special 12 curses that were given at Mt. Ebal. {2}

Verse 29, "*Do you see a man who excels {is prompt} in his work? He will stand before kings; He will not stand before unknown {obscure} men.*" NKJV Joseph tended to every detail of business for King Pharaoh. David was diligent in caring for his father's sheep, he killed Goliath, and stood before King Saul. Daniel stood before King Nebuchadnezzar, Belshazzar, and Darius. {2}

PROVERBS 23

Verse 1, "*When you sit down to eat with a ruler, Consider carefully what is before you;*" NKJV Daniel and his three friends refused to eat the meat from the King's table, as it may have been offered to idols. They refused to drink the King's wine.

Verse 2, "*And put a knife to your throat If you are a man given to appetite.*" NKJV Do not eat too much as the king may be trying to bribe you. {2}

Verse 3, "*Do not desire his delicacies, For they are deceptive food.*" NKJV Daniel and his 3 friends refused to eat the King's delicacies --- they chose to drink water and eat only vegetables.

Verse 4, "*Do not overwork to be rich; Because of your own understanding, cease!*" NKJV Our own wisdom is not good enough to use as a guide to become rich. God's wisdom is that we not work at becoming rich. {2} Paul's warning in I Tim. 6:9 is that riches cause moral and spiritual damage to the seeker. {1}

Verse 5, "*Will you set your eyes on that which is not? For riches certainly make themselves wings; They fly away like an eagle toward heaven.*" NKJV Riches fly away in a stock market crash, a flood, a tornado, a hurricane, a robbery, or in many ways. {1} Riches are often here today and gone tomorrow. {2} We are to store up our treasures in heaven.

Verse 6, “*Do not eat the bread of a miser {one who has a evil eye}, Nor desire his delicacies;*” A covetous person has invited you to eat with him for his own gain. {2}

Verse 7, “*For as he thinks in his heart, so is he. ‘Eat and drink!’ he says to you, But his heart is not with you.*” NKJV Avoid a deceitful person for his heart is not right. {2}

Verse 8, “*The morsel you have eaten, you will vomit up, And waste your pleasant words.*” NKJV Prudent wisdom would say that we should look to the end of the matter before we participate in the dainties at the table -- where will it lead? {2}

Verse 9, “*Do not speak in the hearing of a fool, For he will despise the wisdom of your words.*” NKJV A fool is like pigs or dogs. Jesus said, “Give not that which is holy to dogs. Do not throw your pearls to pigs, for they will trample them and then turn on you and tear you.” Matthew 7:6 {1} {2}

Verse 10, “*Do not remove the ancient landmark {boundary}, Nor enter the fields of the fatherless;*” NKJV God will defend the fatherless and widows since they are in the greatest danger of fraudulent removal of a landmark. {1} {2}

Verse 11, “*For their Redeemer is mighty; He will plead their cause against you.*” God will be the lawyer and judge against those who defraud the fatherless and the widows. {1} {2}

Verse 12, “*Apply your heart to instruction, And your ears to words of knowledge.*” We are to learn all we can from the instruction and knowledge of others and from God’s Word. {1} {2}

Verse 13, “*Do not withhold correction {discipline} from a child, For if you beat him with a rod, he will not die.*” NKJV Parents are commanded to discipline their sons and daughters to prevent them from being rebellious. {1} Sometimes the correction or discipline must be given with a rod or whippings. {2}

Verse 14, “*You shall beat him with a rod, And deliver his soul from hell.*” NKJV When parents discipline or correct their children, they may prevent premature death of their soul through God’s wrath or through a child’s foolishness. {2} {1}

Verse 15, “*My son, if your heart is wise, My heart will rejoice – indeed, I myself;*” A truly upright son will bring great joy to his father. {1} Parents wait to see these good qualities in their children, and our heavenly Father is pleased when we do His Will and obey His Word. {2}

Verse 16, “*Yes, my inmost being will rejoice When your lips speak right things.*” NKJV A wise person will speak the right things and use good judgment. {2} His parents will receive great joy and happiness from their wise children.

conducted business and legal affairs -- similar to our courts today. A fool would not open his mouth in such a place. {1} {2}

Verse 11, "Deliver those who are drawn toward death, And hold back those stumbling to the slaughter." NKJV Do not forbear with those who are perishing --- deliver them from eternal death. As Christians, we should be involved with those who are (1) in a crisis, (2) near-hopeless, and (3) those who are in a pardonable ignorance situation. "We must through many tribulations enter the kingdom of God." Acts 14: 22 {1} We must use our ability and opportunity to prevent others from the eternal death that will come to them unless we "hold them back". {2}

Verse 16, "For a righteous man may fall seven times And rise again, But the wicked shall fall by calamity." NKJV God will pick up a righteous man as many times as he falls. Christ will be with us "even unto the end of the world." {1} When the wicked fall, there is no God to raise them from the calamity. {2}

Verse 21, "My son, fear the Lord and the king; Do not associate with those given to change; For their calamity will rise suddenly, And who knows the ruin those two can bring?" NKJV Those given to change are: (1) those who would change the church, and (2) those who would change the government. A Houston church announced that a Worship Committee had been appointed to arrange a different order of worship every Sunday. {1} The church is to be subject to Christ and His authority. Those who want change are trying to overthrow the church. {2} "Honor all men, love the brotherhood, revere God, honor the king." 1 Peter 2:17 God and government can bring ruin to those who do not submit.

Verse 27, "Prepare your outside work, Make it fit for yourself in the field; And afterward build your house." NKJV We are to "count the cost" before we plunge into any work. {1} Preparatory work must be done first. {2} Luke 14:28

{1} James Burton Coffman, PROVERBS, Abilene Christian University Press, Abilene, Texas, 1993

{2} Donald Hunt, PONDERING THE PROVERBS, College Press, Joplin, Missouri, 1974

SOLOMON'S INSPIRED ADVICE TO PARENTS

I. "MY SON, HEAR THE INSTRUCTION OF THY FATHER, AND FORSAKE NOT THE LAW OF THY MOTHER." (Prov. 1:8)

- A. Obedience to parents and subjection to God are coupled together in the Bible.
- B. "This command supposes the godly character of parents, and recognizes the responsibility of both parents." (Charles Bridges)
- C. God puts his stamp of approval on parental discipline.
- D. Reverence and respect for parents must be instilled in the hearts of children.

II. "HE THAT SPARETH HIS ROD HATETH HIS SON: BUT HE THAT LOVETH HIM CHASTENETH HIM BETIMES." (Prov. 13:24) ("HE WHO LOVETH HIM VISITS HIM EARLY WITH CORRECTION")

- A. "Spareth" means to "restrain or (reflex) refrain; by implication to refuse, spare preserve...hinder, hold, keep (back), punish..." (Strong)
- B. "Rod" means "...to branch off; a scion, i.e. (literally) a stick (for punishing, writing, fighting, ruling, walking, etc.) or (figuratively) a clan: --correction, dart, rod, sceptre, staff, tribe. (Strong)
- C. "The rod of discipline is its main character; not harsh severity, but a wise, considerate, faithful exercise; always aiming at the subjugation of the will, and the humbling and purifying of the heart." (Bridges)
- D. He that spares his rod (whatever correction the child needs) "hateth his son", at least he is acting that way.
 - 1. To omit correction is to omit a duty necessary for the child's welfare.
 - 2. To wink at the indulgence of vicious habits and a wayward will, will result in bitter sorrow to both the child and parent.
 - 3. "Better that the child had been trained in the house of strangers, than that he should thus be the unhappy victim of the cruelty of parental love." (Bridges, p. 168.)
- E. Neglect of correction or chastisement proves there is no real love.
 - 1. God chastises us because he loves us and he does it for our good. (Heb. 12:5-11)
 - 2. We would have little feeling for a father who would allow his son to bleed to death, rather than bind up the wound, because he was afraid of inflicting some physical or mental pain.
 - 3. We would know that a doctor was neglecting his life work if he refused to operate to stop a dreaded disease, because the patient shrinks from an incision or because he can't stand the sight of blood.
 - 4. But what about the parent who is "so fond of his child" that he can't inflict any pain on him to correct ways that he knows will lead to his ruin? Is this not the worst kind of cruelty?

III. "CHASTEN THY SON WHILE THERE IS HOPE, AND LET NOT THY SOUL SPARE FOR HIS CRYING." (Prov. 19:18)

- A. Chastisement must always be administered from "a sense of duty and dictated by love."
1. "When the rod is used (and the words may be applied to any form of parental chastisement) the end in view should be purely and exclusively, the benefit of the child; not the gratification of any resentful passion on the part of the parent. Should the latter be apparent to the child, the effect is lost, and worse than lost; for instead of the sentiment of grief and melting tenderness, there will be engendered a feeling of sullen hostility...if not, even, of angry scorn, toward one who has manifested selfish passion rather than parental love." (Wardlaw)
 2. The parent must regard himself as God's representative in acting toward the child as God wants one to act.
- B. Correction must be administered "while there is hope"--that is very early in life.
1. The case will be hopeless if a parent waits too long.
 2. The expression "betimes" (Prov. 13:24; 22:15) means the time when the most good can be accomplished with "the fewest strokes." The lesson of obedience must be in the cradle.
- C. "But is there not too often a voluntary blindness that does not choose to see what it is painful to correct? The false notion--'Children will be children'--leads us often to pass over real faults, and consider their tempers and waywardness as too trifling to require prompt correction." (Bridges)
1. No parent would neglect a serious bodily disease that would result in the death of the child.
 2. An no true parent will neglect habits and stubborn wills that will lead to the child's downfall in later life.
- D. "Do not say that it is a pity to correct them, and that, because they cry and beg to be forgiven, you cannot find in your heart to do it. If the point can be gained without correction, well and good; but if you find, as it often proves that your forgiving them once, upon a dissembled repentance and promise of amendment, does but emboldens them to offend again, expecially if it be a thing that is in itself sinful (as lying, swearing...stealing, or the like), in such a case put on resolution, and let not thy soul spare for his crying. It is better that he should cry under thy rod than under the sword of

the magistrate, or, which is more fearful, that of divine
vengeance." (Matthew Henry)

IV. "TRAIN UP A CHILD IN THE WAY HE SHOULD GO: AND WHEN HE IS OLD, HE WILL NOT DEPART FROM IT." (Prov. 22:6)

- A. "Train" means "to initiate or discipline:--dedicate, train up."
(Strong)
 - 1. Children are to be given instruction as to the way of life.
Do the best you can today, and tomorrow you will be able to do a better job.
 - 2. Children must be guided in the application of knowledge.
Guide until the principle becomes a fixed habit in life.
- B. It is so important to start a child right.
- C. The Jesuit would say: "Give me your child till he is twelve, and I care not who has charge of him afterward."
- D. If taught to love the world and things, they will seek after them later.
- E. It is not enough just to tell them, but parents must exemplify their instructions in their lives. Little ones are very observing.
- F. The father and mother who insist that their child go to Sunday school and then drop them off at the church door while they go elsewhere is not child-training.
- G. Parents should not later spend time fretting and asking God what is wrong, when they didn't do their part while the child was young.

V. "FOOLISHNESS IS BOUND IN THE HEART OF A CHILD; BUT THE ROD OF CORRECTION SHALL DRIVE IT FAR FROM HIM." (Prov. 22:15)

- A. The word foolishness carries with it the idea of silliness, folly. Folly, i.e. pleasure in stupid tricks, silly sport, and foolish behaviors, is the portion of children as such...Education first driveth forth this childish, foolish nature.
- B. To leave a child to itself is to ensure its ruin.
- C. The natural tendencies to go astray will be corrected by proper discipline. "The rod is, of course, not necessarily strictly such. Corporal punishment is not always required and might at times be unwise. But firm, yet kindly, discipline is what the passage declares the importance of." (H. A. Ironside)
- D. The lack of discipline, as taught here, was largely responsible for the evil ways of both Absalom and Adonijah. (2 Sam. 14; 1 Kings 1:6)
- E. "Only let the child see, as with our heavenly Father, love is the ruling principle; that we follow the example of the wisest and best of parents, that we use his rod for driving men from foolishness; that, like him, we "chasten, not for our pleasure, but for our child's profit." (Heb 12:10)

VI. "WITHHOLD NOT CORRECTION FROM THE CHILD: FOR IF THOU BEATEST HIM WITH THE ROD, HE SHALL NOT DIE. THOU SHALT BEAT HIM WITH THE ROD, AND SHALT DELIVER HIS SOUL FROM HELL." (Prov. 23:13,14)

- A. The rule is, notwithstanding all the pleas of the child, withhold not discipline.
- B. "Must I then be cruel to my child?" No! But God charges the parent with cruelty who withhold correction from his child.
- C. God has ordained the rod as the means of saving the child's soul and it is cruel love that neglects the child because it is a painful duty.
- D. Yet the actual rod is not to be used at all times. "Continual fault finding; applying correction to every slip of childish trifling or troublesome thoughtlessness, would soon bring a callous deadness to all sense of shame." (Bridges, p. 430)
- E. Some parents never use anything but correction. They indulge their own passions at the expense of their less guilty children. "An intemperate use of this Scriptural ordinance brings discredit upon its efficacy, and sows the seed of much bitter fruit. Sternness and severity of manner close up their hearts. Children become hardened under an iron rod. It is most dangerous to make them afraid of us. A spirit of bondage and concealment is engendered, often leading to a lie; sowing the seed of hypocrisy—nay, sometimes of disgust, and even of hatred, toward their unreasonable parents." (Bridges, p. 430)
- F. Sometimes parents just threaten with the rod, yet withhold it.
 - 1. When it is only used to frighten it becomes an empty and powerless sound.
 - 2. When children are threatened, yet it is never carried out, they are taught by example to lie.
 - 3. "Let our words be considerate, but certain. Let our children know, that they must not trifle either with them or with us. The firmness of truthful discipline alone can convey a wholesome influence. Any defect here is a serious injury." (Bridges, p. 430)
- G. Parents must learn not to expect too much of their children and learn to not be overly depressed by their naughtiness. We must love them not less, but better, and because we love them we must not withhold needed correction, painful as it may be to administer it.

VII. "THE ROD AND REPROOF GIVE WISDOM: BUT A CHILD LEFT TO HIMSELF
BRINGETH HIS MOTHER TO SHAME." (Prov. 29:15)

- A. "We are not discussing here the problem of a parent who takes out his or her frustrations upon a helpless child in the case of child abuse. We are discussing another form of child abuse and that is the permitting of the child to do as he or she pleases without any form of correction...A child is a very selfish individual...and without correction he will become a selfish monster--not only in relation to his parents but to the society in which he lives." (Charles W. Turner, p. 84)
- B. A parent that just uses the rod, without any reproof, without any effort to produce a sensitive conscience, fails.
- C. Consider a child left to himself--without restraint. Misery and ruin are sure to follow. Time alone will not cure his unreasonable temper fits, but will only harden and strengthen them, if not corrected. "The child, without government rushes on under the impetuous impulse of his own will; and what but Almighty sovereign grace can save him from destruction." (Bridges, p. 571)
- D. But what about the mother who leaves the child to himself--shame comes!!
1. The mother who never corrects her child is inviting the greatest of all disgraces to later come--shame.
 - a. Parental influence is lost.
 - b. Reverence for authority is forgotten.
 - c. Instead of being in subjection as a corrected child, the child rules.
 - d. Instead of the child being afraid, the parent is.
 - e. Instead of "the wise son, that maketh a glad father;" it is the "foolish son, that is the heaviness of his mother." (Prov. 17:25)
 - f. "Truly children, thus left to themselves, will mingle the bitterest cup that man can ever have to drink, and stir up the saddest tears, that ever eyes can weep." (Bridges, p. 572)
 2. "The child will readily discover, whether the parent is disposed to yield, or resolved to rule. But however trifling the requirement, let obedience be, in small as great matters, the indispensable point. The awe of parental authority is

perfectly consistent with the utmost freedom of childlike confidence. Nay--it is the very foundation of it (for the child can hardly appreciate the kindness of a parent, whom he thinks afraid to strike), while it operates as a valuable safeguard against a thousand follies of uncontrolled waywardness. But ever let us put the awful alternative vividly before. Either the child's will, or the parent's heart, must be broken. Without a wise and firm control, the parent is miserable; the child is ruined." (Bridges, p. 573)

VIII. "CORRECT THY SON, AND HE SHALL GIVE THEE REST; YEA, HE SHALL GIVE DELIGHT UNTO THY SOUL." (Prov. 29:17)

- A. Age, sex, temper of the child, etc. will determine the mode of correction.
- B. Correction of the child will bring rest and peace to the parent.
- C. Yet parents must render this correction in such a way so as to never unduly provoke the child. "They must not be driven by brute force. Authority must be tempered with love. The grounds of extraordinary commands should be explained. What is good should be liberally commended. The best construction should be put upon defective efforts. The distinction should be carefully drawn between weakness and wilfulness, between heedlessness and obstinacy. Home should be gladdened with the invigorating joy of spring, and replete with every wholesome indulgence. Every attempt should be made to gain confidence, so that the child, instead of a cold trembling reserve, should run into our arms. But in this glowing atmosphere, forget not God's rule...A wise parent will put his seal to the testimony, that this well-disciplined education is the sweet means of securing the child's affections, gratitude, and reverence." (Bridges, p. 575)

*James
Meadows*

INTRODUCTION TO PROVERBS

I. BOOK OF PROVERBS.

- A. 20th book in the Bible (O.T.)
1. 31 chapters with 915 verses.

2. It is one of the books called the Poetical Books

3. It, along with Psalms and Ecclesiastes, ^{is} ~~are~~ called Wisdom Literature.

II. THE HEBREW WORD FOR PROVERB IS MASHAL.

A. It means a "representation, comparison or similitude."

B. It means "a terse energetic expression; pith saying, axiom; aphorism."

C. It has a wider usage than the English and was sometimes translated "proverb" sometimes "parable." *Parables are a form of proverb and Jesus often used parables (Matt. 13:13 ff.).*

D. "Proverbs are an excellent method of teaching truth in a form that gets the attention of the mind and sticks there." (J. Noel Merideth)

III. THE AUTHORITY OF THE BOOK -- note Merideth's material in Gospel Advocate-Jan. 9, 1969.

IV. THE OUTLINE OF THE BOOK -- Merideth's Material.

V. THE PURPOSE OF PROVERBS

A. Solomon gives the purpose of the first nine chapters in 1:2-6. *Read*

B. *"The subjects of the Proverbs are the affairs of the common life of men (Greek word)."*
There are ~~some~~ words used in this brief introduction that recur again and again in the books. It is important to know their meaning:

Clean book
VI
A. Wisdom (~~52~~) is skillfulness. - *Chokmah - Skillfulness (V. 2).*

- a. It is the ability to use knowledge aright.
b. It occurs 37 times in the book.

B. Instruction (~~26~~) *MILWCAA (V. 2, 3)*

- a. It is used to translate a Hebrew word which occurs 26 times in Proverbs.
b. It is once rendered "chasteneth" and once "chastening" (13:24; 3:11).
c. It is so translated in Job 5:17 and Isa. 26:16.
d. It means "to teach by discipline."

C. Understanding - *Biynah - (V. 2)*

D. Intelligence (~~understanding~~ - KJV) has practically the same meaning as discernment.

E. Wisdom (understanding):

- a. It is a word seldom found in scripture.
b. It has the force of "to bereave" or to "miscarry."
c. It conveys the idea of learning through the unhappy experiences of others, or of oneself.

F. Justice (righteousness): *TSEDEQ (V. 3)*

- a. It refers to conduct.
b. It might be rendered "right behavior."

G. Judgment: *Mishpat (V. 3)*

- a. It is equivalent to "decisions."
b. It is the ability to "try the things that differ."

1. "The literary ~~front~~ however, represents a common sense ~~and~~ wisdom emphasized in short concise form" (Schultz, p. 288).
2. "The Oriental method of teaching was a constant repetition of wise and practical thoughts in a form that would stick in the mind" (Halley, p.

C. "The principle object he (Solomon) has in view is to inspire a deep reverence for God, fear of his judgments and an ardent love for wisdom and virtue" (Adam Clark, Vol. III, p. 700).

D. Proverbs teaches "Practical Christianity." It is a storehouse of great practical truths that may be applied to every-day life.

E. There is much evidence that the Proverbs were intended for universal use.

1. There is very little distinctive Judaism. The name Israel is not mentioned in the book, neither are the various feasts of Israel. The law is often mentioned ^{implying} the fact that law has always been essential to successful dealing between God and men.
2. Of the 3,000 proverbs that Solomon spoke (1 Kgs. 4:32) we have only those contained in this book and Ecclesiastes (1 Kgs. 4:32).
3. Of the 1,005 songs which he made we have only those preserved in the Song of Solomon.

F. Equity: MEYSHAR (V. 3)

- a. It refers to principles, rather than conduct.
- b. It is uprightness, or moral integrity.

G. Subtily (prudence): LOREMAN (V. 4)

- a. It is in the original "craftiness."
- b. As used here it conveys the ability to detect that in others.
- c. Wise as serpents" answers to it in the New Testament (Matt. 10:16)

H. Knowledge: DAATH information of a sound character; CUNNING (V. 4)

I. Discretion: MOZIMMAN (V. 4)

- a. It is thoughtfulness.
- b. "It is a characteristic in which the young are generally lacking, but which becomes manifest in one who feeds upon the word of God." (Ironside)

C. "In these ¹ words we have the description of a well-rounded character, and it is important to remember that the study and practice of God's truth alone can produce it." (Ironside, p. 15)

VII. In it we'll study:

- A. Duty to God.
- B. Duty to Self.
- C. Duty to Neighbors.
- D. Duty in Domestic Affairs.
- E. Duty in Civil Life & Political Economy.

VIII. Indicative of numerous divisions in the book are these headings:

- A. "The proverbs of Solomon...." 1:1
- B. "The proverbs of Solomon...." 10:1
- C. "...hear the words of the wise." 22:17
- D. "These are also proverbs of Solomon, which the men of Hezekiah, king of Judah copied out." 25:1.
- E. "The words of Agur..." 30:1
- F. "The words of King Lemuel..." 21:1

IX. Parallelism, so characteristic of Hebrew poetry, is effectively used in these proverbs.

- A. In "Synonymous" parallelism the thought is repeated in the second line of the couplet.

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

- B. In "Synthetic" or "Ascending" parallelism the idea expressed in the first line is completed in the second.

"The blessing of the Lord, it maketh rich,
And he addeth no sorrow with it." 10:22.

- C. Frequently the second line will be antithetical - expressing a contrast. 15:1.

"A soft answer turneth away wrath:
But grievous words stir up anger."

X. 10. The Book of Proverbs conveniently lends itself to this outline:

- A. I. Introcuton. 1:1-7.
- B. II. Contrast and Comparison of Wisdom and Folly. 1:8 - 9:18.
 - A. The desirability of wisdom 1:8 - 2:22
 - 1. It guards against evil companions. 1:8 - 19.
 - 2. It is despised by fools. 1:20-33.
 - 3. It delivers from evil men and women. 2:1-22.
 - B. The practical blessings of wisdom. 3:1-35.
 - 1. God prospers the wise. 2:1-18.

