

# AN INTRODUCTION TO PROVERBS 1-9

compiled and written by Gary Kukis

**Introduction to Proverbs 1-9**

**A Father's Advice to His Son: Become Wise**

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, "For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God." (John 3:16-18). "I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!" (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8-10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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This is an introduction to a exegetical study of the book of Proverbs (specifically an introduction to the first 9 chapters of the book of Proverbs).

These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out.

The intent is to make this particular study the most complete and most accurate examination of Proverbs Introduction to Chapters 1-9 which is available in writing. The idea is to make every phrase, verse and passage understandable; and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples and armies as they move across the landscape of the Land of Promise.

Although the book of Proverbs was probably spoken by David to Solomon, during the final chapters of 2Samuel and the early chapters of 1Kings, to be written down later by Solomon, these principles stand throughout all dispensations. Wherever historical information is necessary, that will be provided so that you will have a sufficient background to understand what is going on.

At this point, I have most of the material I want to include. I am not really happy with the organization of this material, however.

**Preface:** The first 9 chapters of Proverbs are the teaching of a wise father to his son or sons. Each chapter is essentially a lesson.

This should be the most extensive examination of Proverbs Introduction to Chapters 1–9 available, where you will be able to examine in depth every word of the original text.

Unless otherwise noted, the ESV (capitalized) is used in this document.

#### Quotations:

Bangambiki Habyarimana, from *The Great Pearl of Wisdom: Some cats are angry at being called cats. To achieve peace with them, never call them by their real name.*<sup>1</sup> This was under “Wisdom” quotes. Had to include it.

Pindar, from *Selected Odes: Steer your boat with justice: forge a tongue on truth's anvil.*<sup>2</sup>

Robert L. (Bob) Deffinbaugh paraphrasing Alexander Solzhenitsyn and then adding the solution: *America is slowly destroying itself by its neglect of godly wisdom and Christian character. Proverbs promises both to those who will diligently seek them (cf. Prov. 1:1-6; 2:1ff).*<sup>3</sup>

Ralph Wardlaw: *The general idea of wisdom is, that it consists in the choice of the best ends, and of the best means for their attainment.*<sup>4</sup>

R. F. Horton: *Broadly speaking, the wisdom of the Hebrews covers the whole domain of what we should call science and philosophy. It is the consistent effort of the human mind to know, to understand, and to explain all that exists. It is, to use the modern phrase, the search for truth. But by wisdom is meant not merely the search, but also the discovery; not merely a desire to know, but also a certain body of conceptions ascertained and sufficiently formulated. While Wisdom embraces in her wide survey all things in heaven and in earth, there is one part of the vast field which makes a special demand upon human interest. The proper study of mankind is man. Very naturally the earliest subject to occupy human thought was human life, human conduct, human society.*<sup>5</sup>

Paul Apple: The pathway to success in everyday living requires pursuing the practical wisdom of the lord amidst the distractions of a seductive world.<sup>6</sup>

**Do not be wise in your own eyes; fear Jehovah and depart from evil.** (Prov. 3:7; Green's literal translation)

<sup>1</sup> From <http://www.goodreads.com/quotes/tag/proverbs> accessed December 20, 2015.

<sup>2</sup> From <http://www.goodreads.com/quotes/tag/proverbs> accessed December 20, 2015.

<sup>3</sup> From <https://bible.org/seriespage/1-introduction-proverbs> accessed December 19, 2015.

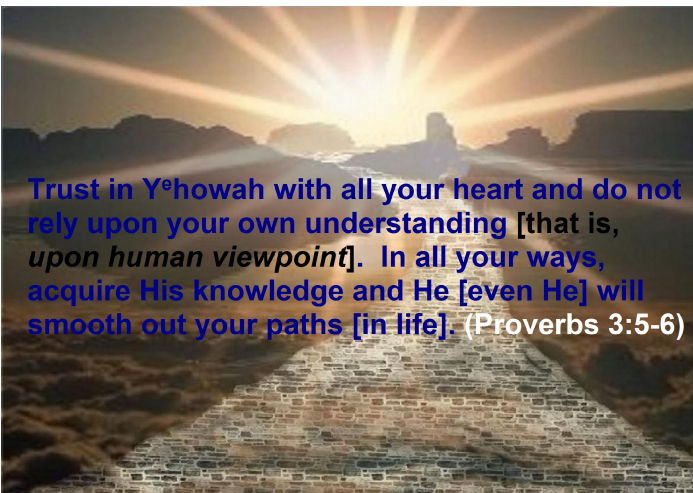
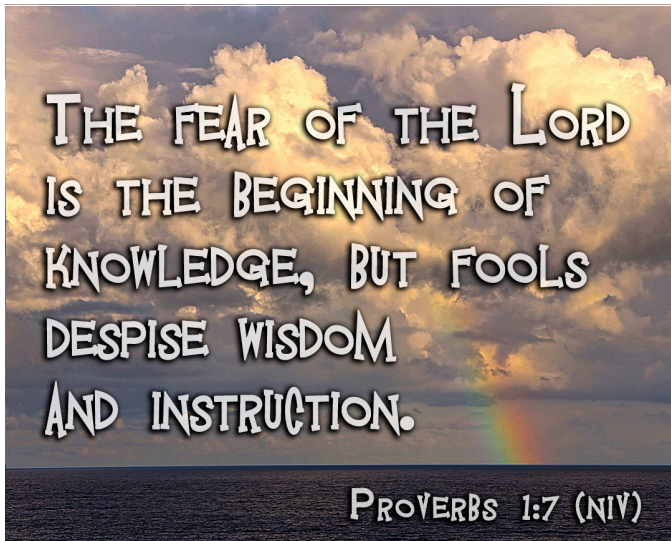
<sup>4</sup> From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=19&ch=0> accessed December 18, 2015.