1

PROVERBS

(Total of 915 Proverbs)

INTRODUCTION:

1. It is generally accepted, without question, that Solomon wrote the book of Proverbs.
2. There is much evidence that the Proverbs were intended for universal use.
 - a. There is little distinctive Judaism....The name Israel is not once mentioned, or the various feasts, etc. of Israel.
 - b. "At the same time, the Law is often mentioned," bearing out the fact that Law has always been essential to successful dealing between God and man, man & God.
 - c. Of the 3,000 proverbs which Solomon spoke, we have only those contained in this book and Ecclesiastes - of the 1,005 songs which he made, only the Canticles have been preserved or Song of Solomon.
3. The proverbs are frequently quoted or alluded to in the New Testament.
4. Proverbs have always been a favorite method of conveying and emphasizing truths.
 - a. "The literary proverb, however, represents common-sense wisdom expressed in short crisp form." (Schultz, p. 288)
 - b. Henry H. Halley comments, "The Oriental method of teaching was constant repetition of wise and practical thoughts in a form that would stick in the mind."
 - c. Parables are a form of proverbs.
 - (1) Jesus used Parables. Mt. 13:3.
 - (2) "The title of Proverbs is from its first word in Hebrew, Mashal, which originally meant 'a comparison,' sometimes translated 'parable,' sometimes 'proverb.'"
 - (3) There is a striking connection between the method of God in the New Testament and the Old Testament.
 - (4) To appreciate this relationship substitute "Christ" for "Wisdom" in the first few chapters.
5. The Purpose of Proverbs in Brief:
 - a. "The subjects of the Proverbs are the affairs of the common life of man."
Frank Seay
 - b. "The principle object he (Solomon) has in view is, to inspire a deep reverence for God, fear of his judgments and an ardent love for wisdom and virtue."
Adam Clark
6. The Doing of Religion is stressed in Proverbs. Here is the Message: Prov. 1:7.
 - a. Salvation depends upon a working faith.
 - b. Proverbs is a storehouse of great practical truths that may be applied to our every-day lives.
 - c. Proverbs teaches "Practical Christianity."

2. God protects the wise. 3:19-26.
3. God blesses the wise 3:27-35.
- C. The benefits of wisdom in experience. 4:1-27.
- D. The warnings against the ways of folly. 5:1- 7:27.
 1. Avoid the strange woman. 5:1-23.
 2. Avoid the unwise business dealings. 6:1-5.
 3. The dangers of laziness and deceit. 6:6-19.
 4. The folly of adultery. 6:20 - 7:27.
- E. The personification of wisdom. 8:1 - 9:18.
 1. Wisdom has great riches. 8:1-31.
 2. Blessings assured to the possessor of wisdom. 8:32-36.
 3. The invitation of wisdom's banquet. 9:1-12.
 4. The invitation of folly. 9:13-18.
- III. Ethical Maxims. 10:1 - 22:16.
 - A. Contrast of right and wrong in practice. 10:1 - 15:33
 - B. Admonition to fear and obey God. 16:1 - 22:16.
- IV. The words of the wise. 22:17 - 24:34.
 - A. The ways of wisdom and folly. 22:17 - 24:22.
 - B. Practical warnings. 24:23-34.
- V. Collection by the men of Hezekiah. 25:1 - 29:27.
 - A. Kings and subjects should fear God. 25:1 - 28.
 - B. Warnings and moral lessons 26:1 - 29:27.
- VI. The words of Agur 30:1 - 33.
- VII. The words of Lemeul. 31:1 - 31.

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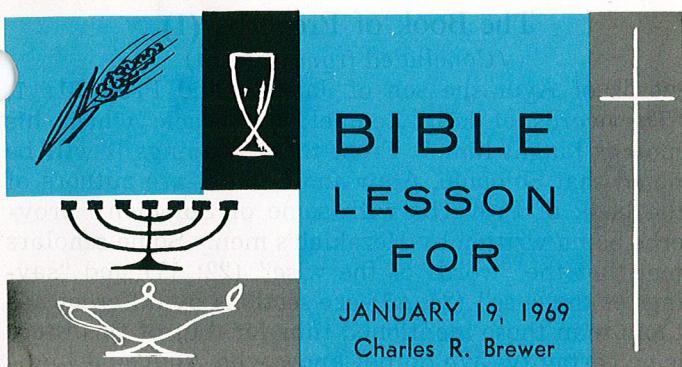
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John, Beloved of the Lord

Text: MATT. 4: 21, 22; JOHN 13: 21-26; 19: 26, 27; 21: 24, 25

Today we study about another man named John. Our first lesson was about John the Baptist. This time it is John, beloved of the Lord. He was one of the twelve apostles. He and his brother James were fishermen before they left all to follow Jesus. They were in business with their father, and it seems that they were in partnership with Andrew and Simon. When Jesus called them they left their father and gave up their business to become "fishers of men." That is what Jesus said he would make of them. Later Jesus appointed them apostles and sent them out to preach the gospel, and win souls for him. That is how they became "fishers of men."

Three of these four men, Peter, James and John, are frequently mentioned together as being with Jesus more often than were the other apostles. And of the three it seems that John was closest to Jesus. For that reason he is said to be "beloved of the Lord." As John himself expressed it, he was "that disciple whom Jesus loved." When they were eating the last supper in the upper room in Jerusalem John was next to Jesus, "reclining in Jesus' bosom." In those days they did not sit up straight in chairs when they ate, but reclined at the table, usually resting on one elbow and eating with the other hand. In that way John could lean against Jesus as they ate together. This shows that John liked to be near Jesus because he loved him. We know that Jesus loved all his friends and disciples, but he and John seemed to understand one another in a fuller measure than some others understood. When Jesus wanted only a few of the apostles to be with him he selected these three—Peter, James and John. They went with him up the mountain when Jesus was transfigured. They were with him when he raised a young girl from the dead.

Even when Jesus was on the cross he showed that he loved John. He also showed love for his Mother. In the lesson before this one we learned that Jesus did not want Mary to be worshiped. He never meant for images to be made before which persons could bow and worship. Those who do such things are violating the scriptures and going contrary to the wish of Jesus. But Jesus loved her all his life on earth and wanted her to be cared for after he went away. When he saw

Mary and John standing near the cross, he said to Mary, "Woman, behold thy son! Then saith he to the disciple, Behold thy Mother!" He knew that John was in sorrow and he wanted Mary to comfort him. And he wanted his mother to have a home and comfort in her grief. "And from that hour the disciple took her unto his own home." So far as we know from that time on Mary made her home with John. We may be sure that he was kind to her, and that she was a "mother" to him. This story proves that Jesus had confidence in John, or he would not have put his own mother in his hands.

John wrote a great deal about the love of Jesus and the Father. He wants us to know how much God loves us and how we can show our love for him. In the golden text he writes, "God is love; and he that abideth in love abideth in God, and God abideth in him." He tells us that since "God loved us, we ought also to love one another." If we do not love one another God cannot abide in us. And he will not bless us if we have bad feelings in our heart toward one another. There is a legend that John became very feeble in his old age and could not stand up and preach to the people. But when they asked him to say something from his chair he always said, "My little children, see that ye love one another." The story may not be true, but we know that he did want them to learn the great lesson of love.

John died long ago, but we still have the truth that he taught about God's love and the love that we should have. And we should believe that Jesus loves us just as he loved John.

The Book of Proverbs (I)

J. Noel Merideth

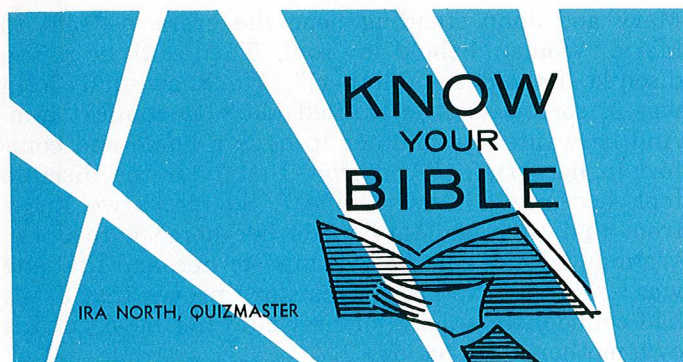
The book of Proverbs is the twentieth book in the standard English translations of the Old Testament Canon. The book is divided into 31 chapters with 915 verses. It is one of the books in the section called the "Poetical Books" which includes: Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon. Proverbs along with Psalms and Ecclesiastes are also called "Wisdom Literature."

The Hebrew word for proverb is mashal and means a representation, comparison or similitude. But its use is extended also to sententious sayings, that is, a terse energetic expression; pithy saying; axiom; aphorism. The word has a wider usage than the English word proverb and was sometimes translated "proverb" sometimes "parable." Proverbs are an excellent method of teaching truth in a form that gets the attention of the mind and sticks there.

AUTHORSHIP

In Prov. 1: 1 we read, "The proverbs of Solomon the son of David, king of Israel"; in Prov. 10: 1, "The proverbs of Solomon"; Prov. 25: 1, "These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out." But Prov. 30: 1 says, "The

(Continued on page 20)



After marking each question, please turn to page No. 26 and see how many answers you have correct. Give yourself 10 points for each correct answer. Here is how to determine your score:

- 90 to 100—Superior
- 80 to 90—Excellent
- 70 to 80—Good
- 60 to 70—Fair
- Below 60—Read Bible more frequently

We invite you to get up a set of ten questions and send it to the Know Your Bible family quiz. If your set is selected, you will receive a gift book. Send all questions to: Ira North, Madison Church of Christ, Madison, Tenn. Our gift book goes to: Mrs. Wanda Culberson, Smyrna, Ga.

What City?

1. "And the Lord said, If I find in _____ fifty righteous within the city, then I will spare all the place for their sake."
2. "Then all the elders of Israel gathered themselves together, and came Samuel unto _____."
3. "And Solomon reigned in _____ over all Israel forty years."
4. "So Jonah arose, and went unto _____, according to the word of the Lord."
5. "By faith the walls of _____ fell down, after they were compassed about seven days."
6. "And he came and dwelt in a city called _____; that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."
7. "And the Jews' passover was at hand, and Jesus went up to _____."
8. "And the disciples were called Christians first in _____."
9. "And they built for Pharaoh treasure cities, _____ and _____."
10. "And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him unto _____."

Why I Read . . .

(Concluded from page 17)

minds and lives of its readers. This third major benefit brings reassurance to those of us who find ourselves in places far removed from other brethren, and at times not sure of the value of an idea or a method of work. Articles in the ADVOCATE helps fill the "loneliness" gap for many of us.

When I meet brethren who do not read the ADVOCATE, I mention to them some of these benefits. If every GOSPEL ADVOCATE reader did this many new subscribers might enjoy the same benefits.

The Book of Proverbs (I)

(Concluded from page 19)

words of Agur the son of Jakeh"; and Prov. 31: 1, "The words of king Lemuel; the oracle which his mother taught him." From these headings it will be noted that Solomon, Agur and Lemuel are authors of the book of Proverbs with some of Solomon's proverbs being written by Hezekiah's men. Some scholars feel that the "words of the wise" (22: 17) and "sayings of the wise" (24: 23) are sections by different authors than those mentioned thus far, but of this there is no certainty. We do not know who Agur and Lemuel were, some have thought they were other names for Solomon. It is true that Solomon was also named Jedidiah (loved of Jehovah) by Nathan (2 Sam. 12: 25) but there is no evidence that he was also named Agur or Lemuel. Solomon was the author of most of the book and if indeed there were others besides him all of them were men who spake from God, being moved by the Holy Spirit. (2 Pet. 1: 21.)

As to the date when Proverbs was finally written down in its finished form we do not know. Solomon reigned 1015-975 B.C. and his proverbs were written then except for his proverbs which were written in later by Hezekiah's men. Hezekiah reigned 726-697 B.C. If Agur and Lemuel and other "wise men" are considered different from Solomon we do not know when they wrote, but it must have been in this same general time.

The book may be outlined as follow:

- Part I. The Proverbs of Solomon. (1: 1-9: 18.)
- Part II. Miscellaneous sayings of Solomon. (10: 1-22: 16.)
- Part III. Sundry duties and rules. (22: 17-24: 34.)
- Part IV. Proverbs of Solomon copied by Hezekiah's men. (25: 1-29: 27.)
- Part V. The words of Agur. (30: 1-33.)
- Part VI. The words of Lemuel. (31: 1-9.)
- Part VII. An acrostic in praise of the virtuous woman. (31: 10-31.)

THE PURPOSE OF PROVERBS

Solomon gives the purpose of the first nine chapters of the book in 1: 2-6, which really serves as a prologue and purpose for all the wisdom in the book:

"To know wisdom and instruction;
To discern the words of understanding;
To receive instruction in wise dealing,
In righteousness and justice and equity;
To give prudence to the simple,
To the young man knowledge and discretion:
That the wise man may hear, and increase in learning;
And that the man of understanding may attain unto sound counsels:
To understand a proverb, and a figure,
The words of the wise, and their dark sayings."

The theme of the book is found in 1: 7:

"The fear of Jehovah is the beginning of knowledge."

The book of Proverbs asks men to follow the path

of wisdom, which has a religious meaning in Proverbs, and means to fear God and deal justly with our neighbor. Religion is pictured in the book as affecting every facet of life. Business, economics, sexual relations, family, education, government—all of these may conform to or depart from the norms of religious morality and justice, and all of these are themes found in Proverbs. The doing of religion every day of our life and in every profession is stressed. God is pictured as the All-Seeing-Eye who holds man, who is a free moral agent, responsible to him for his actions.

GENERAL CHARACTER

Proverbs is written in the style of Hebrew poetry rather than prose. Hebrew poetry is distinguished by certain peculiarities and characteristics of its own. Poetry is distinguished from prose partly by the character of the thoughts, partly by its diction, but especially by its rhythm—it is divided into lines (note how it is so printed in the ASV). In most Western poetry these lines have a definite metre and are often enhanced by rhyme. But in Hebrew poetry, though there was always rhythm, there was no metre in the strict sense of the term; and rhyme was not a regular feature. The principal feature of Hebrew poetry and one that should be studied closely to understand the book of Proverbs and indeed all poetical passages is, "parallelism." Parallelism is the balancing of thought against thought so that one line is an echo of the other. The second line is either equivalent to the first, or contrasted with it or similar to it in construction. The whole proverb may consist of only two lines forming a distich, which is the normal type of proverb, or it may have more lines. But all contain a thought expanded on parallel lines. Some of the basic types of parallelism are as follows:

1. Synonymous Parallelism. This is where the same thought of the first line is repeated in the second line. For example 16: 18:

"Pride goeth before destruction,
And a haughty spirit before a fall."

It should be carefully noted that the second line says the same thing that the first line does in different words, but it has the same meaning. This type of proverb can be easily understood and is a great aid to interpretation. In this verse it makes obvious the folly of laborious attempts to distinguish between "pride" and "haughty spirit" or "destruction" and "a fall."

2. Antithetical Parallelism. This is where a thought is expressed by means of contrast with its opposite. It is where the second line gives the opposite or negative of the first. For example in 15: 1:

"A soft answer turneth away wrath;
But a grievous word stirreth up anger."

3. Synthetic Parallelism. This is the proverb that has the progressive flow of thought in which the second line adds something to the first or explains it. For example 4: 23:

"Keep thy heart with all diligence;
For out of it are the issues of life."

4. Introverted Parallelism. Here the lines of the parallel members are chiasmatically arranged, as in the scheme *abba*. Thus 23: 15-16:

(a) "My son, if thy heart be wise,
(b) My heart will be glad, even mine:
(b) Yea, my heart will rejoice,
(a) When thy lips speak right things."

5. Parabolic Parallelism. Here a fact in nature or in common life is stated, and a great lesson grounded upon it. These are some of the most picturesque in the book. For example 10: 26; 26: 20:

"As vinegar to the teeth, and as smoke to the eyes,
So is the sluggard to them that send him."
"For lack of wood the fire goeth out;
And where there is no whisperer, contention ceaseth."

Other types of parallelism have been suggested by various authors. We should also note that when several verses are connected at length on a given subject they become an ode like the warning against drunkenness. (23: 29-35.) The book also has what are called "numerical proverbs" where a certain number is stated in the first line, which is usually increased by one in the second. (6: 16-19; 30: 18, 21, 24, 29.) Still another interesting feature of the book is the acrostic of 22 verses to the virtuous woman in 31: 10-31. Each of the verses starts with a letter of the alphabet (verse 10 with *aleph*, verse 11 with *beth*, verse 12 with *gimel*, etc.; the Hebrew alphabet has twenty-two letters).

We have pointed out that the usual proverb is a distich or two lines (10: 1), there are however proverbs with three lines (28: 10); four lines (25: 4-5); five lines (23: 4-5); six lines (24: 11-12); seven lines (only one example 23: 6-8); and eight lines (6: 16-19).

The whole book of Proverbs is like the word fitly spoken, it "is like apples of gold in network of silver." (25: 11.)

"Life Was Meant to Be Full"

G. F. Raines

The immorality of Christine Keeler and Mandy Rice-Davies that precipitated the "Profumo Scandal" and caused the suicide of a prominent man and the resignation of a potential Prime Minister humiliated Great Britain and shocked the entire world.

The great scandal focused world-wide attention on the fact that sexual promiscuity is a universal moral cancer that threatens the destruction of civilization.

When Christine was about fifteen, she said, "life was meant to be full—to be enjoyed."

It is true that life was meant to be enjoyed (Rom. 14: 17; Phil. 4: 4; Gal. 5: 22, 23); but the history of mankind proves that immorality does not produce true happiness.

In many American colleges and universities, sexual immorality is indulged in openly; but multitudes of disappointed young people have learned that pre-

marital sex does not make life complete and enjoyable. Concerning several young women who had allowed themselves to be used to satiate the inordinate appetite of certain lustful men, it was recently said: "Tragically, most of these girls confessed that they had found no fulfilment in illicit unions. Instead they became cynical, disillusioned and sometimes coldly promiscuous."

In order to have genuine happiness, we must have peace of mind; and in order to have the inward tranquility that produces happiness, we must live righteously, with the realization that "the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." (1 John 2: 17.)

God, through the prophet Isaiah, says:

"And the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence for ever." (Isa. 32: 17.)

"But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." (Isa. 57: 20, 21.)

John declares that fornicators "shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21: 8.)

The Religious Setting . . .

(Concluded from page 18)

ready mentioned, effected a sort of restoration movement. Carman and Syrett of Columbia University say of them:

"They wished to purify the church of England by transforming it into the primitive, apostolic church they associated with the early Christian era." (Harry J. Carman and Harold C. Syrett, *"A History of the American People,"* Columbia University Press, page 78.)

While the Puritans used wrong methods of enforcing their restorative ideas, they were looking in the right direction to find the primitive apostolic church.

In Scotland, prior to the emergence of Thomas and Alexander Campbell as religious leaders, there was much dissent in the established state religion which was Presbyterianism. There were men like James and Robert Haldane, Grenville Ewing, John Glas, Robert Sandeman, James Foster and many others who helped in establishing "independent churches." These groups helped to create the climate into which the Campbells emerged. When Thomas Campbell came to America in 1807 and when Alexander Campbell came to America in 1809, the Presbyterian church was divided into at least six sects, viz., the Seceders, and the non-Sceders, the Old Lights and the New Lights, the Burghers and the anti-Burghers. These divisions were politically oriented. These divisions caused Thomas and Alexander Campbell to find their way out of a dark and dismal denominational concept of Christianity into the glorious light of undenominational Christianity just as revealed in the New Testament.

What Is "Liberalism"?

Foster L. Ramsey, Sr.

One definition given by Webster for the word "liberal," is "broad-minded, tolerant; esp. not bound by authoritarianism, orthodoxy, or traditional forms." Since liberalism is the act of being liberal, then we have a fairly broad meaning of what liberalism is. When a person does not want to be bound by the authority of the Scriptures; when he does not want to continue in the orthodoxy of the Bible; and when he is so broad-minded that he is willing to tolerate the popular sins of the day; then he has espoused the cause of liberalism and has earned the designation of "liberalist."

In connection with this plain defining of terms, there is given here some of the trademarks of liberalists who are becoming more and more prevalent among members of the church.

A liberalist has never seen a proper definition of liberalism; or at least this is the usual answer given when a liberalist is questioned as to whether he is, or is not, a liberalist.

A liberalist considers the first eleven chapters of Genesis as an allegory rather than being a literal description of the creation.

A liberalist doubts the virgin birth of Christ, the perfection of the life of the Saviour, the resurrection of Christ, and the ascension back to heaven. He considers these facts of the gospel to be "peripheral."

A liberalist is able (in his own mind) to explain in a logical manner, all the miracles performed by Christ.

A liberalist considers the worship of the church to be "traditional," rather than scriptural.

A liberalist thinks the church of Christ should meet denominationalism halfway for the sake of ecumenical unity.

A liberalist looks down from his lofty height of self-assigned intellectualism and pities those who are not as he is.

A liberalist downgrades the accomplishments of out-standing men of generations gone by, and ridicules their education and their abilities.

A liberalist is afflicted with an advanced case of a superiority complex.

A liberalist can write ten pages for a religious periodical, and never refer to a single Scripture quotation.

A liberalist fills his sermons, articles, and lessons with quotations from theologians; but rarely quotes God's Word.

A liberalist scoffs at certain versions of the Bible such as King James, or the American Standard Version; he usually prefers the New English Version, or the "Good News For Modern Man" Version.

A liberalist is willing to stand with the men of the denominational world and extend to them the "right hand of fellowship."

A liberalist maintains that the church is fifty years

the blood of the covenant wherewith he was sanctified an unholy thing." (Heb. 10: 29.)

There is an old and popular song which expresses the significance of the blood shed on that cross.

Would you be free from the burden of sin?

There's power in the blood, power in the blood;
Would you o'er evil a victory win?

There's wonderful power in the blood.
Would you be whiter, much whiter than snow?

There's power in the blood, power in the blood;
Sin-stains are lost in its life-giving flow;

There's wonderful power in the blood.

I believe in the power of that blood. The man who has contacted the blood of Christ through baptism has been completely cleansed of his sins. And since God's word is absolute truth, there is no man who can hope to be saved apart from that blood.

There is no power on earth or in heaven to atone for our sins save the blood of Jesus which was shed on Calvary.

The Lord . . .

(Concluded from page 293)

love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit"—"effected by the Holy Spirit, Tit. 3: 5," (Thayer). Thus again, the new creation is accomplished, or, which is the same thing, the new life is imparted, in response to our obedience to the gospel. (Cf. Rom. 6: 3, 4; Col. 2: 12; 3: 1-4.)

3. *Born from above.* "Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3: 3-5.) The term "born" (*gennaō*) is a comprehensive word; it includes both the "begetting" by the Word and the "bringing forth"; both the bringing into being of a new life, and its deliverance into a sphere or place, suited to its growth, development, and function, as God intends that it should. Thus, the life which is imparted by the Spirit (Tit. 3: 5), is ushered into the kingdom of God, or the church, by baptism (cf. Gal. 3: 26, 27; Eph. 1: 22, 23). Paul's statement in Gal. 2: 20 is a good commentary on what it means to live as a new creation in Christ. But, as in the other instances, we get into the kingdom or church by complying with the conditions imposed by the Lord. (Cf. Acts 2: 36-39.)

"WHAT DOTTH JEHOVAH REQUIRE OF THEE?"

"Wherewith shall I come before Jehovah, and bow myself before the high God? shall I come before him with burnt-offerings, with calves a year old? will Jehovah be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born

for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" (Mic. 6: 6-8.)

The lesson to learn here is that no kind of ceremony, not even the most elaborate, can take the place of genuine character; and the only thing which will suffice, in this respect, is (1) for the individual to manifest the right attitude and conduct toward (2) his fellow man; and (3) to manifest the proper reverence for, and obedience to, Jehovah.

"He had showed thee, O man, what is good." This was done through the ordinances of the law of Moses, as, for example, (1) sabbath observances—the claim on man's time; (2) the law of the tithe—the claim on man's possessions; (3) the law of the first-fruits—the claim on man's increase; (4) the law of thank-offerings—the claim on man's attitude; (5) the law of whole burnt-offerings—the claim on man's all.

THE GRACE OF GOD WHICH SAVES AND INSTRUCTS

"For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world." (Tit. 2: 11, 12.)

Here we have the same threefold responsibility, which was urged by Micah. After denying all ungodliness and worldly lusts, the child of God must (1) live soberly, or, which is the same thing, practice self-control; (2) live righteously, that is, treat one's fellow man right; and (3) live godly, or, which is the same thing, manifest the proper attitude toward, and render acceptable obedience to, God.

People who have been raised from the dead; created anew; and born again, do not belong to themselves; they are under continuous obligation to their Saviour and Redeemer. (Cf. 1 Cor. 6: 19, 20.)

The Book of Proverbs (II)

J. Noel Merideth

Solomon, whose name means "the peaceful," wrote most of the book of Proverbs, and he was eminently qualified for the task. Born to David and Bathsheba he succeeded his father as king of Israel and reigned forty years. At Gibeon he prayed for wisdom and God gave it to him. (1 Kings 3: 1-15; cf. James 1: 5.) Because Solomon had not prayed selfishly God gave him not only a wise and understanding heart but also riches and honor. The story of two women and the one baby left, reveals the wisdom of Solomon. In a skillful manner he disentangled truth from error and decided the real mother so she could have her own baby. (1 Kings 3: 16-28). Solomon's wisdom was greater than any sage of his time. There was none before nor after as wise as Solomon. He spake 3,000 proverbs and 1,005 songs, he also spake of trees, animals, fowls, and fish. People came from miles around to hear of his great wisdom and of Jehovah. (1 Kings

4: 29-34.) The queen of Sheba made such a journey and concluded that the half had not been told. (1 Kings 10: 1-13.) During his reign the temple was built and dedicated to Jehovah. He had a large army with many chariots and horsemen, commerce flourished, he controlled a navy and a lucrative sea trade. (1 Kings 4: 26; 5-7; 10: 14-29.)

But Solomon made a great mistake in his life by his marriages. He had 700 wives and 300 concubines. These women turned his heart away from God so that he was not perfect toward God as was the heart of his father David. (1 Kings 11.)

Jewish tradition says Solomon wrote Song of Solomon in his youth, Proverbs in his riper years, and Ecclesiastes in his old age. In reading Ecclesiastes one sees the conclusion that Solomon at last came to after trying wealth, fame, worldly wisdom and women, "This is the end of the matter; all hath been heard; Fear God, and keep his commandments; for this is the whole duty of man." (Eccles. 12: 13.)

WISDOM IN PROVERBS

① The author John Haley says that the word "wisdom" is applied in the Scriptures to at least three things: (1) worldly craft, cunning; (2) mere human knowledge or learning; and (3) enlightened piety. The first is disapproved, the second, having in itself no moral quality, is not condemned save when it usurps the place of the third. The latter is invariably commended.

② The wisdom extolled in Proverbs is not just a high degree of intelligence but a moral virtue—enlightened piety. It is important to remember that in Proverbs the fool is not just stupid but a sinner. The commentator Adam Clarke defines the Hebrew word for wisdom in Proverbs as follows: "chochmah may mean here, and in every other part of this book, not only that divine science by which we are enabled to discover the best end, and pursue it by the most proper means; but also the whole of that heavenly teaching that shows us both ourselves and God, directs us into all truth, and forms the whole of true religion." Proverb 4: 11 points out that the wise man is indeed the righteous man:

"I have taught thee in the way of wisdom;
I have led thee in paths of uprightness."

This proverb is synonymous parallelism so that the way of wisdom is explained to mean the paths of uprightness.

③ Proverbs presents two courses open to man in life, the right and the wrong, the way of the wise and the way of the fool, one leading to happiness and long life and the other to ruin and to death. The wise, that is, those who are actuated by the fear of God and know what would be pleasing to him, follow the right road; while the fool is the one who swerves from the right course and meets with destruction.

④ 1. *The Fear of Jehovah is the Beginning of Wisdom.* (Prov. 1: 7.) The foregoing statement is a refrain in the Wisdom Literature.

"The fear of Jehovah is the beginning of wisdom;
And knowledge of the Holy One is understanding."
(Prov. 9: 10.)

"Behold, the fear of the Lord, that is wisdom;
And to depart from evil is understanding."
(Job 28: 28.)

"The fear of Jehovah is the beginning of wisdom;
A good understanding have all they that do his commandments."
(Psalm 111: 10.)

The expression "fear of Jehovah" means religious reverence for Jehovah. It involves (a) acknowledgment that God is, (b) respect and obedience to God, and (c) departing from evil. This is the heart of true wisdom, the first and last lesson. "Fear" is not to be understood in the sense of servile or abject fear, but filial fear, by which we fear to offend God—that fear of Jehovah which is elsewhere described as "to hate evil" (8: 13), and in which a predominating element is love. "Fear of Jehovah" is in invariable union with love and in invariable proportion to it. We truly fear God just in proportion as we truly love him. (John 14: 15; Eccles. 12: 13.)

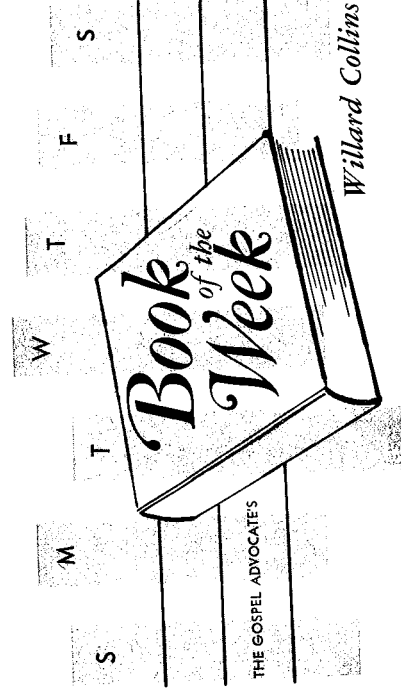
2. *The Value of Wisdom.* When one reads Eccles. 1: 18 and 2: 15 wisdom seems to be unprofitable and to bring grief; whereas, when one reads Eccles. 2: 13 and Prov. 3: 13 wisdom is portrayed as being of great value and bringing happiness. The explanation of this apparent discrepancy is simple. The first scriptures refer to earthly wisdom, the second scriptures refer to heavenly wisdom. True wisdom is of great value. Proverbs 3: 13-18 says that true wisdom brings happiness; profit better than silver, gold, and rubies; length of days; riches and honor; peace; and that none of these things we can desire are to be compared with her. Solomon says wisdom is "to deliver thee from the way of the evil" and "to deliver thee from the strange woman." (Prov. 2: 12, 16.) In the early chapters of Proverbs the phrase "My son" occurs often and it is the tender plea of a father for a son or a teacher to a pupil to acquire wisdom. Proverbs 4: 7 says:

"Wisdom is the principal thing; therefore get wisdom;
Yea, with all thy getting get understanding."

3. *Wisdom Personified.* A special feature to notice in the early chapters of Proverbs is that wisdom is often personified. Personification is a figure of speech in which "representation of an inanimate object or abstract idea is endowed with personal attributes." Wisdom is personified as a woman crying in the streets. (1: 20-33.) She has built her house and hewn out her seven pillars in 9: 1-6. She has made a feast and invites the simple to come in. In Proverbs 8: 22-31 wisdom is exalted as being with Jehovah in the beginning of his way, from everlasting, when he made the earth, the sky, the sea, and all things. Wisdom was his master workman and his daily delight.

May 8, 1969

on the creek bank fishing. Should they be asked, Why are you here and not meeting with the saints to break bread today? The answer will always be, "I love this more than I love my Lord." This is the answer whether they are willing to admit it or not. Something else has stolen their affections. The Lord said, "If you love me, you will keep my commandments." (John 14: 15.) This is why faithful Christians eat the Lord's supper every first day of the week.



- This is another reprint of the Restoration Reprint Library.
- This book has 404 pages and sells for \$3.50.
- This book, *The Biography of Barton Warren Stone*, with Additions and Reflections by John Rogers, was first printed in 1847.
- This is one of the most thrilling stories of the Restoration Movement.
- This book will make an ideal gift for any person who is interested in the restoration of New Testament Christianity.

May 8, 1969

GOSPEL 1

Some scholars see in this chapter a type of Christ who is now our wisdom. Though this is nowhere stated in the New Testament the similarity is obvious when you substitute Christ for wisdom in these verses.

4. *The Wise Man.* Much is said about the wise man. (a) He takes reproof and teaching (Prov. 9: 8-9); (b) he is not conceited (3: 5-7); (c) he is a diligent worker (10: 4-5); (d) he guards his tongue (10: 19); (e) he wins souls (11: 30); (f) he is obedient to his father and the law (13: 1; 28: 7).

WISDOM IN THE NEW TESTAMENT

Jesus said to certain Pharisees and scribes, "The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here." (Matt. 12: 42.) Today in the Christian age Christ is our wisdom, i.e., he is our source of wisdom. "But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption." (1 Cor. 1: 30; cf. 1: 24.) Jesus, in the sermon on the mount, presents two courses of action open to man. The wise builder who hears and obeys Christ and the foolish builder who hears but does not obey. (Matt. 7: 24-27.)

Paul admonishes us to walk as wise in spiritual wisdom. (Col. 1: 9; Eph. 5: 15-16.) He says "the sacred writings" are "able to make thee wise unto salvation." (2 Tim. 3: 15.) But the world "through its wisdom knew not God" (1 Cor. 1: 21) thus in the church "not many wise after the flesh, not many mighty, not many noble, are called" (1 Cor. 1: 26).

James wrote, "But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy." (James 3: 17.) Here is the seven-fold excellency of true wisdom for us today!

"As now in summer, and as rain in harvest,
So honor is not seemly for a fool." (Prov. 26: 1.)

"A whip for the horse, a bridle for the ass,
And a rod for a back of fools.
Answer not a fool according to his folly,
Lest thou also be like unto him.
Answer a fool according to his folly,
Lest he be wise in his own conceit.
He that sendeth a message by the hand of a fool
Cutteth off his own feet, and drinketh in damage."
(Prov. 26: 3, 6.)

"As a thorn that goeth up into the hand of a drunkard,
So is a parable in the mouth of fools. . . .

As a dog that returneth to his vomit,
So is a fool that repeateth his folly." (Prov. 26: 9-11.)
These verses include the well-known passages on answering a fool. Some allege a contradiction but there is no real contradiction. It depends on the circumstances and the situation as to how to deal with a fool. We should never answer or act so we would be regarded "like unto him" but take care of him "lest he be wise in his own conceit." We observed a debate once where one man was actually mean and the other was a gentleman in all his answers and actually made a monkey out of the mean fellow. He did not deal with nor answer the fool according to his folly and won the audience. On another occasion a person wrote a silly question for a speaker to answer which said, "When did Job's turkey die?" to which the speaker said, "From the looks of the scratching on this paper he is still alive!" and it brought the house down. He answered the fool according to his folly and the audience knew it.

FOOLS IN PROVERBS

① 1. *The Prating Fool*. Solomon said, "The wise in heart will receive commandments" but he adds "a prating fool shall fall." The word prate means to talk too much and to little purpose; to be loquacious; to chatter; to speak foolishly; to babble. The prating fool is thus a babbler who talks at the slightest provocation and often without it, without thinking. (Cf. Eccles. 10: 12-14.) Literally, he has loose lips. Those who talk all the time and do not control their tongue let sin slip in. Prov. 10: 19 says:

"In the multitude of words there wanteth not transgression;

But he that refraineth his lips doeth wisely."
And Prov. 18: 6-7:

"A fool's lips enter into contention,
And his mouth calleth for stripes.
A fool's mouth is his destruction,
And his lips are the snare of his soul."

② 2. *The Slandering Fool*. Prov. 10: 18 says:

"He that hideth hatred is of lying lips;
And he that uttereth a slander is a fool."

The meaning of the proverb is that he who cherishes hatred in the heart must be a liar and a hypocrite, speaking and acting in a way contrary to his real sen-

timents; if he divulges his slander, he is a fool, injuring his neighbor, and procuring ill will for himself. Slander is a false report maliciously uttered to injure the reputation of another.

③ 3. *Fools Make a Mock at Sin*. Prov. 14: 9 is difficult to translate as can be seen by examining the translations and commentaries. The footnote of the ASV (and text of KJV) gives the following:

"Fools make a mock at sin;

But among the upright there is the favor of God."

The lesson of this reading is that fools, wicked men, commit sin lightly and cheerfully, they give specious names to greivous transgressions, pass over rebuke with a joke, encourage others in sin and crime by their easy way of viewing it. Prov. 10: 23 says, "It is as sport to a fool to do wickedness."

4. *Fools Despise Correction*. Prov. 15: 5:

"A fool despiseth his father's correction;

But he that regardeth reproof getteth prudence."

The son who attends to his father's reproof is prudent and becomes wiser as a student who listens to his teacher and gains a good education. A murmuring temper, stubbornness, a reluctance to submit to necessity and the course of life, is in reality a contempt of God. Prov. 10: 1 says:

"A wise son maketh a glad father;

But a foolish son is the heaviness of his mother."

④ 5. *The Eyes of a Fool*. Prov. 17: 24:

"Wisdom is before the face of him that hath understanding;

But the eyes of a fool are in the ends of the earth."

The idea of this proverb is that the intelligent man directs his look toward wisdom and therefore she beams upon him with all her light. He has one object to which he directs all his attention. (Cf. Prov. 15: 14.) Whereas, the fool has no one definite object in view; he pursues and feeds on a hundred different things, as they happen to come in his way, but misses the most important quest of all, and fritters away the powers which might have aided him to obtain wisdom and real happiness.

⑤ 6. *Fools Quarrel*. Prov. 20: 3:

"It is an honor for a man to keep aloof from strife;

But every fool will be quarrelling."

Strife is a terrible thing and the wise man keeps away from it. When you see a person that always wants to quarrel, you have seen a fool. He would argue with a sign post. Delitzsch translates the second line: "Who-soever is a fool showeth his teeth." Just like a snarling dog the fool shows his teeth in strife.

⑥ 7. *The Fool Trusts in His Own Heart*. Prov. 28: 26:

"He that trusteth in his own heart is a fool;

But whoso walketh wisely, he shall be delivered."

The fool has presumptuous confidence in his own

thoughts, plans, and imaginations which leads him to neglect both God's inspired word and the good counsel of others. Prov. 14: 12 says:

"There is a way which seemeth right unto a man;

But the end thereof are the ways of death."

Prov. 14: 16 warns, "But the fool beareth himself insolently, and is confident." (Cf. Jer. 9: 23-24.) It is just not in man that walketh to direct his steps, we must turn to God and seek that wisdom that is from above.

8. *The Fool Utters all his Anger.* Prov. 29: 11:

"A fool uttereth all his anger;

But a wise man keepeth it back and stilleth it."

This proverb contrasts the fools uncontrolled passion with the wise man's self-restraint. (Cf. Eccles. 7: 9; Job 5: 2.) The fool "lets off steam" or "blows his stack" (spendeth all his spirit or anger), the wise man holds it back. Prov. 16: 32 says:

"He that is slow to anger is better than the mighty;

And he that ruleth his spirit, than he that taketh a city."

OTHER FOOLS IN THE BIBLE

Twice in the Psalms we read: "The fool hath said in his heart, There is no God." (Psalm 14: 1; 53: 1.) Thus the atheist is a fool. Nabal (whose name means fool) was as his name. (1 Sam. 25: 25.) Saul said he had prayed the fool in 1 Sam. 26: 21. Jesus told the stories of the rich farmer who was a fool (Luke 12: 13-21); the foolish builder (Matt. 7: 24-27); and the five foolish virgins (Matt. 25: 1-13). Israel was called a foolish people in Deut. 32: 6. The rebellion of Aaron, Miriam and later David was sin and foolishness. (Num. 12: 11; 2 Sam. 24: 10.) Paul warns his readers about acting foolishly. (Gal. 3: 1, 3; Tit. 3: 3; Eph. 5: 15.)

It is erroneously alleged that Jesus' forbidding to call anyone a fool in Matt. 5: 22 is inconsistent with his practice of doing so in Matt. 23: 17, 19—where he calls certain Scribes and Pharisees "fools." But in Matt. 5: 22 Jesus is forbidding the spirit of hate and contempt against our brother. Our brother may be a foolish sinner, we are to hate his sin but love his soul and not hate or express that hate by speaking in contempt to him. The author John Haley says, "We are not prohibited calling men 'fools' considerably and appropriately; we are forbidden to do so in the spirit of *malevolent contempt*." (*Alleged Discrepancies of the Bible*, p. 277.)

Bible Lesson . . .

(Concluded from page 343)

was fastened to the wall of Beth-shan. The valiant men of Jabesh-gilead risked their lives by going all night. They took the bodies of Saul and his sons from the wall, cremated them, took their bones and buried them under a tree at Jabesh, and fasted seven days. Thus the bodies could no longer be dishonored, but were given humane burial.

This action on the part of the men of Jabesh-gilead

was no doubt out of gratitude for kindness shown by Saul unto them in delivering them from the Ammonites. (1 Sam. 11.) Now in turn, David was grateful to them for delivering the bodies of Saul and his sons, and David blessed them and invoked strength and valor upon them. This is an outstanding example of kindness and gratitude in the Old Testament, both on the part of the men of Jabesh-gilead unto Saul's body, and of David in turn unto them.

"Then came all the tribes of Israel to David." For seven and a half years David ruled over Judah only. Now he was anointed, and made king over all Israel by choice of the people themselves. This made his rule much more effective, and spared the shedding of blood that would have been if war had continued. Abner, who led the remnant of Saul's army against David had now been slain. Ish-bosheth, who had ruled Israel under the power of Abner, had been killed. Israel had no ruler. Israel decided to make David king. Israel gave three reasons for this. (1) "We are thy bone and flesh." (2) "When Saul was king over us, thou wast he that leddest out and broughtest in Israel." This demonstrated his ability to lead and rule. (3) The Lord had said, "Thou shalt feed my people, Israel, and thou shalt be a captain over Israel." All the elders of Israel gathered, they and David made a league, and they anointed David king over Israel. He ruled thirty-three years over all Israel and Judah.

David had respect for the Lord's anointed. Even though Saul pursued him with a burning passion, desiring his life, David still respected Saul as the Lord's anointed. Upon several occasions David refused to take Saul's life when opportunity presented itself. He did honor to the men of Jabesh-gilead who rescued Saul's body from further shame and possible oblivion. The Amalekite who sought David's favor by reporting he had slain Saul and delivered Saul's crown and bracelet to David, was slain. (2 Sam. 1.) David mourned Saul's passing. This should be a marvelous lesson to us of respect to persons in positions of authority. "There is no power but of God" (Rom. 13: 1), and no person sits in seat of authority but by permission of God. The person may be a good man or an evil man personally, but the position of properly constituted authority we must respect. Today this lesson is sorely needed. There is rebellion against authority and against "the establishment" on every hand. Disorder, confusion, and violence often erupt. But respect for and submission to properly constituted authority is basic in both christianity in which the salvation of souls is involved, and in civil government in which preservation of civilization is involved.

Answers to:

KNOW YOUR BIBLE

- | | |
|------------------------------|-----------------------------|
| 1. Eve. (Gen. 4: 1.) | 6. Lydia. (Acts 16: 15.) |
| 2. Hannah. (1 Sam. 1: 27.) | 7. Mary. (Luke 1: 34.) |
| 3. Abigail. (1 Sam. 25: 24.) | 8. Elizabeth. (Luke 1: 42.) |
| 4. Sarah. (Gen. 18: 12.) | 9. Sapphira. (Acts 5: 8.) |
| 5. Deborah. (Judges 4: 9.) | 10. Martha. (John 11: 21.) |

Lesson 3

QUESTIONS

THE BENEFITS OF WISDOM IN EXPERIENCE

Prov. 4:1-27

1. The writer pictures himself as whom? _____
Giving instruction to whom? _____
2. In verse 4, there are three things essential if one would enjoy wisdom's blessings to the fullest. What are they?
(1) _____ (2) _____ (3) _____
3. What is the difference between wisdom and understanding in verse 7? _____

4. Name four things wisdom will do for one as taught in verses 8 & 9.
(1) _____ (2) _____
(3) _____ (4) _____
5. Regarding the path of the wicked the writer says four things in verse 15. Explain each:
 - a. Avoid it -
 - b. Pass not by it -
 - c. Turn from it -
 - d. Pass away -
6. Why can't some people sleep at night?
7. How does one keep his heart with all diligence?
8. What kind of mouth is a froward mouth? _____
Preverse lips? _____

GENERAL QUESTIONS

1. What did the scapegoat bear into the wilderness?
2. What is the life of the flesh?
3. Name four different women that a priest could not marry.
(1) _____ (2) _____ (3) _____ (4) _____
4. What man on one occasion "stood between the dead and the living?" _____
5. How old was Aaron when he died? _____
6. What was not to be taken for the life of one guilty of murder? _____
7. What term describes the action used by Joshua in taking Ai that is being employed so much in Viet-Nam? _____
8. What man received the daughter of his brother as his wife because he took a city?

9. What tribe had its inheritance within the inheritance of another tribe? _____
10. Which tribe fought for more territory because its inheritance was too small?