<sup>5</sup> From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=19&ch=0> accessed December 18, 2015.

<sup>6</sup> From <http://bibleoutlines.com/library/pdf/proverbs.pdf> accessed December 19, 2015.

## Quotations from Proverbs 1–9

**Proverbs 1:7** (a graphic); from [Barakadefoto](#); accessed December 20, 2015.

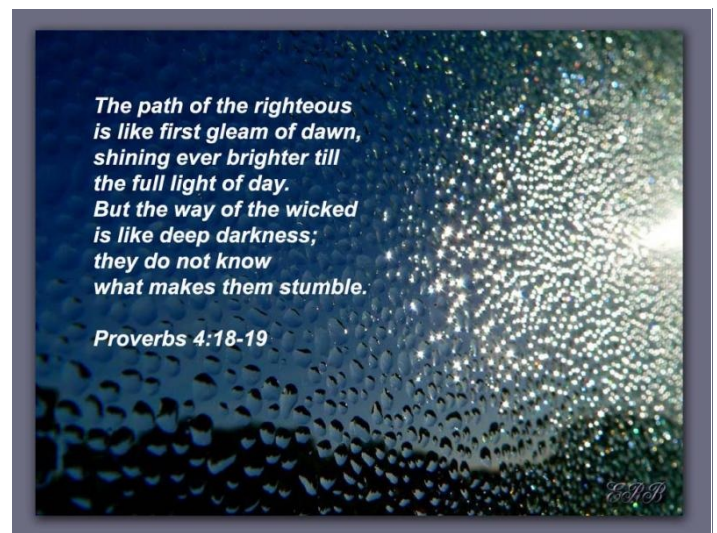


**Proverbs 2:6** (a graphic); from [Gordan.edu](#); accessed December 2, 2014. All wisdom ultimately comes from God. For the LORD gives Wisdom, out of His mouth comes knowledge and understanding. The DASV is simply the Digital ASV.

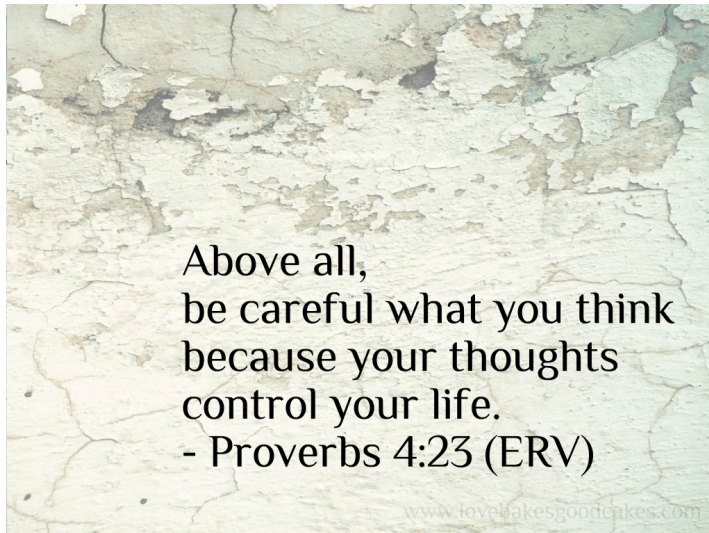
**Proverbs 3:5–6** (a graphic); and I do not recall where the actual photographic is from. The text reads: Trust in Yehowah with all your heart and do not rely upon your own understanding [that is, *upon human viewpoint*]. In all your ways, acquire His knowledge and He [even He] will smooth out your paths [in life].