Lesson 4

THE WARNINGS AGAINST THE WAYS OF FOLLY
5:1 - 7:27

CHAPTER 5 - AVOID THE STRANGE WOMAN

1. What is discretion? Good judgment in conduct How does it come? Living heed to wisdom + understanding.
2. In describing the strange woman, he said, "her mouth is smoother than oil."
What does it mean? A flattering speech.
3. Name five things that may happen if one comes near the door of such a woman?
(1) your Honor unto them (2) thy years be cruel
(3) Strangers get thy wealth (4) thy labors be in honours stung
(5) thou mourn at the last.
4. What disease may the expression "when thy flesh and they body are consumed" refer to?
Veneral disease
5. Verses 15-20 are the description of what ideal relationship? The marriage relationship
6. Name four things that will be true of the wicked as revealed in 5:22,23. (1) own iniquities take him (2) Holden with the cords (3) Die without instruction
(4) do his folly he shall go astray
7. What is ^{meant} by being surety for a friend? Stand good for him.
8. What lessons can the sluggard learn from an ant? Activity
9. What is one sure way for poverty to come to an individual? Laziness
10. Name seven characteristics of a naughty or wicked person? (1) Walketh with froward mouth
(2) winketh with eyes (3) Speaketh with feet
(4) Teacheth with his fingers (5) Frowardness in heart
(6) Deviseth mischief (7) soweth discord
11. Name seven things the Lord hates and know the meaning of each. (1) Proud look
(2) Lying tongue (3) Hands that shed innocent blood
(4) Heart that deviseth (5) Foot that run to mischief
(6) False witness (7) He that soweth discord
12. What three things will a father's commandment or mother's law do for an obedient son?
(1) Great it shall lead thee (2) Sleep - keep thee (3) Awake - shall talk with thee

13. Discussion. What connection does verses 27,28 have with verses 24-26 and 29,30?

14. Name four things that are true, or will happen to one that committeth adultery?

- (1) Lacketh understanding (2) Destroyeth own soul-
(3) Wound & dishonour (4) Reproach not wiped away-

15. The jealousy of what individual is described in verses 34,35? Husband

16. What is the main reason for giving such emphasis to knowing and keeping wisdom in

7:1-5? Keep thee from strange woman

17. Was the young man of Solomon's picture purposely walking to the house of the harlot?

no

18. Why do such people wait for the darkness as did this woman? Wants to be hid
cf. Job 24:15.

19. What verse indicates that the woman professed to be religious? V. 14

20. How does this woman begin her seductions? 15 + 16

Why is perfume mentionee? It's power

21. How does the woman meet the young man hesitation that they might be surprised by her husband? Long journey

22. What statement does she make to convince him the master will be gone a long time?

Took bag of money

23. What has happened to many strong men as result of such influence? Slain

Was Solomon in position to know? yes

Lesson 5

THE PERSONIFICATION OF WISDOM

PROV. 8:1- 9:18

- Representation of a thing as abstraction
as a person by the human form.
1. What does personification mean? Representation of a thing as abstraction as a person by the human form.
 2. Name five places where wisdom is pictured as crying? High places, By the way in paths, at the gates, at the entry of the city, at coming in at the door.
 3. Name at least three groups with which wisdom pleads. (1) sons of man
(2) Simple (3) fools
 4. Thought Questions For Discussion:
 - A. How righteous are the ways of Wisdom pictured? 8:8
 - B. How precious is wisdom? 8:10, 11
 - C. What is the value of wisdom to her possessor? 8:11
 - D. What will wisdom do for those that love her? 8:21
 5. How old is wisdom? possessed in the beginning
 6. Read and Study carefully the phrases in verses 22 - 31 and we'll discuss their rich meaning in class.
 7. Is a man necessarily wise because he hears instruction?/ if not, when is he wise?
no - when he keeps it
 8. What are the seven pillars of wisdom as named elsewhere in the Bible? (See if you can find them?) (1) Pure (2) peaceable (3) gentle (4) easy to be instructed (5) full of mercy + good (6) without partiality (7) without hypocrisy
 9. Name four things wisdom has done. (1) killed her beasts (2) mingled her wine (3) Sent forth her maidens (4) Crush upon the highest places
 10. Why does one that reproveth a scorner get shame? He doesn't appreciate it.
 11. Name three times in the first ^{nine} ~~name~~ chapter where the expression "The fear of the Lord is" and name what it is each time.
(1) 1:7 (2) 8:13
(3) 9:10
 12. In this chapter the simple is pictured as one without what? knoweth nothing, without understanding.

GENERAL QUESTIONS

I. Write the name of the place where these events occurred.

- | | |
|------------------|---|
| <u>Antioch</u> | 1. Disciples first called Christians. A. 11:26 |
| <u>Caesarea</u> | 2. Peter converted Cornelius. A. 10 |
| <u>Samaritan</u> | 3. Peter and John went and bestowed Holy Spirit on Disciples. A. 8:14 |
| <u>Jerusalem</u> | 4. Barnabas recommended Paul. A. 9:26 |
| <u>Ethiopia</u> | 5. Where the eunuch lived. A. 8:27 |
| <u>Tarsus</u> | 6. Barnabas went to seek Saul. A. 9:25 |
| <u>Antioch</u> | 7. Paul and Barnabas preach a year. A. 9:26 |
| <u>Jerusalem</u> | 8. Peter was imprisoned. A. 12 |
| <u>Lycaonia</u> | 9. Philip was found where after the eunuch's conversion? A. 8:40 |
| <u>Cyprus</u> | 10. Barnabas' native home was where? A. 4:36 |

II. TRY THIS FOR MENTAL EXERCISE:

I once made some remarks about hidden books of the Bible. It was a lulu. Kept some people looking so hard for facts and studying for the revelation, they were in a jam. Especially since the books were not capitalized. But the truth finally struck numbers of our readers. To others it was a real job. We want it to be a most fascinating few moments for you. Yes, there will be some really easy to spot. Others may require judges to determine. We must admit it usually takes a minute to find one, and there will be loud lamentations when you see how simple it is. One little lady says she brews coffee while she puzzles her brain. Well, there are more than a dozen of the 66 books of the Bible tucked away in this little brain twister. See if you can find all of them. Luke is underlined as a good starter. Can you find the others?

Lesson 6

PROVERBS 11

TRUE or FALSE: give verse.

1. More shame comes to the proud than the lowly.
2. Some people cannot be trusted with a secret.
3. A city is exalted by its unrighteous citizens.
4. Liberality results in greater blessings.
5. A beautiful woman with improper deportment is as out of place as gold in a pig's snout.

QUESTIONS:

1. What is a false balance? _____
A just weight? _____
2. When are riches to no profit? _____
3. By what shall the wicked fall? _____
What happens when a wicked or unjust man dies? (v. 7) _____
Why? _____
4. How does a hypocrite with his mouth destroy his neighbor? _____
5. What are some ways in which righteous people are a blessing to a city? Discuss.
6. Define a talebearer. _____
What are some of the ways in which a talebearer works? Discuss.
7. How does a merciful man do good to his own soul? _____
What familiar passage in the N. T. teaches the same truth? _____
8. Will the wicked joining forces assure success to their projects? _____
Why not? _____
9. What is the lesson taught by a jewel of gold in a swine's snout and a fair woman without discretion? Discuss. 22
10. Why will one that trust in his riches fall? 28
11. Why is he that winneth souls wise? 30
12. The righteous will be blessed at what two times? Compare these verses. Prov. 11:31;
Mk. 10:30; 1 Tim. 4:8. 31

GENERAL QUESTIONS:

QUESTIONS ON GALATIANS

Multiple Choice: In the blank before each question or statement put the letter of the item which best completes it.

- _____ 1. Galatia was: (a) a city, (b) an island, (c) a church (d) a country or province.
- _____ 2. The churches addressed in this letter were established by: (a) Peter, (b) Paul, (c) Titus, (d) uncertain.
- _____ 3. The place where Paul, Barnabas, and Titus discussed circumcision with Peter, James, and John was: (a) Jerusalem, (b) Antioch, (c) Galatia, (d) Damascus.
- _____ 4. Paul rebuked Peter at: (a) Jerusalem, (b) Antioch, (c) Galatia, (d) Damascus.
- _____ 5. In Paul's allegory of the two women, the free woman referred to was: (a) Mary, (b) Hagar, (c) Mt. Sinai, (d) Sarah.
- _____ 6. This free woman's son represents: (a) Jews, (b) Gentiles, (c) Christians, (d) Jewish Christians.
- _____ 7. In the allegory, Ishmael represents:
(a) the Arabs, (b) the Jews, (c) The Gentiles, (d) all nations:
- _____ 8. The schoolmaster of the Jews Paul mentioned was: (a) The law, (b) Christ, (c) Abraham, (d) Paul.
- _____ 9. With reference to the promise the Law was given: (a) earlier, (b) later, (c) At the same time, (d) Uncertain.
- _____ 10. Paul's attitude in this letter is one of: (a) indifference, (b) calm, (c) defeat, (d) intense fervor.
- _____ 11. That which avails most, said Paul, is: (a) circumcision, (b) uncircumcision, (c) the Law, (d) neither of these.
- _____ 12. When a brother is overtaken in a fault Paul said: (a) let him be accused, (b) withdraw fellowship, (c) restore him, (d) ignore him.
- _____ 13. One Christian who was uncircumcised and still accepted by the apostles was: (a) Paul, (b) Abraham, (c) Titus, (d) Timothy.
- _____ 14. One of these **was never under the Law**: (a) Christ, (b) Paul, (c) Jews, (d) Abraham.
- _____ 15. In the figure of the heir and the servant who were both in bondage and both redeemed, the servant referred to: (a) Jews, (b) Gentiles, (c) Christ, (d) Ishmael.

TRUE OR FALSE: give verse

False

1. The root of the wicked shall not be moved. 12:3

True

2. A good wife is really of great value to a man. 12:4

False

3. The wealth of a sinner will be enjoyed by him. 13:11

True

4. There is one type of man that desireth, yet hath nothing. 13:4

True

5. There is in the mouth of the foolish - a rod of pride. 14:3

QUESTIONS:

1. Place below the expression "good man" all the things that are said about him in Chapter 12-15 and give verses.

"Good man"

- a. "obtaineth favor of the Lord" - 12:2 -
 b. "leaveth an inheritance to his children's children" - 13:22
 c. "shall be satisfied from himself." 14:14 -

2. Place below the expression "the wicked" all that is said about him in Chapters 12-15.

"The wicked:"

- a. "Counsel of the wicked are deceit." 12:5
 b. "The words of the wicked are to lie in wait for blood." 12:6
 c. "The words of the wicked are to lie in wait for blood." 12:7
 d. "The wicked are overthrown and are not." 12:10
 e. "tender mercies of the wicked are cruel." 12:10
 f. "The wicked desireth the net of evil men." 12:13
 g. "The wicked is snared by the transgression of his lips." 12:13
 h. "The wicked shall be filled with mischief." 12:21
 i. "The way of the wicked seduceth them." 12:26
 j. "The lamp of the wicked shall be put out." 13:9
 k. "The belly of the wicked shall want." 13:25
 l. "The house of the wicked shall be overthrown." 14:11
 m. "The evil bow before the good; and the wicked at the gates of the righteous." 14:32
 n. "The wicked is driven away in his wickedness." 14:32
 o. "A wicked man is loathsome + cometh to shame." 13:5

13:5

3. Name at least four things that are said about the slothful or sluggard in these four chapters.

- a. "slothful shall be under tribute" - 12:24
- b. "The slothful man roasteth not that which he took in hunting." 12:27
- c. "The soul of the sluggard desireth + hath nothing" - 13:4 -
- d. "The way of the slothful man is as a hedge of thorns" 15:19

4. Name some things that are true of a righteous man stated in these four chapters.

- a. "A righteous man regardeth the life of his beast" 12:10
- b. "The righteous is more excellent than his neighbor" 12:26
- c. "A righteous man hateth lying" 13:5
- d. "The righteous eateth to the satisfying of his soul." 13:25
- e. "....the righteous hath hope in his death." 14:32
- f. "....house of the righteous is much treasure." 15:6
- g. "....the righteous studieth to answer" 15:28

7.8.8th
Lesson 8

PROVERBS 16 - 22:16
(Emphasis on Chapter 17)

1. Name some things that are said about a fool or foolish man and his actions in Chapters 17-22:16.

- a. 17:7
- b. 17:10
- c. 17:12
- d. 17:16
- e. 17:21
- f. 17:24
- g. 17:25
- h. 17:28
- i. 18:2
- j. 18:6
- k. 18:7
- l. 19:1
- m. 19:13
- n. 19:29
- o. 19:20
- p.
- q.
- r.

2. In what ways do you agree or disagree with the wisdom of verse 1? Think! we'll discuss.

3. Who tries our hearts? The Lord - v. 3

4. What does one do to his Maker when he mocks the poor? Mocketh - v. 5

5. What is unbecoming to princes or rulers? Lying lips Why?

6. How does one cover a transgression? By forgiving or leading to v. 9

What word would you use to describe the latter part of 17:9? Gossip

7. Why would it be better to meet a bear robbed of her whelps than a fool in his folly?

No satisfaction

8. What verse or verses in the N.T. teaches the same truth as 17:13? Rom. 13:21

12:17

9. Why is the beginning of strife like letting out water? No stepping
10. Who is a real friend? Faithful under all circumstances
For what is a brother born? adversity V. 17
11. What kind of heart is a merry heart? _____
What is its value? Does good
12. A foolish son is bitterness to whom? his father
13. Why is a man that knows when to keep his mouth shut considered a man of understanding?
James 3:1 ff.

THESE CHAPTERS DEAL WITH ADMONITIONS TO FEAR AND OBEY GOD. THESE QUESTIONS AND OTHER TO FOLLOW ARE FOUND IN THESE CHAPTERS.

1. Make a list of all the things the wise man says is "better" (there are 2 in chapter 15) in chapters 15-22:16. *Read these*

- a. *"Better is a little with the fear of the Lord..." 15:16*
- b. *"Better is a dinner of herbs where love is..." 15:17*
- c. *"Better is a little with righteousness..." 16:8*
- d. *"Better it is to be of a humble spirit with the lowly..." 16:19*
- e. *"Better is a dry mouse..." 17:1*
- f. *"Better is the poor that walketh in his integrity..." 19:1*
- g. *16:16*
- h. *16:32*
- i. *21:9, 19*

2. What do most men think of their own ways? *They are clean + right in his own eyes —*
How may such thinking be misleading? *He may be self-deceived 16:2*

3. Some things about kings or rulers:

- a. What is in the lips of a king? *a divine sentence - 16:10*
- b. What is an abomination to kings? *To commit wickedness - 16:12*
- c. What is a delight to kings? *Righteous lips - 16:13*
- d. What is the wrath of kings as? *Messengers of death - 16:14*
- e. What is in the king's countenance? *Life - 16:15*

4. What goes before destruction? *Pride + a haughty spirit - 16:18*
5. What is the value of pleasant words? *As a honeycomb - sweet to the soul - health to the bones - V. 24*
6. What two verses in chapter 16 have you heard quoted most? *V. 25 - 18*
7. What does an ungodly man do? *diggeth up evil - V. 27*
8. How does a whisperer separate chief friends? *sowing strife - V. 28*
9. What is a hoary head and to who is it a crown of glory? *white - one found in the way of righteousness - V. 31*
10. Why is a man that is slow to anger better than the mighty?

He has control of himself - V. 32

11. Discuss the lot.

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Lesson 10

GENERAL QUESTIONS

GIVE ANSWER & SCRIPTURE

1. In what did the Lord descend upon Mt. Sinai when he gave the law? *Fire - Ex. 20:18*
2. The milk of what animal was ^{not} used in connection with many sacrifices under the law?
Goat - Ex. 23:19; 34:26; Deut. 14:21
3. What did Moses put upon his face when God spoke to him? *veil - Ex. 34:33*
4. Of what man was this said: "And he hath filled him with the spirit of God, in wisdom, in understanding, in knowledge, and in all manner of workmanship." *Bezaleel - Ex. 35:30-31*
5. What two men carried the bodies of nadab & Abihu in their coats out of the camp?
Michael & Elzaphan - Lev. 10:4
6. True or False. The camel was considered a clean animal under the law. *False*
Lev. 11:4 -
Why or why not? *He chewed the cud.*
7. True or false. Under the law of Moses a priest could marry a widow. *True - cf. Ex. 21:13, 14 -* *her dead husband had been divorced. Ezek. 44:22*
8. What two priests had no children when death came to them? *Nadab & Abihu - Lev. Num. 3:4*
9. At what age did a priest cease service under the law? *50 - Num. 8:25*
10. How many days was Miriam shut out of the camp at the time she was smitten with leprosy?
Seven days - Num. 12:15
11. Write down one good question. We'll use some of them in class.
Who was Memucan?

WAYS OF WISDOM & FOLLY - 24:1-22; PRACTICAL WARNINGS - 24:23-34

1. What does the heart of an evil man study? destruction Why should the righteous not be envious of the wicked? They will be destroyed (cf v. 19,20)
2. In verses 3, & 4, are named three things that sets a home on a solid foundation What are they? (1) Wisdom (2) Understanding (3) Knowledge
3. Who is an abomination to men? Scorner - v. 9
4. THINK! What connection does verse 13 have with Solomon's words in verses 10-12 and 14? (WE'LL DISCUSS).
5. How many times does a just man fall and rise again? 7. v. 16
6. What statement made by our Lord says about the same things as verse 17? mt. 5:43ff
7. Name two that we are admonished to fear. (1) Lord (2) King
Why should one not meddle with a person always given to change? v. 21 can't depend on such a one.
8. What does "having respect of persons in judgment" mean? influenced to make decisions by what one has rather than what one is.
9. Think about and be ready to discuss verse 27.
10. What verse in Paul's writings teaches the same truth as verse 28? Eph. 4:25
11. What lesson did the writer learn from observing the field and vineyard of the slothful? Such a one comes to poverty -

Lesson 11

PROVERBS 19: - 22:16

TRUE OR FALSE

1. F It is good for the soul to be without knowledge. 19:2
2. F Wealth separates a man from his neighbors. 19:4
3. T Every man is a friend to him that giveth gifts. 19:6
4. F It is seemly for servants to reign over princes. 19:10
5. T A nagging wife (or husband) is almost unbearable. 19:13
6. T A prudent wife is from the Lord. 19:14
7. T Those that help the poor will be repayed. 19:17
8. F An ungodly witness appreciates judgment. 19:28
9. T Men are deceived by wine. 20:1
10. F The sluggard prepares at all times. 20:4
11. T The Lord hath made both the hearing ear and seeing eye. 20:12
12. T Some men pretend a thing is of no value when buying, but then boast after the seller is gone. 20:14
13. T It is dangerous to meddle with a talebearer. 20:19-
14. F Sacrifice is the most acceptable thing to the Lord. 21:3
15. T A refusal to hear the poor results in not being heard by the Lord. 21:13

MATCH THESE TERMS:

- | | |
|---------------------------------|---|
| 1. <u>e</u> Slothful 18:9 | a. conceit |
| 2. <u>w</u> high wall 18:11 | b. tongue |
| 3. <u>t</u> talebearer 18:8 | c. unpunished |
| 4. <u>b</u> Death & life 18:21 | d. contentions & angry woman |
| 5. <u>i</u> Friends 18:24 | e. great waster |
| 6. <u>f</u> Foolishness 22:15 | f. housetop |
| 7. <u>f</u> brawling woman 21:9 | g. day of battle |
| 8. <u>h</u> horse 21:31 | h. heart of a child |
| 9. <u>d</u> Wilderness 21:19 | i. friendly |
| 10. <u>c</u> false witness 19:5 | j. wounds |

QUESTIONS:

1. In what way is a slothful man and waster brother or alike? Discuss -
2. How will the rod of correction drive foolishness out of a child's heart? Discuss

Lesson 12

PROVERBS 25 & 26

A. TRUE OR FALSE

1. True Solomon's proverbs are all written here. *25:1*
2. F The heart of kings is searchable. *V. 3*
3. T He that exalteth himself shall be humbled is taught in this chapter.
4. T Some people are refreshing to the souls of others. *2 Tim. 1:16 - V. 7*
V. 13
5. T Too much honey is very sickening. *V. 16*
6. T There is a truth taught in this chapter that is also taught in Rom. 12. *V. 2/22 - Rom. 12:19-21*
7. T A man that can't control himself is helpless. *V. 28*
8. T 26:11 teaches a truth that is found in one N.T. book. *2 Pet. 2:22*
9. T Strife ceases where there is no added fuel. *26:20*
10. T Man that strives to destroy another will destroy himself. *V. 27*

B. IT IS LIKE Place proper number beside proper letter in right hand column.

- | | | |
|--|----------|---|
| 1. A false gift is like | <u>2</u> | A. is like a broken tooth. |
| 2. Confidence in an unfaithful man | <u>3</u> | B. is like one that taketh a dog by the ears. |
| 3. He that meddleth with strife | <u>1</u> | C. clouds and wind without rain. |
| 4. He that hath no rule over his own spirit. | <u>4</u> | D. is like a city that is broken down |
| 5. A word fitly spoken is like | <u>5</u> | E. Apples of gold in pictures in pictures of silver. |

C. SO IS

- | | | |
|---|----------|--|
| 1. "As an earring of gold and an ornament of fine gold. | <u>3</u> | A. So is he that singeth songs to a heavy heart. |
| 2. As the cold of snow in the time of harvest | <u>1</u> | B. So is a wise reprovcr upon an obedient ear. |
| 3. As he that taketh away a garment in cold weather | <u>4</u> | C. So is good news from a far country. |
| 4. As cold waters to a thirsty soul | <u>2</u> | D. so is a faithful messenger to them that send him. |
| 5. As he that bindeth a stone in a sling | <u>6</u> | E. So a fool turneth to his folly |
| 6. As a dog returneth to his vomit | <u>5</u> | F. so is a parable in the mouth of fools. |

"so is he that giveth honour to a fool."

GENERAL QUESTIONS

1. Who said or asked? Where found?

a. "Eloi, Eloi, lama sabachthani"

Jesus - Mt. 15:34

b. "Why, what evil has he done?"

Pilate - Mt. 27:23

c. "And thou also was with Jesus of Nazareth."

The maid to Peter - Mt. 14:67

d. "My name is Legion."

Unclean spirit - Mt. 5:9

e. "Son, thy sins be forgiven thee."

Jesus - Mt. 9:2

f. "Remember Lot's wife."

Jesus - Lk. 17:32

g. "Ye are they which justify yourselves before men."

Jesus - Lk. 16:15

h. "For we cannot but speak the things which we have seen and heard."

Peter & John

Acts 4:20

2. Who was it? Where found?

a. That lied to the Holy Spirit.

Ananias & Sapphira - A. 5:1

b. That blasphemed the Holy Spirit.

Pharisees & Mt. 12:22 ff

c. That spoke by the Holy Spirit.

Holy men of 2nd - 2 Pet. 1:21

d. That were baptized in the Holy Spirit.

Apostles & Cornelius - A. 2-10

e. That had a thorn in the flesh.

Paul - 2 Cor. 12:7

f. That forsook Paul on his first journey.

John Mark - A. 13:13; 15:38

g. That forsook Paul because of love of world.

Demas - 2 Tim. 4:10

h. That carried the bag.

Judas - Jn. 13:4-6

3. Who did it? Where found?

a. Made iron to swim.

Elisha - 2 Kgs. 6:1 ff

b. Made woman.

God - Gen. 2:18 ff

c. Made a king change his decree about a certain people.

Ethiopia -

d. Made a rash vow.

Jephthah - Jud. 11:30

e. Made false charges that resulted in a man's death.

Two men -

Children of Belial - 1 Kgs. 21:10 ff -

1. Why do the wicked flee when no man pursueth? "Conscience both make cowards of us all."
Why are the righteous bold as a lion? They know they have done no wrong & rest confident in the Lord.
2. In what way or ways is "a poor man that oppreseth the poor like a sweeping rain?"
Sweeping (beating) rain destroys the seeds & leaves nothing.
3. Why is the poor that walketh in his uprightness better than the rich that is perverse in his ways? God is on side of poor that walketh in righteousness.
4. How does a companion of riotous men shame his father? Gets into trouble & brings shame & reproach on his father.
5. Whose prayer is an abomination? Those that walk contrary to God's law.
6. Name two ways that sins may be covered. THINK! (1) By trying to hide them (2) By confessing them
7. What does it mean to "make haste to be rich?" "He that tries to be rich in a year is hanged in half a year."
Why is such an individual not innocent? He will use any means available to get what he wants.
Cf. 1 Tim. 6:6-10.
8. Why will a respecter of persons transgress for a piece of bread? He will take gifts from men.
9. In verse 27, what does it mean to hide one's eyes? Refuse to see & fulfill a need.
10. Why do men hide themselves when the wicked rise? Terror

TRUE OR FALSE

- V. 4 1. T The righteous contend with the wicked.
- V. 11 2. T There is a man mentioned in this chapter that is wise in his own conceit.
- V. 22 3. F Poverty shall never be a part of a man that hastens to be rich.
- V. 19, 22 4. T Two different ones are mentioned in this chapter upon whom poverty shall come.

GENERAL QUESTIONS (give scriptures)

1. Who was the most wicked king of Israel? Ahab - 1 Kgs. 16:29-34
2. Who was the wicked grandmother of a king that was placed on the throne when he was seven years old? Athaliah - 2 Kgs. 11:1-12
3. Who was the only woman to sit on the throne of David? Athaliah - 2 Kgs. 11:1-3
4. What king founded Samaria? Omri - 1 Kgs. 16:23,24; cf. 1 Kgs. 12:25
5. Who had used Josiah's name in prophecy more than 300 years before he was born?
Man of God out of Judah - 1 Kgs. 13:1-2
6. To what did the stone refer in Nebuchadnezzar's dream? Church - Dan. 2:34, 35, 44, 45
7. How many years was the work of rebuilding the temple halted? 16 to 20 years
8. Who was Vashti? Ezra. 5:16-6:15
Queen of Persia - Esther 1:9 ff
9. What does the word "apocryphy" mean? _____
10. Why was John called the "Baptist"? A. 1:13; 1:63; Jn. 1:6

1. When one is often reprov'd what two things may happen? (1) Hardened
(2) Repentant

If one hardens his heart what will happen? Be destroyed

2. Complete these statements:

- a. "When the righteous are in authority the people rejoice - V. 2
b. "...but the righteous doth sing and rejoice V. 6
c. "The righteous considereth the cause of the poor V. 7
d. "...but the righteous shall see their fall V. 16
e. "he that is upright in the way is abomination to
the wicked V. 27

3. Complete these statements:

- a. "When the wicked beareth rule the people mourn V. 2
b. "But the wicked regardeth not to know it V. 7
c. "When the wicked are multiplied transgression increaseth V. 16

4. Give a New Testament example of the truth of verse 3. Lk. 15

5. Observations on rulers:

- a. What do people do when wicked men rule? Mourn V. 2
b. What can a ruler by judgment establish? The Land V. 4
c. What happens if a ruler hearkens to lies? all his servants are
wicked V. 12
d. What will be the results when a king faithfully judgeth the poor? His
throne shall be established forever V. 14
e. What do many seek of rulers? Favors V. 26

6. Observations on parents and children:

- a. What do a rod and reproof give? Wisdom V. 15
How? Understanding in right + wrong
b. What is meant by a child being left to himself? Think! What will happen? No discipline — bringeth mother to shame V. 15
c. Name two things a corrected son will give: (1) Rest (2) Delight
d. Who rejoices his father? The son that loves wisdom V. 3

7. There is more hope of a fool than of who? A man hasty in words
He is always talking + never listening

HIDDEN BOOKS

The names of 56 books in the Bible are hidden in the letters below. Some are spelled from left to right, some from right to left, some from top to bottom, some from bottom upward, and some diagonally. Circle the ones you find, and check them off the list beneath.

J J J A E S I R S O U X C H R O N I C L E S
J O H N E R T G A B L B S T A L E I K E Z E
B E S M E Q G T M X Z K K S N V S A D E R O
A L A H K D O E U P A U L N P Q R S P L A U
L J T R U T H P E D U J H A I R A H C E Z S
L S H J L A N M L E A H L M K J A Z H S R N
E W H I S R O W L A C O M S F O N O S N A T
S V E A E P H E S I A N S O L H I S J O T N
I Z N H A B C D E H F C I O A D E S K L I E
A Y H Y H T O M I T A P S E X A S I L A O M
S X O A T W V U T N S R I Z I M O A N S N A
T S S C I S A A C I G A L A T I A N S S S L
E U E T T A M A B R A H A M N N O S P E A O
S C A S U L S A N O L O N K J S I H G H E N
K I N G S I U I H C A L A M C L D E F T I U
O T T O S L D I A G G A H B W E H T T A M M
N I P E P R O V E R B S U H A I D A B O K B
I V N H O L X A H A C I M J O N A H N O R E
D E V E N E E K H K K A R A H A M O S H A R

1. Ruth 1:2	2. Luke 1:9	3. Luke 1:9	4. Luke 1:9	5. Luke 1:9	6. Luke 1:9	7. Luke 1:9	8. Luke 1:9	9. Luke 1:9	10. Luke 1:9	11. Luke 1:9	12. Luke 1:9	13. Luke 1:9	14. Luke 1:9	15. Luke 1:9	16. Luke 1:9	17. Luke 1:9	18. Luke 1:9	19. Luke 1:9	20. Luke 1:9	21. Luke 1:9	22. Luke 1:9	23. Luke 1:9	24. Luke 1:9	25. Luke 1:9	26. Luke 1:9	27. Luke 1:9	28. Luke 1:9	29. Luke 1:9	30. Luke 1:9	31. Luke 1:9	32. Luke 1:9	33. Luke 1:9	34. Luke 1:9	35. Luke 1:9	36. Luke 1:9	37. Luke 1:9	38. Luke 1:9	39. Luke 1:9	40. Luke 1:9	41. Luke 1:9	42. Luke 1:9	43. Luke 1:9	44. Luke 1:9	45. Luke 1:9	46. Luke 1:9	47. Luke 1:9	48. Luke 1:9	49. Luke 1:9	50. Luke 1:9	51. Luke 1:9	52. Luke 1:9	53. Luke 1:9	54. Luke 1:9	55. Luke 1:9	56. Luke 1:9
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11. Name 20 different kind of men talked about in this chapter:

10. What shall bring a man low? *Pride*
9. What does a fool do all of? *With all his mind, V. 11*
8. To what does vision refer in verse 18? cf. 1Sam. 3:1. *The Lord*

1. Whose words are these? Agur - Son of Jakeh
 Unto whom were they spoken? Elthiel and Beal
2. "Who hath ascended up into heaven, or descended?" Christ - Jn. 3:13
3. To whom is God a shield? Those that trust in him
4. Name two other places in the Bible where same truth is taught as verse 6.

(1) Deut. 4:2 (2) Rev. 22:18, 19

5. What were the two things required? Removal
 (1) Of vanity + lie (2) Poverty + riches
 What are the dangers of poverty and riches? Full - deny God
Poverty - Steal + take God's name in vain

6. What are the characteristics of the four generations named in this chapter?

Extra Page → Disobedient - Self-righteous - Proud - Cruel

7. What is a horseleach? "Bloodsucker"

8. Name four things never satisfied. (1) Two daughters - covance + ambition (2) Barren womb

(3) Earth not filled with water (4) Fire

9. Name four things that are too wonderful. (1) Eagle in the air

(2) Serpent on a rock (3) Ship in the sea (4) man with a mark

- What are four things the earth cannot bear? (1) Reigning servant (2) Filled fool

(3) Odious married woman (4) Handmaid - heir to mistress

10. What are four things that are little, but wise? (1) ants (2) Comes

(3) locust (4) spiders

12. What four lessons do we learn from these four little things? (1) Foreight

(2) Shelter (3) organization (4) perseverance

13. What four things are comely in going? (1) lion (2) Greyhound

(3) he-goat (4) King

TRUE OR FALSE

OT

1. The word of God is pure. V. 5

OT

2. Plenty can puff one up. V. 9

OT

3. An accused servant appreciates the accusation. V. 10

OT

4. Hagar is an example of "an handmaid that is heir to her mistress." Gen. 16:4

OT

5. Milk churned brings forth butter. V. 33

GENERAL QUESTIONS

HOW OLD

1. was Adam when he died? 930 Gen. 5:5
2. was Noah when he died? 950 Gen. 9:29
3. was Abraham when he died? 175 Gen. 25:7
4. was Isaac when he died? 180 Gen. 35:28
5. was Jacob when he died? 147 Gen. 47:28
6. was Moses when he died? 120 Deut. 34:7
7. was Joshua when he died? 110 Josh. 24:29
8. was Aaron when he died? 123 Num. 33:39
9. was David when he died? 70 _____
10. was Sarah when she died? 127 Gen. 23:1

HOW OLD

1. was Seth when his first son was born? 105 Gen. 5:6
2. was Enoch when Methuselah was born? 65 Gen. 5:21
3. was Isaac when Jacob and Esau were born? 40 Gen. 25:20
4. was Abraham when Isaac was born? about 100 Prom. 4:19
5. was Abraham when Ismael was born? 86 Gen. 16:16 -

1. Whose words are these? Lemuel WHO TAUGHT THEM TO HIM? His mother
2. What position did Lemuel hold? king What is not for Kings? wine
3. A drinking king may do what two things? Forget the law (2) Pervert judgment
4. Explain the expression: "Give strong drink unto him that is ready to perish...."
It was a custom to give strong drink to those on the way to their death in order to alleviate the pain.
5. Kings ought to open their mouths in what two causes as mentioned here?
 - (1) Open thy mouth for the dumb -
 - (2) Judge righteously and plead the cause of the poor + needy
6. The wise man's description of virtuous woman:
 - a. Who is a virtuous woman? Strong moral character, etc.
 - b. Why is her price far above rubies? Such a woman cannot be valued in terms of material goods
 - c. Explain these expressions:
 - (1) "She will do him good..." V. 12
 - (2) "She worketh willingly" V. 13
 - (3) "She is like the merchant's ship" V. 14
 - (4) "She riseth while it is yet night" V. 15
 - (5) "She considereth a field" V. 16
 - (6) "She girdeth her loins" V. 17
 - (7) "She layeth her hands to the spindle" V. 19
 - (8) "She is not afraid of the snow" V. 21
 - (9) "She maketh herself coverings of tapestry" V. 22
 - d. Where is her husband known? In the gates -
 - e. What is her clothing? Strength + honor
 - f. What is in her mouth and tongue? Wisdom + kindness
 - g. What do her husband and children do? Call her blessed + praise her
 - h. Who excels all daughters? A virtuous woman
 - i. What is deceitful? Favor What is vain? Beauty Why?
 - j. What will praise such a woman? Her own works -

GENERAL QUESTIONS

IN THE FOLLOWING ACTIVITIES YOU ARE TO MATCH THESE MEN AND WOMEN WITH A CERTAIN BOOK. IT IS TRUE, THEY MAY BE MENTIONED IN SEVERAL BOOKS BUT THE NAME WILL FIT ONE BOOK IN THIS LIST.

	BOOK	PERSON
1. <u>e</u>	JUDGES	a. Levi
2. <u>a</u>	LEVITICUS	b. David
3. <u>f</u>	ESTHER	c. Solomon
4. <u>s</u>	RUTH	d. Eliphaz
5. <u>d</u>	JOB	e. Samson
6. <u>l</u>	GENESIS	f. Mordecai
7. <u>c</u>	1 KINGS 1:1-11	g. Mahershalahhashbaz
8. <u>g</u>	ISAIAH	h. Hannah
9. <u>b</u>	2 SAMUEL	i. Peter's mother-in-law
10. <u>j</u>	1 KINGS 12ff	j. Jereboam
11. <u>o</u>	2 CHRONICLES (29)	k. Mishael
12. <u>h</u>	ACTS	l. Adam
13. <u>q</u>	THE BIBLE	m. Onesimus
14. <u>t</u>	REVELATION	n. Moses
15. <u>m</u>	PHILEMON	o. Hezekiah
16. <u>n</u>	EXODUS	p. Barnabas
17. <u>v</u>	3RD JOHN	q. God
18. <u>r</u>	HOSEA	r. Gaius
19. <u>k</u>	DANIEL	s. Naomi
20. <u>i</u>	MATTHEW	t. Jezebel
21. <u>u</u>	1 SAMUEL	u. Elisha
22. <u>w</u>	2 KINGS	v. Gomer

Lesson 17

TEST ON PROVERBS
MAY 17, 1967

TRUE OR FALSE

1. F It is generally accepted that Solomon wrote all the proverbs.
2. T The Proverbs are alluded to frequently in the New Testament.
3. T Solomon wrote a total of 3,000 proverbs. *"equal 3000 Proverbs" 1 Kg. 4:3*
4. T The beginning of wisdom is the fear of the Lord. *1:7*
5. F A proverb has very little common sense about it.
6. T Wisdom is emphasized in the book of Proverbs.
7. T Knowledge and understanding come out of the mouth of the Lord. *2:6*
8. T Proverbs says, "Wisdom is the principal thing." *4:7*
9. F How one keeps one's heart has little to do with his life. *4:23*
10. T "Drink water out of thine own cistern is advice to a husband toward his wife.
11. F Wisdom has eight pillars. *5:15 9:1*
12. F Rebuke a scorner and he will love you for it. *9:8*
13. T The man that wins souls is wise. *11:30*
14. F The way of the transgressor is a way of freedom. *13:15*
15. T Lack of discipline toward children shows a lack of love. *13:24*
16. T Man's way seems right in his own eyes. *14:12*
17. F Envy has no injurious physical effects on one. *14:30*
18. T One's countenance displays the attitude of one's heart. *15:13*
19. F Self-control in one is really of little importance. *16:32*
20. T A merry heart is good medicine. *17:22*
21. T It is harder to win an offended brother than to take a city. *18:19*
22. F Proverbs says very little about strong drink.
23. T Our attitude toward the poor determines how God hears us. *21:13*
24. F "Train up a child in the way he should go: and when he is old he will never depart from it." *22:6*
25. F There is no foolishness in the heart of a child. *22:15*
26. T A man is what he thinks in his heart. *23:7*
27. F The Bible says "Look not thou upon the whiskey when it is red..." *23:31*
28. T Very few are able to stand before envy. *27:4*

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29. 01 Sin makes cowards of men. 28:1

30. 07 Proverbs does not warn against adding to God's word. 30:6

MULTIPLE CHOISE - UNDERLINE CORRECT ANSWER.

31. Men ought to seek wisdom as (1) silver (2) women (3) food. 2:4

32. Discretion will (1) lose one (2) disturb one (3) preserve one. 2:11

33. Happy is the man that findeth (1) gold (2) poverty (3) wisdom. 3:13

34. The path of the just is (1) straight (2) hard (3) as the shining light. 4:18

35. The lips of a strange woman drop (1) poison (2) good advice (3) as an honeycomb. 5:3

36. The ant is used to teach the (1) sinner (2) diligent (3) sluggard a lesson. 6:6

37. The man that will not regard any ransom is a (1) kidnapper (2) frightened (3) jealous man. 6:34, 35

38. The fear of the Lord is to (1) act pious (2) smile (3) hate evil. 8:13

39. Wisdom hath hewed out (1) six (2) ten (3) seven pillars. 9:1

40. Love (1) stirreth up strifes (2) cries over sin (3) covers all sins. 10:12

41. He that uttereth a slander is (1) a deceived person (2) a misinformed person (3) a fool.
10:18

42. He that trusteth in his riches shall (1) be exalted (2) succeed (3) fall. 11:28

43. A virtuous woman (1) insults her husband (2) is stronger than her husband (3) is a crown to her husband. 12:4

44. The way of the transgressor is (1) easy (2) pleasant (3) hard. 13:15

45. The sacrifice of the wicked is (1) considered by the Lord (2) accepted in place of obedience (3) an abomination. 15:8

46. Pride goeth before (1) exaltation (2) success (3) destruction. 16:18

47. A man that hath friends must shew himself (1) humble (2) polite (3) friendly. 18:24

48. A good name is rather to be chosen than (1) a wife (2) a husband (3) riches. 22:1

49. Wine is a (1) helper (2) a soft drink (3) mockers. 21:1

50. Wine at the last biteth like a (1) adder (2) python (3) serpent. 23:32

51. A word fitly spoken is (1) medicine to the bones (2) stimulant to the soul (3) like apples of gold in pictures of silver. 25:11

52. The legs of the lame are (1) weak (2) strong (3) not equal. 26:7

53. The righteous are bold as a (1) dog (2) tiger (3) lion. 28:1

54. Where there is no (1) water (2) food (3) vision the people perish. 29:18

55. One of these is never full. (1) rivers (2) people (3) grave. 30:16

56. Just as churning milk brings forth butter, so the forcing of wrath brings forth
(1) hatred (2) blood (3) strife. 30:33
57. Give strong drink to him that is ready to (1) drink (2) kill (3) perish. 31:6
58. The clothing of a virtuous woman is (1) very costly (2) hard to get (3) strength and honor. 31:25

FILL IN THE BLANKS

59. "Keep thy heart with all diligence..." 4:23
60. "For the ways of man are before the eyes of the Lord." 5:21
61. "A wise son maketh a glad father." 13:1
62. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." 14:12
63. The Lord is far from the wicked; but he heareth the prayer of the righteous." 15:29
64. "Buy the truth and sell it not." 23:23
65. "He that turneth away his ear from hearing the truth, even his prayer shall be abomination." 28:9
66. "The wicked flee when no man pursueth." 28:1
67. "Trust in the Lord with all thine heart."
68. "A wise son heareth his father's instruction." 13:1
69. "Righteous exalteth a nation." 14:34
70. "He that is slow to anger is better than the strong." 16:32

ANSWER QUESTIONS:

71. Name four things that are little but wise. (1) ant (2) coney
(3) beasts (4) spiders
72. Name four things that are too wonderful for me. (1) way of eagle
(2) serpent on rock (3) chip in sea
(4) man with a maid.
73. How many daughters does the houseleach have? two
74. Name five characteristics of a virtuous woman. (1) worketh (2) kind
(3) good (4) wise (5) strong
75. Who will rise up and call the virtuous woman blessed? her children

Proverbs

v. 4-----It is necessary to seek knowledge because of human deficiencies. Place of Knowledge.

a. Proverbs are designed to give "subtilty to the simple."

(1) Some pretty simple people on earth.

(2) Some people are gullible--they'll believe anything.

b. It is important for young people to grow in understanding and maturity.

v. 5---The wise man realizes his inadequacies and will be willing to learn.

a. "The lovely thing about really wise people is they know how relative is their wisdom."

b. "Really wise people are aware not of how much they know but how much they do not know." (Carroll Ellis)

c. Solomon says if you are a man of understanding you will attain a wise method of behavior.

d. Five kinds of people:

(1) The simple who are gullible.

(2) The young who are impetuous.

(3) The wise who are inadequate.

(4) The understanding who are inconsistent.

(5) The fools who are stubborn.

(6) All of us fit into one of these categories.

v. 7-----"The fear of the Lord is the beginning of knowledge"

a. "... reverential attitude or holy fear which man . . . observes toward God."

b. It is filial ~~fear~~ by which we fear to offend God.

c. It is that fear of Jehovah which is elsewhere described as "to hate evil" (8:13).

d. "Fear the Lord and depart from evil" (3:7).

e. A man that feareth the Lord respects God's command (13:13).

f. "He that walketh in uprightness feareth the Lord. . ." (14:2)

g. Read a few verses: 2:5; 9:10; 10:27; 14:16,27; 15:16; 15:33; 16:6; 19:23; 22:4; 23:17.

"but fools despise wisdom and instruction"

a. Several Hebrew words translated by our English word fool.

(1) A self-confident man--1:22,32; 3:35 (used 41 times)

(2) Empty person (17:7,21)

(3) Thickheaded person (Eccle 2:19; 10:3).

b. The word used here is stronger than any of these and means an evil person.

(1) It takes an evil person to despise wisdom.

(2) The Bible fool is not one that lacks mental knowledge equipment.

(3) It refers to a person's chosen attitude or fixed purpose. Cf. Psa. 14:1; Cf. Prov. 14:9.

(4) "It is worth thinking about that God here teaches us that our character is determined by our attitude toward the wisdom and instruction which are found in the writings of inspired men." (Annual Lesson Commentary, 1951, p. 67)

C. Some Bible fools are: Prov. 26:1-12

(1) The prating fool (10:8). Prate means to talk too much and to little purpose. Literally he has loose lips. Those who talk all time and do not control their tongues let sin slip in. Cf. 10:19; 18:6-7.

(2) The slandering fool (10:18) Slander is a false report maliciously uttered to injure the reputation of another.

(3) Fools make a mock at sin (14:9)

(4) Fools despise correction (15:5)

(5) The eyes of a fools (17:24)

(6) Fools quarrel (20:3)

(7) The fool trust in his own heart (28:26)

(8) The fool utters all his anger (29:11) 16:32)

v. 8-----This verse deals with:

1. The importance of children having a right attitude toward their parents.
2. Parents developing a right relationship with their children.
3. Throughout the Bible obedience to parents is coupled with subjection to God.
 - a. Children's responsibility---Eph. 6:1-Col. 3:20
 - b. Disobedience to parents is classed among the balckest of sins--Romans 1:28ff; 2 Tim. 3:1-5---
4. Children should always honor their parents.
 - a. Joseph bowed before his father's feet--Gen. 46:29.
 - b. Solomon, although king, showed respect to his mother--1 Kgs. 2:19
 - c. Timothy---2 Tim. 1:5; 3:14-15.

vv. 10-14---Four enticements sinners offer to lead youth astray (Peer pressure):

1. "My son, if sinners entice, thee, consent thou not"
 - a. Eve consented before she plucked the fruit (Gen. 3:6)
 - b. David consented before he committed adultery (2 Sam. 11:2-4)
 - c. Joseph resisted and was saved (Gen. 39:8-9)
 - d. If we consent, then don't blame God (Jas. 1:13-15)
2. Privacy and concealment---v. 11
3. Courage and boldness of exploits (we'll leave no witnesses) ---v. 12
4. Profit of crime---immediate riches---v. 13
5. Common purse---open union---v. 14.
6. Many young people will commit sins in a crowd that they would never think about doing alone.