**Proverbs 4:18–19** (a graphic) from [k53pbase](#); accessed December 2, 2014. Prov. 4:18–19 But the path of the righteous is like the dawning light, That shines more and more until the perfect day. The way of the wicked is like darkness. They don't know what they stumble over. (WEB)

Throughout these 9 chapters, we are continually faced with two paths: the paths of righteousness and the paths of evil (wickedness).







**Proverbs 4:23 (ERV)** (a graphic); from [Love Bakes Good Cakes](#) and accessed December 20, 2015. What you think is what is most important.



**Proverbs 7:2** (a graphic); from [Proverbs Experiment](#); accessed December 20, 2015. **Keep my commands and live, And my law as the apple of your eye.** (NKJV)

**Proverbs 5:22** (a graphic) from [FLICKR](#), accessed December 20, 2015. **The wickedness of the ungodly shall catch himself, and with the snares of his own sins shall he be trapped.** God's Truth (Tyndale)

As you can tell, there are a variety of topics covered in these first 9 chapters.

There are many more memorable verses than have been presented here. Most of these graphics would have been repeats in the chapters where these verses were given a graphic. Hundreds (if not thousands) of graphics have been made to illustrate these first 9 chapters of Proverbs.

Even if you read through these representative verses above, no way do they provide the full flavor of all that is found in Proverbs 1–9.



**Charts, Graphics and Short Doctrines:**

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- Proverbs 4:18–19 (a graphic)**
- Proverbs 4:23 (ERV) (a graphic)**

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Introduction	<a href="#">Characteristics and Features of the Book of Proverbs, by J. Vernon McGee</a>
Introduction	<a href="#">Jesus Christ in Proverbs 1–9</a>
Introduction	<a href="#">Proverbs 8:27 (a graphic)</a>
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Introduction	<a href="#">The Principals of Proverbs Introduction to Chapters 1–9</a>
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Outlines	<a href="#">A Synopsis of Proverbs Introduction to Chapters 1–9 by the Pulpit Commentary</a>
Outlines	<a href="#">Peter Pett’s Short Outline for Proverbs 1–9</a>
Outlines	<a href="#">The Kukis Outline of Proverbs 1–9</a>
Outlines	<a href="#">The Pulpit Commentary’s Outline of Proverbs 1–9</a>
Outlines	<a href="#">Bullinger’s Weird Outline of Proverbs 1–9</a>
Outlines	<a href="#">Mark Copeland’s Introduction to the Book of Proverbs</a>
Prologues	<a href="#">Mark Copeland’s Prologue to the Book of Proverbs</a>
Prologues	<a href="#">Peter Pett: <i>Prologue To The Book (Proverbs 1:8 to Proverbs 9:18)</i></a>
Commentary	<a href="#">Commentators on the First 9 Chapters of Proverbs</a>
Commentary	<a href="#">Gary North on the First 9 Chapters of Proverbs</a>
Commentary	<a href="#">Bob Deffinbaugh on Madam Folly and Dame Wisdom</a>
Format	<a href="#">Format of the Study</a>
Authorship	<a href="#">Authorship</a>
Text	<a href="#">Time of Writing</a>
Text	<a href="#">Purpose of Writing</a>
Text	<a href="#">Proverbs Quoted in the New Testament</a>
Text	<a href="#">Questioning the Authority of Proverbs (Dr. John Gill)</a>
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Addendum	<a href="#">Why Proverbs Introduction to Chapters 1–9 is in the Word of God</a>
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Addendum	<a href="#">Deuteronomy 4:9 and Proverbs 4:23 (a graphic)</a>
Addendum	<a href="#">What We Learn from Proverbs Introduction to Chapters 1–9</a>
Addendum	<a href="#">A Complete Translation of Proverbs Introduction to Chapters 1–9</a>
Addendum	<a href="#">Word Cloud from a Reasonably Literal Paraphrase of Proverbs 1–9</a>
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### Chapter Outline

### Charts, Graphics and Short Doctrines

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[www.kukis.org](http://www.kukis.org)

[Exegetical Studies in Proverbs](#)

Doctrines Covered or Alluded To			

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
	Proverbs 2	Proverbs 8	

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob’s contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: [\(HTML\)](#) [\(PDF\)](#) [\(WPD\)](#).