9-8-91- vv. 15-19---Three arguments or reasons to enforce the warning against evil companionship:

1. "Walk thou not in the way with them; refrain thy foot from their path"
 - a. Psalms 1:1ff
 - b. Evil companionships---1 Cor. 15:33
 - c. Sometimes the only safety is in flight---Gen. 39:10,12; 1 Cor. 6:18
1 Tim. 6:11

2. The extremes to which the ways of wickedness will eventually lead--murder--v. 16. (Cf. David--2 Sam. 11:4,17,25) *4:14; 6:16-19; David 59:7*

3. The audacity of sinners flying in the face of God's justments--v. 17.

- a. Instinct directs the bird; reason the man. The bird shuns the net spread in her sight; man rushes into it, so deceptive is sin.

b. Or, though a bird sees the net spread before it he flies right into it. So is man many times.

*Refrain - Stop at a time -
cf. mch. 14: 54, 7*

4. Those who lay wait to destroy others are in reality bringing their own destruction. v. 18

a. Ahab, and his guilty partner, in plotting the destruction of their innocent victim, worked their own ruin (1 Kgs. 21:4-24)

b. Haman, bent upon the murder of Mordecai, brought his own destruction (Esth. 8:9)

c. Judas (Matt. 26:14-16; 27:3-5)

d. The sinner, if he would open his eyes, would see hell at the end of his path (Matt. 7:13)

5. The ways of those greedy of gain:

a. 2 Kgs. 5:20-27

b. Micah 2:1-3

c. 1 Tim. 6:6-10

d. 15:27 -

Attitude Toward Material Things

VI. 20-23 Wisdom Personified
a. Wisdom pleading in the street - v. 20
b. " " in market places
c. " " at gates of justice (opening)
d. In centers of population
2. How long? Procrastination
v. 22-23

VI. 24-33

v. 31 - Reap what we sow - Isa. 3:11

v. 27 - When knowledge is refused there is no solid foundation. Int.
7:24-28

A man who will not have God in his life eventually turns to something else - life will not remain a vacuum -
Isa. 40:18-31; Rom. 1:17-32 -
IV. 32-33 - The high cost of unaccepted truth - cf. Jhn 3:17-20; Rom. 20:11-15

THE FEAR OF GOD IN PROVERBS (REVERENCE - yirak)

Proverbs 1:17 - "is the beginning of knowledge"
" 1:29 - "did not choose the fear of the Lord"
" 2:5 - "Then shalt thou understand the fear of the Lord"
" 3:7 - "fear the Lord and depart from evil"
" 8:13 - "The fear of the Lord is to hate evil"
" 9:10 - "The fear of the Lord is the beginning of wisdom"
" 10:27 - "The fear of the Lord prolongeth days"
" 14:26 - "In the fear of the Lord is strong confidence"
" 14:27 - "The fear of the Lord is a fountain of life"
" 15:16 - "Better is a little with the fear of the Lord"
" 15:33 - "The fear of the Lord is the instruction of wisdom"
" 16:6 - "and by the fear of the Lord men depart from evil"
" 19:23 - "The fear of the Lord tendeth to life"
" 22:4 - "By humility and the fear of the Lord are riches, and
honour, and life."
" 23:17 - "but be thou in the fear of the Lord all the day long."
" 24:21 - "My son, fear thou the Lord"
" 31:30 - "a woman that feareth the Lord"

OTHER FEARS IN PROVERBS (TERROR - phobos)

Proverbs 1:26 - "I will mock when your fear cometh"
" 1:27 - "When your fear cometh as desolation"
" 1:33 - "and shall be quiet from fear of evil"
" 3:25 - "Be not afraid of sudden fear"
" 10:24 - "The fear of the wicked, it shall come upon him"
" 13:13 - "he that feareth the commandment"
" 14:2 - "He that walketh in his uprightness feareth the Lord"
" 14:16 - "A wise man feareth"
" 20:2 - "The fear of a king is as the roaring of a lion"
" 28:14 - "Happy is the man that feareth always"

PROVERBS

I. WARNINGS AGAINST THE STRANGE WOMAN

- | | |
|--------------|---------------|
| A. 2:16 - 22 | E. 9:13 - 18 |
| B. 5:3 - 23 | F. 23:26 - 28 |
| C. 6:20 - 35 | G. 30:18 - 20 |
| D. 7:1 - 27 | |

II. PROVERBS ABOUT TRAINING CHILDREN

- | | |
|---------------|---------------|
| A. 3:1 - 5 | H. 19:26 |
| B. 3:11, 12 | I. 20:20 |
| C. 4:1 | J. 22:6 |
| D. 6:20 | K. 22:15 |
| E. 10:1; 13:1 | L. 23:13, 14 |
| F. 13:24 | M. 23:22 |
| G. 19:13 - 18 | N. 29:15 - 17 |

III. PROVERBS ABOUT STRONG DRINK AND WINE

- | | |
|-----------|---------------|
| A. 4:17 | E. 23:19 - 21 |
| B. 9:2, 5 | F. 23:29 - 35 |
| C. 20:1 | G. 26:9 |
| D. 23:7 | H. 31:4 - 9 |

IV. PROVERBS ABOUT PROPER USE AND MISUSE OF THE TONGUE

- | | |
|-----------------------------|----------------------|
| A. 10:11 - 14;
6:19 | J. 18:4-8, 13, 21 |
| B. 10:18 - 21 | K. 19:4, 5, 9, 28 |
| C. 11:13, 18 | L. 20:6, 20 |
| D. 12:15 - 23 | M. 21:6, 23, 28 |
| E. 14:5, 23, 25 | N. 22:8 |
| F. 15:1 - 4 | O. 23:9, 16 |
| G. 15:23 | P. 24:1, 2, 28 |
| H. 16:13, 23, 24,
27, 28 | Q. 25:11, 18 |
| I. 17:4, 5, 9,
27, 28 | R. 26:4, 5, 20-28 |
| | S. 27:1 - 5 |
| | T. 29:11, 12, 20, 22 |
| | U. 31:8, 9, 26 |

V. PROVERBS ABOUT FRIENDS - CHARACTERISTICS GOOD AND BAD

- | | |
|-----------------|--------------------|
| A. 6:1, 3 | E. 18:24 |
| B. 14:20 | F. 19:4, 6, 7 |
| C. 16:28 | G. 22:11, 24 |
| D. 17:9, 17, 18 | H. 27:6, 9, 14, 17 |

VI. PROVERBS ABOUT A WIFE AND HUSBAND - BOTH GOOD AND BAD

- | | |
|--------------|---------------|
| A. 5:18 | F. 19:13, 14 |
| B. 6:29 | G. 21:9, 19 |
| C. 11:16, 22 | H. 25:24 |
| D. 12:4 | I. 27:15 |
| E. 18:22 | J. 31:10 - 31 |

VII. "BETTER IS" PROVERBS

- | | |
|---------------------|-------------|
| A. 15:16, 17 | E. 21:19 |
| B. 16:8, 16, 19, 32 | F. 25:7, 24 |
| C. 17:1 | G. 27:5 |
| D. 19:19 | H. 28:6 |

VII. PROVERBS ABOUT FRIENDS - CHARACTERISTICS GOOD AND BAD

- | | |
|-----------------|--------------------|
| A. 6:1, 3 | F. 19:4, 6, 7 |
| B. 14:20 | G. 22:11, 24 |
| C. 16:28 | H. 27:6, 9, 14, 17 |
| D. 17:9, 17, 18 | |
| E. 18:24 | |

VIII. PROVERBS ABOUT THE WICKED AND THEIR CHARACTERISTICS

- | | |
|---|-----------------------------------|
| A. 2:14, 15, 22 | L. 14:11, 19, 32 |
| B. 3:25, 33 | M. 15:6, 8, 9, 28, 29 |
| C. 4:14, 17, 19 | N. 16:4 |
| D. 5:22 | O. 17:15, 23 |
| E. 6:12-15 | P. 18:3, 5 |
| F. 8:7 | Q. 19:28 |
| G. 9:7 | R. 20:26 |
| H. 10:3, 6, 7, 16,
20, 24, 25, 27,
28, 30, 32 | S. 21:4, 7, 10, 12,
18, 27, 29 |
| I. 11:5, 7, 8, 10,
11, 18, 23, 31 | T. 24:15, 16, 19,
20, 24 |
| J. 12:5, 6, 7, 10,
12, 21, 26 | U. 25:5, 26 |
| K. 13:5, 9, 17, 25 | V. 28:1, 4, 12, 15, 28 |
| | W. 29:2, 7, 12, 16, 27 |

XI. PROVERBS ABOUT WISDOM AND A WISE MAN

- | | |
|--------------------------------|-----------------------|
| A. 1:2, 3, 5, 6, 7 | N. 16:14, 16, 21, 23 |
| B. 2:2, 6, 10 | O. 17:16, 24, 28 |
| C. 3:7, 13, 19, 35 | P. 18:4, 15 |
| D. 4:5, 7, 11 | Q. 20:26 |
| E. 7:4 | R. 21:11, 20, 22, 30 |
| F. 8:1, 11, 12 | S. 22:17 |
| G. 9:8, 9, 10 | T. 23:23, 24 |
| H. 10:1, 13, 14, 21,
23, 34 | U. 24:3, 5, 13, 23 |
| I. 11:2, 12, 29, 30 | V. 25:12 |
| J. 12:8, 15, 18 | W. 26:5, 12, 16 |
| K. 13:1, 10, 14, 20 | X. 28:11 |
| L. 14:3, 6, 8, 33 | Y. 29:3, 8, 9, 11, 15 |
| M. 15:2, 7, 12, 20,
31, 33 | Z. 30:3, 24
31:26 |

X. SOME OF THE PROVERBS IN THE NEW TESTAMENT

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|--|
| A. 3:11, 12....Heb. 12:5 |
| B. 5:14.....2 Pet. 2:14 |
| C. 9:1.....cf. James 3:13-18 |
| D. 16:33.....cf. Acts 8:21; 1:26 |
| E. 25:7.....Luke 14:7 |
| F. 25:21, 22...Rom. 12:19-21 |
| G. 26:11.....2 Pet. 2:22 |
| H. Parts of many more are used or mentioned in some way. |

ALL WALKS OF LIFE ARE TOUCHED IN PROVERBS

1. The sovereign on the throne is instructed as from God--7:15-16; 16:10-13; 20:8,26; 21:1; 25:2-5; 28; 16; 29:14; 31:1-9.
2. The principles of national prosperity or decay are laid open--11:14; 14:34; 24:6; 28:2.
3. The rich are warned of their besettings temptations--18:11; 23:4-5; 28:20,22.
4. The poor are cheered in their worldly humiliation--15:16-17; 17:1; 19:1,22; 28:6.
5. Wise rules are given for self-government--4:23-27; 16:32; 23:1-3.
6. It bridles the injurious tongue--4:24; 10:31; 17:20; 25:23; 26:20-26.
7. It corrects the wanton eye--5:20-21; 6:25-29; 23:26-27.
8. It ties the unjust hands in chains--18:5; 28:8.
9. It prevents sloth--6:6-11; 12:27; 13:4; 19:24; 20:4; 24:30-34.
10. It chastises absurd desires--21*25-26.
11. It teaches prudence--4:14-15; 6:1-5; 14:8,15,18; 22:3; 25:6-10.
12. Raises man's courage--28:1.
13. Presents chastity and temperances in such a way that all should seek it--5:15-19; 28:29-35.
14. The blessings & curses of marriage--18:22; 19:14; 31:10; 12:4; 19:13; 21:9,19.
15. Sound principles of family order and discipline--13:24; 14:1; 19:18; 22:6; 23:13-14; 29:15,17,19,21.
16. Domestic economy is displayed in its adorning consistency--27:23-27; 31:10-27.
17. Courtesies of daily life are regulated--23:6-8; 25:17.
18. Self-denying consideration of others--3:27-28.
19. Liberal distribution--11:24; 22:9

Short Sketches #2 – Proverbs 1-10

1999 Freed-Hardeman Lectureship – “*Preaching From Proverbs*”

John L. Kachelman, Jr.

Below are “short sketches” from which further lessons from Proverbs can be developed. This listing contains sketches that are original along with some that have been gleaned from study preparing for the lectures’ presentations. It is desired that these sketches will provide the spark from which useful lessons from Proverbs can be constructed and presented. While this year’s lecture focus is only on Pr 1-10 there are some sketches which offer a wider range of the book’s counsel.

43. Pr 2:16-19 – MARITAL MAYHEM

1. Begins with enticing words.
2. Encourages compromise in covenant.
3. Forgets God.
4. Leaves rightful spouse.
5. Finds desolation.

44. Pr 2:20 – THE FRUITS OF WISDOM

1. Practice – “walk”
2. Resolve – “keep”
3. Fellowship – “upright”
4. Security – “remain”

45. Pr 2:20-22 – GODLY DISCERNMENT

1. A “walk” with certain people (v. 20).
2. A “life” with certain blessings (v. 21).
3. A “victory” over certain foes (v. 22).

46. Pr 2:22 – THE FRUITS OF TREACHERY

1. Ignorance because wisdom is absent (v. 11).
2. Darkness because perversion rules (v. 13).
3. Captivity because of immorality (v. 16).
4. Betrayal because of covenant breaking (v. 17).
5. Hopeless despair because of death (v. 18-19).
6. Fear because of complete destruction (v. 20).

47. Pr 3:1-10 – A FATHER’S PLEAS

1. Be THOUGHTFUL: Do not forget (v. 1).
2. Be SENSITIVE: Remember to be kind (v. 2).
3. Be DEVOUT: Trust in the Lord (v. 5).
4. Be REALISTIC: Practice humility (v. 6).
5. Be BLESSED: Enjoy God’s covenant (v. 2,4,6,8,10).

48. Pr 3:3,22 – WISE COSMETICS

See Titus 2:10 – Christians are urged to use the right cosmetics (from “adorn”). What results will come?

1. Kindness/Truth will be visible (v. 3).
2. Truth will be cherished (v. 3).

3. Salvation will keep your soul (v. 22).
4. Security will guard your spirituality (v. 23-26).

49. Pr 3:5-6 – VERBS TO DISPEL WORRY!

1. TRUST
2. LEAN
3. ACKNOWLEDGE
4. MAKE STRAIGHT

50. Pr 3:5-9 — ONE SURE GUIDE!

Only the Word of God is a “sure” guide (Ps 119:9). To what will it guide?

1. Proper PRIORITIES (3:5).
2. Proper PATHS (3:6).
3. Proper INTERESTS (3:7).
4. Proper DEVOTION (3:9).

51. Pr 3:7-12 – RESPONDING TO THE LORD

1. One can “fear” the Lord (v. 7).
2. One can “honor” the Lord (v. 8).
3. One can “reject” the Lord (v. 11).
4. One can “loathe” the Lord (v. 11).
5. One can “love” the Lord (v. 12).

52. Pr 3:7 – JOY FROM FEAR

1. The Essential – fear of the Lord
2. The Consequential – healing/refreshment

53. Pr 3:13-26 – BLESSED ASSURANCE

1. It is founded upon understanding of Truth (v. 13).
2. It provides wonderful benefits (v. 14-18).
3. It is guarded from loss (v. 21).
4. It offers an eternity of joy (v. 22-26).

54. Pr 3:13-26 – A BLESSED HARVEST

Those who practice discernment will find life blessed by these lovely qualities:

1. True riches (v. 14,15).
2. True life (v. 16, 22).
3. True contentment (v. 17,18).
4. True security (v. 23-25).

5. True confidence (v. 26).

55. Pr 3:24 – SWEET SLEEP!

What a wonderful promise! What a blessed reality! How is it possible?

1. By finding "wisdom" (v. 13).
2. By knowing God (v. 19-20).
3. By practicing discrimination (v. 21).
4. By trusting in God (v. 23-26).

56. Pr 3:27-31 – DIVINE NEGATIVES!

1. Do not hesitate to commend (v. 27).
2. Do not postpone help (v. 28).
3. Do not harbor ill-will (v. 29).
4. Do not stir strife (v. 30).
5. Do not applaud the violent (v. 31).

57. Pr 3:27-31 – OVERCOMING SELF!

Man's greatest foe is SELF. Solomon counsels how to overcome Self.

1. Practice commendation (v. 27).
2. Practice service (v. 28).
3. Practice benevolence (v. 29).
4. Practice long-suffering (v. 30).
5. Practice thanksgiving (v. 31).

58. Pr 3:32 – THERE ONCE WAS A CROOKED MAN...

1. He was abominable to God (v. 32).
2. He impacted the righteous (v. 32).
3. He was cursed by God (v. 33).
4. He scoffed at saints (v. 34).
5. He displayed dishonor (v. 35).

59. Pr 3:32-35 – CONTRASTING COUPLETS

1. The abominable and the upright (v. 32).
2. The wicked and the righteous (v. 33).
3. The scoffer and the afflicted (v. 33).
4. The wise and the fool (v. 35).

60. Pr 4 – GOD'S "DO NOTS!"

1. Do not abandon (4:1)
2. Do not forget (4:5)
3. Do not forsake (4:6)
4. Do not stumble (4:11-13)
5. Do not enter (4:14,15)
6. Do not depart (4:21)
7. Do not turn (4:27)

61. Pr 4:1-27 – A FATHER'S FUNCTION

1. Instruct children (v. 1,2)
2. Challenge children (v. 4-8)

3. Direct children (v. 10-11a)
4. Lead children (v. 11b-19)
5. Remind children (v. 20-27)

62. Pr 4:1-27 – HOW GOD GUIDES US

1. Through instruction (v. 1-4).
2. Through common sense (v. 5-7).
3. Through counselors/parents (v. 10-11, 20-22).
4. Through personal evaluation (v. 26-27).

63. Pr 4:6-9 – DISCERNMENT'S BLESSINGS

All who carefully detect right from wrong will be blessed by:

1. Protection (v. 6).
2. Honor (v. 8).
3. Distinction (v. 9).

64. Pr 4:14-19 – THE WAY OF TEMPTATION

1. It seeks to lead you in the wrong path (v. 14).
2. It seeks to introduce you to evil companions (v. 14b).
3. It seeks to make you the cause of suffering (v. 16).
4. It seeks to dominate your life (v. 17).
5. It seeks to lead you into utter despair (v. 19).

65. Pr 4:18-19 – A CONTRAST TO CONSIDER

1. Righteousness brings joy (v. 18).
2. Wickedness brings sorrow (v. 19).
3. The choice is clear (v. 11-15).

66. Pr 4:19 – SIN'S AMNESIA

It is deceptive in that it causes one to forget:

1. The Truth (v. 11, 13).
2. How to walk safely (v. 12, 14).
3. The strict commands of God (v. 15).
4. How to enjoy life (v. 16-17).

67. Pr 4:20-27 – BODILY EXERCISE FOR THE SOUL

1. Ears – listen to Truth (v. 20).
2. Eyes – keep focused on God (v. 21, 25).
3. Heart – devotion is to rule (v. 23).
4. Mouth – sincerity is spoken (v. 24).
5. Feet – walk in righteousness (v. 26, 27).

Guy F. Hester.....Minister

MY WIFE

Solomon said, "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord." (Prov. 18: 22.) It was 27 years ago yesterday, December 15, 1952, that I found my "good thing". Through these twenty-seven years, Shirley has been a faithful and loving wife, a constant source of encouragement, and a dedicated and loving mother to our four children. Although I do not know the origin of the following words, they are presented as a tribute to my wife of twenty-seven years.

"A song in the night...A smile across a room of strangers...A tug at my sleeve in the middle of a sad movie...This is my wife.

She is a pair of waiting arms for a weary warrior ...She repairs frayed banners torn on daily battle fields...She cushions defeats...And makes victories worth while...This is my wife.

Her smile can lighten a heavy heart...She can hold a hand and lend an ear...She can blow a kiss... And ease a care...She can warm a cold room just by walking through the door...

A wife is a secret-sharer...She has a private smile that belongs just to a husband when they both recall a fond and secret memory.

A wife is an unpredictable creature. She can remember a word spoken in love 20 years ago...but can't remember to pick up the cleaning.

She's magic with a dishtowel in her hands...roomance running a vacuum cleaner...charm with a smudge

of flour on her nose.

A pair of blue eyes with faith shining out...a head of dark soft hair that always looks great...a sad pout when things go wrong...This is my wife.

A sweetheart through all the years of man's life ...a help meet when the load grows heavy...a friend when all other friends have turned their heads away ...This is my wife.

Wives look beautiful in the strangest places... like standing in a doorway or reaching high to take a dish off the shelf...or straightening the pillows on the sofa...or tucking a child into bed...or standing in the rain waiting for a husband to open a car door.

When a man runs out of heart a wife gives him part of hers...she rekindles the spark of dreams... she can make a husband young again with just the twinkle of her eye.

She's charm, love, enchantment, hope, pride, dreams, pleasure, laughter, delight, magic, gaiety, and Christian womanhood...all wrapped up in the most wonderful woman in the world...

She's my wife! I love her!

With each passing year I am made more aware of the wisdom of Solomon's words, "Whoso findeth a wife findeth a good thing."

...Guy F. Hester...

WIFE

W - Wonderful - no better way to describe her.

I - Intelligent - (look who she married).

F - Faithful - to God, husband and children.

E - Enthusiastic - about being a Christian, wife and mother.

In this age of broken homes a man who is fortunate enough to be the husband of a good wife should follow the admonition of Paul: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." (Eph. 5: 25.)

...GFH

Proverbs 23:7

ROY H. LANIER, SR.

A reader from Los Angeles writes to ask if we have written anything on Prov. 23:7. He thinks there are good lessons to be learned from this verse and asks that we give our understanding of it in our pages. This verse has been used by many, if not all, of us in times past to teach a lesson which is at best a secondary consideration. We have used it to teach that what a man thinks in his heart will determine the course of his life. I am sure this is not the primary lesson of the verse and it may not be correct to use the verse at all to teach this lesson. The verse reads: "For as he thinketh within himself, so is he: eat and drink, saith he to thee; but his heart is not with thee." The King James Version says, "For as he thinketh in his heart, so is he."

When we look at the context we see the writer advising us not to eat with the man who has an evil eye; we are not to desire his dainties (verse 6). What is the "evil eye?" Solomon speaks of several different kinds of eyes, denoting human characteristics. There is the mocking eye (30:17); the lofty, haughty eye (30:13); the covetous eye (27:20); and the bountiful eye (22:9). And we find the evil eye in 28:22 as well as in 23:6. In 28:22, we have something which suggests the meaning of the evil eye. There it is said, "He that hath an evil eye hasteth after riches, and knoweth not that want shall come upon him." From this we conclude that the evil eye is one that is envious, greedy, grasping after riches without giving much thought as to what shall be the consequences.

Our text says we are not to accept an invitation from such a man to eat his dainties, for he will tell you to eat and drink, but his heart is not with him. That is, his mouth says one thing and his heart is saying another and far different thing. We are to judge him by what he is thinking rather than by what he is saying. How can we be sure what is in his heart if his mouth is saying the right things? It is not too difficult to tell when a man is greedy and covetous. If his heart cannot be touched by the cry of the fatherless; if he can foreclose the mortgage on a poor widow's home; if he can hoard his money in banks and the accumulation of stocks and bonds while lost souls go into eternity unprepared to meet their God, he surely has an evil eye.

The Pulpit Commentary gives this comment on the verse: "The meaning is that this niggardly host watches every morsel which his guest eats, and grudges what he appears to offer so liberally. . . . He is not glad to see you enjoy yourself, and his pressing invitation is empty verbiage with no heart in it."

Matthew Henry's Commentary makes this comment: "One can have no comfort in accepting the entertainments that are given grudgingly. Better a dinner of herbs and true welcome, than dainty meats without it. Therefore, (1) Judge the man as his mind is; thou thinkest to pay thy respect to him as a friend, so thou takest him to be, because he speaks fair, but, as he thinks in his heart, so is he, not as he speaks with his tongue. We are really, both to God and man, what we are inwardly; and neither religion nor friendship is worth anything further than it is sincere."

Paul teaches us about the same lesson when he tells us not to eat with covetous brethren. "I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolator, or a reviler, or a drunkard, or an extortioner; with such a one, no not to eat" (1 Cor. 5:11). He advises that such characters be put away from us. This suggests that a covetous man can be detected as easily as a drunkard, or an extortioner. By their fruits, by the way they live, men can be known for what they are regardless of the pretensions and professions they make. These sins may be indulged to a small degree and be difficult to detect, but such weaknesses usually grow rather rapidly and time will soon expose them to view to all who are observant. And some who have these weaknesses may be fighting desperately to overcome them and they will need and deserve our sympathy and cooperation to assist them in their battle to overcome the forces of evil working in them. But our text is speaking of a man who has given himself over to this way of life and who is making no obvious efforts to change his course of conduct.

But the lesson we usually get from this verse is a very practical and helpful one. Thoughts are the stuff of which character is made. What one thinks about today he will be doing tomorrow. Guard thy heart, for out of it are the issues of life (Prov. 4:23). One cannot build a marble palace out of adobe bricks; neither can one build a pure character out of impure and unholy thoughts. For this reason parents should be careful what their children read. They should exercise care as to the programs they watch on television. What we see and hear determine our thoughts, and thoughts determine our character.

Some people will use your ear as a garbage can and pour all the trash of the community into it. If we listen to filthy conversation our thoughts will be filthy. If our thoughts are filthy the character will be filthy. Some men (possibly some women) tell "smutty yarns" and get a lot of pleasure from such exercise. Their moral taste has degenerated; their conception of what is decent is mighty low; and their concern for purity of heart is not easily detected. Paul says such things should not even enter our minds and much less should they escape our lips (Eph. 5:3). Our thoughts should be along the line of what is true, honorable, just, pure, lovely, of good report, virtuous and praiseworthy (Phil. 4:8). And our words should be such as will edify and give grace to all who hear (Eph. 4:29), seasoned with salt, that we may know how we should answer each one (Col. 4:6).

Meditation determines the difference between the righteous and the wicked (Psa. 1:1-4); it will give one good understanding (Ps. 119:99); and it will cause one to have respect unto the ways of Jehovah (Ps. 119:15). We are told that meditation on the law of the Lord will cause one to do all that is written therein (Josh. 1:8). No wonder David prayed: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock, and my redeemer" (Ps. 19:14).

2727 S. Lamar, Denver, Colorado 80227

Prov. 23 - The manifold Evils of Drunkenness

1. The Contempt of the Sober. V. 20
2. Poverty - V. 21
3. Physical deterioration. V. 29.
4. Contentiousness. V. 29.
5. Impurity. V. 33
6. Infatuation. V. 34, 35.
7. The Agony of remorse. "At the last."
8. Bitter Bondage.

Note

1. It is not intoxication that Solomon warns against the excessive use of intoxicating drink.
2. It is wine that is described here that bites at last.
3. Wine is the physical cause of all the misery he points out.
4. He finds it in the nature of intoxicating liquor, and "hence both reason and revelation constrain him to counsel abstinence."
5. "When men learn that alcoholic drink abuses them they will cease to talk of the virtue of not abusing it."

23.

V. - "he shall ~~not~~ die." Dying here refers to the moral + spiritual result of sin. If the child is properly punished he will not come to this moral death. Cf. 19:18.

Certain Proverbs + Meaning

- Prov. 26:4,5 - "Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit." ("eyes" RSV)
- Both verses are directions for dealing with a fool according to character, time + circumstances
 - Suppose a scoffer or fool in his folly makes "a mock at sin." (Prov. 14:9) by witty and profane jesting or foolish arguments.
 - Hezekiah said, regarding Rabshakeh, "Answer him not." 2 Kgs. 18:36
 - Compare Jeremiah + his silence in the face of the folly of the false prophets. Jer. 28:11 "He answered him never a word." Mt. 27:14
3. "Answer him not according to his folly" — ~~not~~ if it does become necessary don't answer in his own foolish way —
- Not rendering "railing for railing" 1 Pet. 3:9
 - Moses answered the rebels according to their folly — passion for passion. Num. 20:2-10; Ps. 106:33
 - David answered Nabal in the same way. 1 Sam. 25:21, 22 —
4. "Don't argue with a fool because those looking on can't tell the difference."

4. At times we are to remain silent but at other times "silence may be taken for defeat."

5. There are two possibilities regarding "lest he be wise in his own conceit."

a. First, if he's not answered he may feel his argument are unanswerable, and thus he becomes more arrogant and wise in his own eyes.

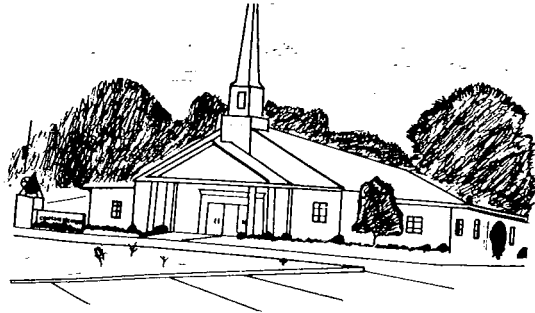
b. Second, if you used just as stupid a speech as he does he may see the foolishness of his way. A little girl, when asked, "are you a boy or girl?" said "a boy." When asked why she said "A silly question deserves a silly answer."

b. If one does answer a fool don't answer him with the same folly he uses, but with their own wisdom.

a. Our words should be sharp to the point.

b. Job answered his wife thus, "Thou speakest as one of the foolish women speaketh..." Job. 2:9, 10

7. We need to pray for wisdom to govern the Tongue: "the time to keep silence, and the time to speak." Eccl. 3:7; cf. 15:23; 16:11.



The Hartsville Church of Christ

September 1, 1991

BOLD AS A LION

Solomon wrote, "The wicked flee when no one pursues, but the righteous are bold as a lion" (Proverbs 28:1). I like that! "The righteous are bold as a lion!" Not brazen or impudent, but fearless and courageous.

This boldness is not rooted in self. We're not talking about the insolence of the self-righteous or the brashness of the arrogant. We're talking about the quiet confidence and resolute faith of the man of God. Don't confuse godly boldness with barefaced gall.

The boldness of the righteous is rooted in their faith in God! Our boldness is in Jesus Christ (Ephesians 3:11). Why bold? First, the Lord is our helper. "So we may boldly say: 'The Lord is my helper; I will not fear. What can man do to me?'" (Hebrews 13:6). Second, The Lord is our refuge. "In the fear of the Lord there is strong confidence, and His children will have a place of refuge" (Proverbs 14:26). Third, the Lord is with us. "What then shall we say to these things? If God is for us, who can be against us?" (Romans 8:31). Fourth, the Lord will never leave or forsake us (Hebrews 13:5). He leads us in triumph (2 Corinthians 2:14). We are more than conquerors (Romans 8:37). Man or circumstance cannot separate us from the love of Christ (Romans 8:33-39).

The righteous face many challenges - the call of commitment, the temptation of conformity, the allurements of compromise, the excellence of Christ. We face open doors and closed minds, righteous models and religious morons, enormous opportunity and immense peril. But "God has not given us a spirit of fear, but of power and of love and of a sound mind" (2 Timothy 1:7). Be bold!

(Dwight Fugua)

Prov. 20:11

1. "When he is old" means if he has been content in the way all of his life until old age then at that time he will not regret. (Zeev)
a. After maintained that if a person becomes wayward in old age it proves he has not been properly trained, else he never would have done wrong in the "little things."
b. Solomon turned away when he was old. Was he properly trained? 1 Kg. 11:1, 2.
c. It is possible for the "righteous to turn away from his righteousness..." (Zeev).
18:24.
d. Does the fact that a Christian becomes wayward prove that he never was taught properly as a man was converted?
2. Solomon was not giving a precept but was stating what takes place as a rule.
3. "will not" - cf. Lev. 24:15-16; Lev. 26:12-13; Job. 3:7.

Prov. 22:6 —

"when he is old" means if he has been constant
in the way all of his life until old age, then at
that time he will not depart."

a. It is maintained that if one does depart in
old age, it proves he has not been properly
trained, else he would have done no
wrong in later years.

b. Solomon departed. 1 Kgs. 11:1, 4.

c. Ezek. 18:24 - "But when the righteous
turn away from his righteousness,..."

THE BULLETIN BOARD

"The sluggard says, There is a lion outside! I shall be slain in the streets! (Proverbs 22:13)"

A Lion Outside!

JOHN GIPSON

The slothful man is the world's best excuse-maker. Give him a minute and he will manufacture sixty reasons to evade his duty. Whatever the request, he is apt to reply, "I would love to, but . . . 'there is a lion outside! I shall be slain in the streets!'"

The truth of the matter is that there isn't a lion within forty miles. But laziness is a great lionmaker. So with a little imagination he conjurs one up. It is the most terrible, shaggy, ferocious lion you have ever seen. Surely, no reasonable person could be expected to venture outside with such a man-eater about! Immediately he marshals an army of excuses:

He would worship on Sunday . . .
BUT he must have his day of rest.

He would contribute to the church . . .
BUT a man must save for a rainy day.

He would perform many good works . . .
BUT he just can't find the time.

It's plain to see — there is no LION in the street: just a LIE in the way. But the excuse enables him to continue "revelling in the fields of strenuous idleness."

By hanging out a "Do Not Disturb" sign, a man can keep his integrity intact and salve his conscience. Having a lion about is SO convenient.

Slthful (6101) Prov. 22:13 =

1. Judges 18:9 - atsal, aw-tsal; a prim. root; to be idle, i.e. to be indolent or slack: be slthful.
2. Prov. 12:24 - (7423) remiyak, rem-ee-yaw; from 7411; remissness, treachery; - deceit (ful, -fully) false, guile, idle, slack, slthful.
3. Prov. 15:19; 21:25; 22:13; 24:30; 26:13, 14, 15 (6102) atsal, aw-tsal from 1601; indolent: - slthful, sluggard.
4. Prov. 19:15; Eccl. 10:18 (6103) atsalak, ate-law; fem. of 6102 (as atoto) indolence: - slthfulness.
5. Prov. 18:9 - raphak, raw-faw; prim. root; to slacken (in many applications, lit. or fig): - abate, cease, consume, draw [toward evening], fail, (be), faint, (be) (weak) feble, forake, idle, leave, let alone (go down), (be) slack, stay, be still, be slthful, (be) weak (en). See 7495. (Strong
6. Matt. 25:26 - (3636) akneros, ak-nay-ros; from 3635; tardy, i.e. indolent; (fig) inhume: - grievous, slthful.
7. Heb. 6:12 - nothros, no-thros; from a der. + 3541; sluggish, i.e. (lit.) lazy, or (fig) stupid: - dull, slthful.

Notes on Proverbs 30

V. 1 -
a. Agur - means either "hunting" or "collector";
"gatherer."
(1)

V. 2 - "have not the understanding of a man."
(1) Psa. 73:22
(2) Daniel 4:16, 34, 36 -

V. 3 -

V. 4 - "who hath ascended up into heaven. . ."
(1) Jn. 3:13 -
(2) Eph. 4:8-10 -

V. 5 - "Every word of God is pure . . ."
(1) "purified"
(2) "tried"

V. 6 - ~~Dent~~ "add thou not. . ."
(1) Dent. 4:2 -
(2) Rev. 22:18, 19 -

V. 7 - "Pharaoh said 'who is the Lord?'" Ex.
5:2 -
(2)

^{30;}
V. 11-14 - The wise man points out four
grand evils that prevailed in his
day:

- (1) Those who did not honor but evil
treated their parents. V. 11. Cf. Mt.
15: 4-6; ~~Psalm~~ 2 Tim. 3: 1-5 -
- (2) Second those that were self-righteous,
supposing themselves to be pure when
they were not. V. 12.
- (3) Those full of vanity, pride and
insolence. V. 13.
- (4) Fourth, the greedy, cruel, oppressive,
especially to the poor. V. 14.

V. 15 - "Horseleech" - "bloodsucker" -
Grabs hold & never lets go till the
last ounce of blood drained out -

V. 19, 20 - Verse 20 connects with V. 19. The
adulterous woman goes about in search
of her deluded victim like an eagle -
Uses delusion like a serpent -
Her pursuit is surrounded by danger
like a ship at sea - and she uses
all means to hide her affair like a
man with a maid -

(1) magik and the energy egg idea

(2) magik and the energy egg idea

(3) magik and the energy egg idea

(4) magik and the energy egg idea

(5) magik and the energy egg idea

(6) magik and the energy egg idea

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(16) magik and the energy egg idea

(17) magik and the energy egg idea

(18) magik and the energy egg idea

(19) magik and the energy egg idea

(20) magik and the energy egg idea

3. The book of Proverbs helps us realize that God must be taken into every department of life.

a. Exalts:

(1) Industry & hard work. 10:5; 19:24; 20:4

(2) Honesty in commercial transactions - 11:1; 16:11

(3) God's view of laziness. 22:13

b. Central significance of the family.

11:16, 22; 12:4; 19:13; 18:22; 21:9 -

c. Educational function of family which involves firm discipline. 13:1, 24; 19:18; 22:6

Parables

1. V. 31 - The earthly consequences of sin are fixed & immutable by the laws of nature:
- a. Prayer will not heal the shattered constitution of the drunkard.
 - b. It will not restore the squandered fortune of the spendthrift.
 - c. It will not recover the lost reputation of the thief.
 - d. Gal. 6: 7-8; Isa. 3: 11 -
2. V. 31 - "and be filled with their own devices"
- a. A man who will not have God in his life eventually turns to something else - life will not remain a vacuum - Mt. 12: 43-45 -
 - b. Some turn to idols - Isa. 40: 18-31.
 - c. Paul's description of those that left God - Rom. 1: 18-32.
3. V. 32 - The high cost of unaccepted truth -
- a. Result of rejected truth set forth by Jesus - Jn. 3: 17-20.
 - b. Also consider Rev. 20: 11-15.
4. V. 33 - The peace of those that accept wisdom

Chapter 2 - The Wisdom Has a Price -
1. verse 1 it doesn't come handed on a platter

4. "My son, if thou wilt receive my words"
1. "if" - that's conditional

2. There must be a receptive heart -

a. Matt. 13:3-9, 18-23 - Lk. 8:15; Lk. 10:39

b. Acts 2:41 - 17:11 - 10:33 -

c. I Thess. 2:13 - d. Cf. Ezra 7:10

B. "and hides my commandments with thee"

1. Must not only receive the truth but must keep it in mind

2. What good is knowledge and the wisdom that comes from it if, when I run into a particular situation, I don't even remember what the Bible teaches about it?

a. Suppose that when Jesus was tempted he'd said: "it seems like I remember reading somewhere, sometime, a verse that will help me in this situation."

b. He said, "it is written" - the word says don't do that.

c. David said "thy word have I..." (Psa. 119:11)

d. 1 John 3:9 -

II. Verses 2

- A. "so that thou incline thine ear unto wisdom"
1. "incline" - to pay heed; listen willingly.
 2. It has a particular disposition or bent of mind
 3. Desire, anxious, leaning over
- B. "and apply thine heart to understanding,
(using it and applying it - Cf. Heb. 5:12-14)

III. Verses 3

- A. "Yea, if thou covest after knowledge"
1. Indicates a strong desire for knowledge
 - 2.
- B. "and lifteth up thy voice for understanding"

IV. "if thou seeketh her as silver, and searcheth for her as hid treasures"

A. "seeketh" - Mt. 7:7-9 -

1. Think about the zeal and energy with which men seek material things - job
2. When we are willing to apply that same desire and effort to getting the knowledge and wisdom of the Bible then we can.
3. A lady went to Bro. Nichols one time after a lesson and said: "I'd give the world if I knew as much about the Bible as you do." He said: "That the price you'll pay."

V. verse 5
A.

v. 4 - "seekest her as silver" - How do men seek money?
"searchest for her as hid treasures" - cf.
Mt. 13:44, 45, 46.

If one does this:

v. 5 - "Then shalt thou..."
a. "Understand the fear of the Lord."
b. "find the knowledge of God."

Chapter 3 v. 5 - (on back)

v. 7, 8 - It is by the umbilical cord that the fetus receives its nourishment all the time it is in the womb. "when therefore the wise man says (v. 5-7) ... he in effect says, that this is as essential to the life of God in the soul of man, and to the continual growth in grace, as the umbilical cord is to the life + growth of the fetus in the womb." (Clark)

v. 10 - using our substance to honor God results in greater blessings to us.

a. Mal. 3:10, 11.

b. 2 Cor. 9:6-10 -

V.5 - Important Precept!

a. Order the Foundation of all good.

b. He has made us dependent upon him.

c. He requires us to be conscious of that

dependence.

d. He has promised to give what we need.

e. He commended us to believe in

Promise.

f. One to live all without doubt.

V. 6 - In all thy ways acknowledge him,

1. To acknowledge God is to recognize him in all our ways + recognize + accept his overruling providence.
2. It also implies that we first ascertain whether what we are about to do is in accordance with God's will, and then look for and accept his guidance.

V. 7 - "Be not wise in thine own eyes..."

- a. The great hindrance to all true wisdom is to think we have already attained it.
- b. Paul knew this. 1 Cor. 3:18

V. 8 - Opposite page on health to thy navel:

"marrow to thy bones." Marrow is essential to the bones and where it is absent bones dry up. Job. 21:24.

Just so the fear of the Lord is the spiritual strength of God's children.

V. 10 - 12 - In prosperity God should not be forgotten + he must not be forgotten in adversity. Men despise the chastening of the Lord when they do not humbly + submissively submit, + fret against him. 19:3.

Review - 6

V. 1 - "Mendic from a word defined by Sheng" "an associate (more or less close)" not a friend in changed sense.

V. 2 - There is and is saying "a certain way to lose a friend is to learn him some money." - proved by agreeing to go on another's land.

V. 6 - Sheng - "Mendic through Japanese".
 V. 9 - "Mendic while it is the best time."
 V. 17 - "Mendicant blood" - do there such a thing as guilty blood.

Proverbs 6:16, 17 -

Pride - Conceit; haughtiness;

1. what is difference in pride + self-respect? "Self-respect motivates us to seek the inward satisfaction of work well done?"
2. Of what are men proud?
 - a. Some of their social standing
cf. Jas. 2:1-9.
 - b. Some are proud of their intellectual attainments.
 - c. Some of their wealth
 - d. " " " poverty
 - e. " " " spirituality (Pharisees)
 - f. " " " sins.
3. Results of pride.
 - a. Final fruit is failure - Prov. 16:18 -
 - (1) Herod - Acts 12:20.
 - (2) Nebuchadnezzar - Dan. 4:30-32
 - (3) Haman - Esther 7:10
 - b. Brings misery
 - c. Prevents friendships + creates strife - Prov. 28:25 - 13:10
 - d. Brings shame - Prov. 11:2

flying - "While very serious, as he is something
 with intent to deceive." (1588)

a. Hypocritical life - Jan. 23:14

b. Pure thing, ideal - Jan. 59:14

c. False opinion - Jan. 3:17

d. Error - Jan. 2:21

e. Denial of being of Jesus - Jan. 2:22

2. Flying like a different form is very subtle.
 a. Half-truth - Jan. 3

b. Can be used of the nature of an

error known to a third generation.
 Jan. 4:9.

c. Jesus's reception was a free-fall
 + deliberate lie. Jan. 27:19

d. Jesus's brother - Jan. 37:31, 32.

e. Good man sometimes caught in lies -
 Jan. 21:2.

f. Rejoice - 2 Th. 5:22-27

g. Peter led + worse - Mt. 26:72

Wisdom is Personified - Two-fold point of view

1. Wisdom is the power of judging rightly.
2. An attribute of God, particularly displayed in the various and astonishing work of creation.

V. 9 — ⁽¹⁾ Plain to him that listens and grasps.

(2) Plain to him that has learned to discern right from wrong. Heb. 5:12-14.

(3)

Proverbs 10

1. The parallels in this chapter and several others are antithetic — two lines correspond with each other by an opposition of terms and sentiments — expressing a contrast.

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Proverbs 6

V. 25 - Lust - 2 Sam. 11 + 12 - David + Abigail
Jas 1:13-15 - Mt. 5:28 -

V. 26 - Prov. 29:3; Cf. Luke 15:11-13 -

V. 27-28 - "As well might we expect to take fire
into our bosom, and our clothes not be burned;
or to go upon hot coals, and not be burned;
as to go unjustly into sin, and to escape the
punishment." (Charles Bridges) ^{Cannot escape consequences}
of adultery -
Sin and punishment are linked together

V. 29-31 - Adultery with Another Man's Wife

1. The Thief need renders him an object of pity -
2. The Adulterers:

- a. Shall not be innocent - V. 29 -
- b. Lacks understanding - V. 32 -
- c. Destroyeth his own soul - V. 32; Cf. 1 Cor. 6:18
- d. Gets a wound and dishonor - V. 33 -
 - (1) Upon his name -
 - (2) " his conscience - Psal. 32:1-5 -
- e. His reproach shall not be wiped away -
 - (1) Jealousy -
 - (2) No satisfaction -

PROVERBS

Proverbs are especially revelant to our age and all ges. Let me give you one great example.

Proverbs on Self-Control

1. How many little children are wounded in their souls by quarrelsome parents whose constant bickering creates tension and bitterness?
2. How many husbands are there whose nagging wives fill their lives with words of complaint and jealousy and suspicion?
3. How many wives are there whose souls wilt and wither and die under the evil tempers and constants outbursts of their husbands, whose words are constant criticism and belittling?
4. How many young men are there who are slaves to their own lustful desires?
5. How many young women are there who have broken the moral standards of God and society and in turn found themselves tragically broken and bewildered?
6. How many employees are there who find work miserable and unhappy because of the undisciplined outbursts of their bosses?
7. IS THERE NEED FOR SELF-CONTROL? IS THERE A LACK OF SELF-RESTRAINT?

"THE WORDS OF PROVERBS COME TO OUR GENERATION WHOSE EMPHASIS ON FREEDOM WITHOUT RESPONSIBILITY HAS BROUGHT US TO AN ALARMING INCREASE IN CRIME AND DIVORCE, TO MOUNTING MENTAL BREAKDOWNS AND NUMEROUS EMOTIONAL PROBLEMS AND TO GENERAL UNREST AND UNHAPPINESS."

a. What is the answer? Surely part of the answer is found in the wise Solomon's words:

Prov. 16:32; 25:28.

B. Self control makes a man a master. He is the only one that is free. Jesus the Master was master of himself. He has self control because he was God-controlled.

c. Self control means control of the tongue. Prov. 30:32; Jas. 1:26

d. Self control means control of the temper. Prov. 16:32; 14:29; 14:17

Proverbs 11

V. 2 - Examples:

1. Babel - builders - Gen. 11:4
2. Miriam - Num. 12:2, 10
3. Azzur - 2 Chron. 26:16-21
4. Haman - Esth. 5:11, 7:10
5. Nebuchadnezzar - Dan. 4:29-32
6. Herod - Acts 12:22-23

V. 8 - Righteous delivered - wicked take place.

1. Israelites - Egyptians - Ex. 14:21-28
2. Mordecai delivered - Haman hanged - Esth. 5:4, 7:10
3. Hebrew children delivered - persecutors slain - Dan. 3:22-26
4. Daniel preserved - accusers doomed (Dan. 6:22-23)
5. Peter snatched from death - Judas condemned A.D. 12:6, 1923.

V. 9 - Hypocrite destroys with mouth

1. Haman under pretense of loyalty would have destroyed a whole nation - Esth. 3:8-13
2. Ziba under the same false cover would have destroyed his neighbor - 2 Sam. 16:1-4
3. The old prophet destroyed young prophet - 1 Kgs. 13 -

Proverbs 14 (2) A foolish woman built up her own home — Jezebel 1 Kgs. 16: 31-33; 24-25
Hannah — Eunice

14:1 — Ruth 4:11 — (1) Contained the mother of Moses (Exodus 2) and the mother of Ahaziah 2 Chron. 22:2-3).

14:2 — "Walketh" — it is one's manner of life that proves his fear of God, not what he says.
(1) James 1:26 — 1 Jn. 2:29; 3:16-18 —
(2) 1 Jhn 2:6 —
(3) 1 Jhn 1:6-10 —

14:3 — Uses many figures to show the destructive nature of the tongue:

(1) A fool, by his own boasting condemns himself — Cf. David's Goliath (1 Sam. 17:41-49)

(2) James 3:1-12 —

14:4 — Open we used in farming (Deut. 25:4; 1 Kgs. 19:17)
(1) One said "how foolish to allow the ox to have a clean stable"

(2) Another — where no ox was there is an empty crib — lack of food.

(3) Use the ox and give much — God works by means — not miracles —

4. In the spiritual realm where there are no laborers, there is no increase of souls — Cf. Mt. 9:36-38; 1 Cor. 3:9; 9:9-10

(3) "but the folly of fools is deceit."

(a) The deceit here is not self-deceit, but the deceit of others - "Stupid persons show their folly in trying to cheat others, though they are sure to be detected, and their fraud recoils on themselves."
(Pulpit Com. Vol. 9, p. 269)

(b) Gehazi - 2 Kgs. 5:20-27

(c) Daniel's accusations taken in their craftiness - Dan. 6:24; 1 Cor. 3:19

(d) Ananias + Sapphira - Acts 5:1-10

14:9 - Fools make a mock at sin

(1) It is no laughing matter in heaven -

(a) It brought death and destruction into the world (Rom. 5:12)

(b) It cost God his son

(c) It will condemn souls to hell -

(2) The righteous person finds favor

(cf. 1 Cor. 2:11 -

14:10 - (1) Every heart has its own joys + sorrow

(2) But the joy that comes to one that knows Christ is not understood by unbelievers -

(3) But we can turn to the Lord who understands - Heb. 4:14-16 -

(4) Because we can never fully express we are often misunderstood + judged:

(a) Hannah - 1 Sam. 1:10-13

(b) Gehazi - 2 Kgs. 4:27

(c) Job's friends - Job 13:4, 16:2

(2) 14:5 — Faithful witness. — Cannot be swayed from the truth with bales, threats, promises

(2) False witness — has lost all principle of truth — Eph. 20:16; Cf. 1 Kgs. 21:10-14 Cf. John 8:44 —

14:6 — (1) A scowry, in the books, seems to be one that despises the counsel of God
(a) Doesn't seek it at right place
(b) " " seek it with right attitude.
(c) Doesn't seek it with seriousness of purpose (John 18:38)
(d) Doesn't seek it with honesty of purpose — Jer. 42:1-3; 43:1-3; Mt. 22:15-16
(e) Seeks it solely for his own interest (Acts 18:18-23)

(2) Easy for him that wastes it.
(a) The Ethiopian eunuch (Acts 8:26ff)
(b) Mt. 13:1ff Parables hid & revealed

14:7 — (1) "If you looking for advice, stay away from fools" (Living Bible Paraphrased)
(2) Don't try to argue with a fool — Cf. Mt. 7:6-7; 10:11-14 —

14:8 (1) The wisdom of the prudent is shown:
(a) By considering where his actions lead.
(b) By " " the motives from which they spring.
(c) By " " the results.
(2) The wisdom of the prudent will understand what the will of the Lord is (Eph. 5:17; Col. 1:9-10)

14:14 - "Backsliders"

A. This is the only time the word occurs in the Bible.

B. It appears 15 times in Jeremiah & Hosea

C. It is never used in the N.T.

D. What does backslider mean?

● "A backslider is one who has gone backward instead of forward. He is one who once knew the Lord, who has now forsaken Him; he is one who has gone back into the ways of the world; he is one who has lost the zeal and interest that characterized him immediately following his conversion." (Donald Hunt)

E. What are the different ways one may backslide?

1. Just forsake the Lord, Jer. 2:19; 2 Tim. 4:10.
2. Go back into the world - 2 Pet. 2:20-22.
3. Backslide in heart, Prov. 14:14.
 - a. Israel did backslide in heart, Ex. 16:3.
 - b. Faded after things of former life Num. 11:4ff. 1 Cor. 10:6.
 - c. One can backslide in heart today.
4. Lose zeal and interest, Rev. 2:4.

F. "A good man shall be satisfied from himself."

1. NIV - "and the good man rewarded for his."

2. NAS - "But a good man will be satisfied with his"

3. 2 Cor. 1:12 - Testimony of own conscience
1 Cor. 4:4 -

4. He has testimony of the Spirit Rom. 8:16 -



14:15 - "The simple believeth every word"

A. NIV - "A simple man believes everything"

B. NAS - "The naive believes everything."

C. To "believe every word of God is faith";
to believe every word of man is
credulity."

D. The prudent man considers the
evidence for it.

1. The Bereans - Acts 17:11 -

2. Not carried about with every
wind of doctrine - Eph. 14:14-16 -

14:16 - "A wise man feareth + departeth from evil"

A. NIV - "A wise man fears the Lord and shuns
evil"

B. NAS - "A wise man is cautious and turns
away from evil."

C. "but the fool rageth and is confident"

1. He never fears till he falls.

2. Such a fool was Rehoboam -
refuse to listen to advice of old -
1 Kgs. 12:13-15

3. Sennacherib king of Assyria, proud
and haughty - 2 Kgs. 19:28-37.

14:17 - "He that is soon angry dealeth foolishly"
"quick tempered man does foolish things" (NIV)

A. Seneca said: "anger is like rain which
breaks itself upon that whereon it falls."

B. 15:1; 15:18; 16:32; 19:11; 21:14; 27:4 - 22:8
25:23; 21:19

C. "And a man of wicked devices is
hated"

1. "a crafty man is hated" (NIV)
2. NAS (Same as KJV)

14:18 - "The simple (naive-NIV) inherit folly"

14:19 - "The evil bow before the good"

A. True in this life:

1. The Egyptians + Joseph's brothers bowed
before him - Gen. 41:43; 42:6
2. Saul to David - 1 Sam. 24:16-21
3. Haman before Esther - Esth. 7:7-

B. In the next life:

Consider rich man + Lazarus Luke 16 -

17:4 —

1. One wanting to do evil will listen to the heed to the advice of the wicked.

a. Amnon - 2 Sam. 13:5-6

b. Akab - 1 Kgs. 21:4-7

c. Jews to false prophets - Isa. 30:9-11; Jer. 5:30-31.

2. The listening ear must share responsibility with the naughty tongue

a. Bishop Hall wrote: "if then I cannot stop other men's mouths from speaking evil, I will either open my mouth to reprove it, or else I will stop mine ears from hearing it, and let him see my face, that he hath no room in my heart."

b. Cf. Psa. 15:1-3.

17:10 — Savage best less dangerous to meet:

1. Jacob's sons - Gen. 34:25

2. Saul playing company of giants - 1 Sam. 22:18

3. Nebuchadnezzar heating furnace - Dan. 3:13-19

4. Herod murdering the children - Matt. 2:16

Proverbs 16:

V. 27 ~~30~~ -

"naughty men"¹²

1. "Angolly man" - "a man of Belial" (margin)
I Kgs. 21:10; Dent. 13:13; Jud. 19:22
- 2 Sam. 22:5
- a. Used of wicked, angolly men

2. "Tabbearing" - a person who spreads scandal, tells secrets, etc; gossip -

3. "Gossip" - a person who chatters or repeats idle talk and rumors, esp. about the private affairs of others.

4. "Whisperer" - something whispered - a secret, hint, rumor

5. His pleasure is to dig up evil things about people - then he sows it

6. Classed with a thief and a murderer -
I Pet. 4:15

V. 31 - cf. Isa. 65:20 - Job. 14:11; Dent. 34:7 -
Psa. 71:18 - Lev. 19:32;

V. 32 - On Back

Prover 17:-

V. 3 - Psa. 26:2; @ Prov. 27:21 - Jer. 17:10
Mal. 3:1-3
1 Cor. 3:13 - 1 Pet. 1:5-7 -

V. 32 - ① "So old and no older... Alexander was,
when he conquered the great world; but
I have not yet subdued the little world -
myself. Thou art a slave of slaves -
said the proud Philosopher (Diogenes)
to this mighty conqueror - for thou art
a slave to these appetites, over which
I rule."

(2) Edgar Peter: "I can govern my
people, but how can I govern
myself?"

SHORT SKETCHES FROM PROVERBS

By John L. Kachelman, Jr.

Freed-Hardeman University Lectureship 1992

Lectureship Day One Handout

The Purposes Of Scripture (1:1-6)

- a. To provide knowledge - "to know."
- b. To lead to discernment - "to discern."
- c. To mature - "to receive."
- d. To enlighten - "to give."

WHO Is A Wise Man? (1:5)

"Wisdom" is pursued by many who fail to understand its true nature. Solomon's words describe such for us.

- a. He "hears" - has an open mind to reason.
- b. He "increases" - always advancing; progressive.
- c. He "acquires counsel" - is open to other's ideas/thoughts.
- d. He has "will" - the desire/motivation to do.

The Way Of The Fool (1:22-23)

- a. A total rejection of God (24,25).
- b. Hopelessness when in trouble (26-28).
- c. Foolish folly will be met with Divine wrath (29-31).
- d. The broad way leading to destruction (32).

Wonderful Peace! (1:33)

The blessed peace described here is a wonderful gift. Many are seeking it today. Note some facts about it.

- a. It begins with listening to God.
- b. It provides secure living.
- c. It yields a contented "ease."
- d. It overcomes "dread of evil."

The Contrast Of Lifestyles (Pr 1)

In life we see a dramatic contrast between the wise and the foolish. Actions, language, & outcome are all different. Note how Solomon draws this contrast in chapter one.

- a. Contrast between life's objectives (1-6,13,22).
- b. Contrast in their response to advice (5,8,24,25).
- c. Contrast in the way God is viewed (7).
- d. Contrast in friends/associates (10).
- e. Contrast in how earthly trials are met (25-28, 33).
- f. Contrast in eternal fate (31-33).

Godly Preserves (2:8-11)

God preserves His saints as if they are gathered behind a great shield. How can we be shielded by God?

- a. Through discernment (9).
- b. Through wisdom (10a).
- c. Through knowledge (10b).
- d. Through discretion (11a).
- e. Through understanding (11b).
- f. These will bring a harvest of pleasing fruits : "good," "pleasant," "guard," "watch."

Notes on Proverbs

15:27 - The soldier's grave - Mt. 28:11-13
Prov. 29:4

15:28 - Col. 4:6; 1 Pet. 3:15 -

16:1 - A. Human Proverb: "Man proposes but
God disposes."

B. ~~the~~ Jer. 10:23

C. Man may plan and arrange, but it is
from Jehovah the answer comes

15:30 - Good reports makes the bones fat

A. Gen. 45:27-28 -

B. 2 Cor. 7:12-13 -

C. Inner hearing of salvation

Proverbs 16:24 - 33

V. 24 - Pleasant words: Cf. Col. 4:6

a. Honey in Palestine is a staple article of food. Jonathan was surprised when he had taken a little. 1 Sam. 14:29.

b. In the same way "pleasant words" can mean so much to them to which they are spoken.

V. 25 - Cf. 14:12; also 2 Cor. 5:7 ^{1. Do a way is right - 2. ye cannot make a man's face.}

V. 26 - He (the soul-monger) of that fabulist, "it is said is here equivalent to "desire", "appetite" - it signifies that hunger is a strong incentive to work. -

b. Solomon said "all the labor of man is for his mouth..." Eccl. 6:7.

c. Paul shows that hunger in some sense is the great stimulus of all work & Thess. 3:10.

d. In a spiritual sense it is the craving that makes one seek. Mt. 5:6 & Gal. 2:2-3.

V. 27 - Evil men

a. Diggeth up Evil -

b. In his lips there is as a burning fire. Jas. 3:1-12

~~Q~~
V. 31 - Old age - The association of age with goodness
makes it respectable, venerable & beautiful.
a. Bro. McKee & Sis McKee are typical examples
of this verse

~~Q~~

V. 32 - cf. Jas. 1:19 ff.

V. 33 - Num. 26:55 - Acts 1:26

Four Fundamental Attitudes we need to develop

1. Proper Attitude Toward God -
 - a. Appreciation of goodness, love, etc.
 - b. To be

2. Proper Attitude Toward Truth

a.

b.

3. Proper Attitude Toward Self

- a. Can't have right attitude toward God + have
- b. wrong attitude toward self.

4. b. Matt. 23:14-30 - wrong attitude toward God + wrong attitude toward self - "I can't do anything"

4. Proper Attitude Toward Others -

- a. Wrong attitude toward others is rooted in attitude toward self -
arrogance
- b.

1. Attitudes — Deals with Attitudes
 2. No other book in the Bible deals more with human relations than this book. Read this book regularly to learn how to get along with others.
 3. Emphasis on wisdom. Three Essentials:
 - a. Proper knowledge of God — 3:16 —
 - b. " recognition + honor of parents — 1:2 —
 - c. " attitude toward the world — evil + material things —
- Relationship with God —
" " Family —
" " world, evil + material things —
4. Way to gain wisdom is to be willing to listen. Anybody can become wise that is willing to learn + apply principles

"Sometimes people say 'but that's just the way I am, but that's not the way I have to be' I can change

Reverts 20:23 -

1. Different weights or standards used.
2. oft times we use different weights in estimating the conduct of people - excuse in one case - severe judgment in another.

20:25 -

1. bows before investigating - Eccl. 5:4-7
2. Back bows - Judges 11:30-40

20:27 -

1. The spirit of man is not mere breath -
Zech. 12:1; 1 Cor. 2:11 -

20:30 -

1. Surgeons off probe, cut and remove that which may cause pain suffering with good results.
2. Do not allow suffering to cause purging of evil. Cf. Psa. 119:63, 71.

5. Where the wise man's estimate of real good.
Every particle of chief good centers God

a. To find him is life. 8:35

b. To fear " " wisdom. 1:7

c. To trust " " happiness. 16:20

d. To love him is substantial treasure —

8:18-21

e. To neglect him is certain ruin —

f. Acquaint thyself with God and 8:36

be at peace — Job 22:21

6. Let us study Christian completeness and
consistency — 2 Tim. 3:17 —

a. It comes from a diligent and prayerful
study of God's word —

b. Let our daily course be regulated by it —

Proverbs 31

V. 5 - Strength - the inner person - I Tim. 2:8-12;
1 Pet. 3:1-6 -

Honor - Faithful servant - Rejoices now and
in the future -

V. 26 - Opens her mouth with wisdom - her
tongue governed with a law of kindness.
cf. Jas. 3:13-17; 1 Pet. 3:8 -

V. 27 - Order in her household - Each has own
responsibility - No idleness

V. 28 - (1) Her reward - Her children call her
blessed and reverence her - Old in years
but her children still remember -
(2) Her husband respects and praises her -

V. 29-30 (1) Favor is deceitful - often ends in
bitterness and disappointment -

(2) Beauty - Fading vanity -

(a) Psal. 39:11 -

(b) " 6:7 -

(c) Beauty not connected with happiness but
often the cause of harmful temptations and
snares - Gen. 29:17; 30:1-2

Prov. 6:25-26; Gen. 12:11-19; 20:1-31

SERVING TOGETHER

Russell Cook



A teacher gave her class of second graders a lesson on the magnet and what it does. The next day, in a written test, she included this question: "My name has six letters. The first one is m. I pick up things. What am I? When the test papers were turned in, the teacher was astonished to find that almost 50 percent of the students answered the question with the word mother.

Yes, mothers do pick up things. But mothers are more than magnets gathering up clothes and picking up toys around the house. As willing as many mothers are to do such chores, they have a higher calling than that. The text in **Proverbs 31: 10-31** is a very familiar passage. It lists eight characteristics which mark God's concept of a Godly woman.

1. A Godly Woman Is Of Noble Character (Prov. 31: 10). The word virtuous always defines the qualities of trustworthy, faithfulness, purity, industry, honesty and fear of God.

2. A Godly Woman Inspires Confidence (Prov. 31: 11 12). Her husband never doubts her faithfulness.

3. A Godly Woman Is Industrious (Prov. 31: 13-19). This is not the picture of a woman who is confined to her home, refused access to the world of business, ideas, and public services. She is a woman of great responsibility.

4. A Godly Woman Is Compassionate (Prov. 31:20). This is a woman who is actively involved in the needs and pain of others.

5. A Godly Woman Has Strength (Prov. 31: 25). The woman described in Proverbs is not a person who is dependent upon her husband, children or parents for her strong sense of value.

6. A Godly Woman Is An Encourager (Prov. 31:26). This good woman is an encourager to her husband. She seeks to build them up not tear them down. As result **Prov. 31:28** Her children rise up, and call her blessed; her husband also praises her.

7. A Godly Woman Understands Beauty (Prov. 31: 30). It's sad how woman have sold themselves out for outward beauty. Your beauty should not come from outward adornment, such as braided hair and the wearing of gold jewelry and fine clothes. Instead, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight. (**1 Pet 3: 3-4**)

8. A Godly Woman Trusts In the Lord (Prov. 31: 30b-31). In God's sight, in God's book, nothing compares to Godliness as these mark of God's woman. She trust in the Lord, she not only has an on going relationship with God she has a growing relationship.

We continue to thank God for the dedicated mothers and women at West End.

CHRISTIANS UNDER CONSTRUCTION

Last weekend we concluded our activities for the year with CUC. We are very proud of the enthusiasm these 2nd - 5th grade students have for the study of God's word. Twenty-three of the students memorized 29 Bible verses of facts over the course of the year and became members of the **2000 CUC Hall of Fame**. We honored these students with a dinner. Thanks to **Joel and Karen Whitney** for coordinating the dinner and to **David and Peggy Weekley, Jim and Janet Baker, Daphne Giles, Vicki Overholt** and **Teressa Upchurch** for assisting.

Following the dinner, the students who qualified as members of the **2000 Keep on Loving Club**, participated in a long awaited lock-in. The children have worked hard during the year showing love to others thru many service activities such as visitation, chorus outings and luncheon with our Extra Special People. We had 4 brave parents who willingly oversaw this event which included **Kim Bearden, Cheryl Denton, Joe Herndon** and **Todd Chambers**. We are all very grateful to these fine adults who sacrificed to give up one evening of sleep! We also are thankful for teens who assisted: **Katie Smith, Molly McKee, Cameron Dake, Rand Snipes, Angela Luck** and **Terri Herndon**. They have been a great source of encouragement to the children this year.

We are truly grateful to every parent who has encouraged and supported their children throughout the year. CUC is a great program for our children because of the parents who support it and help keep it organized. It truly is a team effort to help these children learn to become fine Christians.

We have been overwhelmed this year for the great show of support and appreciation that our CUC parents have shown us personally. Several times throughout the year parents have given us gift certificates for restaurants and last Friday night was no exception. Thanks so much for the gift certificates. We love and appreciate working with your children. We hope someday they will turn into great Christians adults serving God from what they have learned throughout their childhood from their own family and the West End family. Thanks so much for allowing us to be part of your family and the wonderful support you gave us throughout the year. May God continue to bless you and your family.

Mike and Evelyn Sain

Meet With The Elders:

The elders are available each Sunday at 5:00p.m. to discuss or pray with you about any concern you might have. Contact one of the elders if you would like an appointment. These meetings will take place in the Elders' and Ministers' Conference Room (#236) located in the office area of the building.

Thoughts

1. "If the pictures be viewed as an exhibition of godliness, we observe that religion does not slake attention to temporal duties."
2. "How valuable also is this picture, as a direction for the marriage choice." cf. 1 Tim. 5:10
 - a. Let virtue, not beauty, be the primary object.
 - b. "If I choose her for her beauty, I shall love her no longer than while that continues; and then farewell at once both to duty and delight. But if I love her for her virtues; then, though all other sandy foundations fail, yet will my happiness remain entire." (Cp. Beveridge)
 - (1) External choice brought destruction (Gen. 6:2-3)
 - (2) 2 Chron. 18:1; 21:5-6
3. Observe the connection between the inward principle and outward conduct — Mt. 12:33, 35-
 - a. Soft answer - 15:1
 - b. "Religion, grounded in the heart, will regulate the outward conduct, and put everything in its proper place and proportion."
4. Let us mark also the flow of true happiness throughout the whole sphere of godliness — religion is a joyous thing.
 - a. With the world it is a matter to be endured, not enjoyed
 - b. The man of pleasure has no concept of religion, except as the atmosphere of gloom.