Definition of Terms	
<b>Dual Authorship of the Word of God</b>	This is the concept that the Scriptures were written by men concerning actual historical events; and by God the Holy Spirit, Who, at times, has a purpose in recording that particular event, often using it as a prophecy or as a type to be fulfilled by our Lord. Therefore, there is a literal understanding of Psalm 41:9 ( <i>Even this man I believed to be looking out for my welfare and prosperity—a man whom I trusted; a man who took meals with me—his heel has been lifted up against me.</i> ), as well as an application of this verse by Jesus to His betrayal by Judas. David the psalmist, was thinking of a specific person who had betrayed him in life; and God the Holy Spirit was thinking of Judas betraying the Lord. Same words, but different meanings and purposes. The <b>Dual Authorship of Scripture</b> <a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a> .
<b>Laws of Divine Establishment</b>	These are laws which are devised by God for the human race (for believers and unbelievers alike). The more aligned a country is with these laws, the greater freedom and prosperity that country will enjoy. Furthermore, there will be greater evangelism and Bible teaching which takes place. The further a country strays from these law results in greater tyranny and unhappiness among its population. See the <b>Laws of Divine Establishment</b> <a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a> .
<b>Rebound</b>	The act of naming one’s sins to God. You get out of fellowship by sinning; you get back into fellowship by naming those sins (privately) to God. See the <b>Doctrine of Rebound</b> <a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a> .
<b>The Revealed God (or, the Revealed Lord)</b>	We all come to a time of God-consciousness where we understand the concept and possibility of the existence of God. At that point, we face 2 great questions: (1) do we want to know this God and (2) are will willing to believe in God as He has revealed Himself or do we make a god in our own image and worship that? In both the Old and New Testaments, God will make Himself known (He reveals Himself) to those who will believe in Him and to others as well. We know Him firmly and concretely as Jesus Christ; and in the Old Testament, He is known as the God of the Jews, the Creator of the Universe, the God of Moses (or of Abraham), etc.



Some of these definitions are taken from

[http://gracebiblechurchwichita.org/?page\\_id=1556](http://gracebiblechurchwichita.org/?page_id=1556)  
<http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml>  
<http://rickhughesministries.org/content/Biblical-Terms.pdf>  
<http://www.gbible.org/index.php?proc=d4d>  
<http://www.wordoftruthministries.org/termsanddefs.htm>  
<http://www.realtime.net/~wdoud/topics.html>  
<http://www.theopedia.com/>

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## An Introduction to Proverbs Chapters 1–9

**Introduction:** Insofar as I know, every introduction to the book of Proverbs is an introduction to the entire book of Proverbs; and nearly all of these introductions explain what a proverb is and then gives examples of the various types of proverbs. The problem with this approach is, there are very few actual proverbs in Proverbs 1–9 (except for 4 proverbs in Prov. 9; and there are a handful elsewhere). It does not help much to carefully explain the types of proverbs a student is going to find in the book of Proverbs, and then not have any of these proverbs until Prov. 9:7. Therefore, I will write two introductions to the book of Proverbs—and introduction for chapters 1–9 and an introduction for chapters 10–31 (which is where all of the proverbs can be found).

In his introduction to the book of Proverbs, J. Vernon McGee writes: *In the Book of Proverbs we read the wisdom of Solomon. A proverb is a saying that conveys a specific truth in a pointed and pithy way. Proverbs are short sentences drawn from long experience. A proverb is a truth that is couched in a form that is easy to remember, a philosophy based on experience, and a rule for conduct. A proverb has been called a sententious sentence, a maxim, an old saying, an old saw, a bromide, an epigram.*<sup>7</sup> And all of this is true; but it has no application to the first 9 chapters of Proverbs, wherein, there are just 4 proverbs, all found in Prov. 9.



**Proverbs Assorted Wisdom** (a graphic); from [Blog Spot](#); accessed December 20, 2015. The content of the book of Proverbs covers a very wide variety of topics, even in the first 9 chapters (despite there being an overall theme of Wisdom versus Folly). Many of these are principles which are true for believers and unbelievers alike. There are things which are true of the relationship between a man and a woman; there are things which are always true about the importance of work in a person's life; curbing the tongue and not saying any damn thing which pops into your head is an extremely important skill to learn in life. These things are important to believers and unbelievers alike.

Joseph Parker: *The Book of Proverbs is not to be regarded simply as a collection of wise sayings, genial sentiments, prudent guesses, or*

<sup>7</sup> From [https://archive.org/stream/20-Proverbs/20-PROVERBS\\_djvu.txt](https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt) (Introduction); accessed December 17, 2015.

*affectionate exhortations. The book may be viewed, on the contrary, as representing the very science of practical philosophy. Proverbs are condensed philosophies. Sometimes proverbs are condensed histories. Wise men who speak even about “earthly things” are often obliged to have recourse to “dark sayings.” Some truths can only be hinted at; some reforms can only be outlined, and then can only be shown as if in twilight; there are dark things in life for which names can be found only by a kind of spiritual genius; there are also possible reforms or re-arrangements of life which even the proposers hardly realise in all their scope and uses--hence even reformers and spiritual teachers of every kind have often expressed themselves darkly, suggestively, tentatively, so much so that their hesitation has been misunderstood and mocked by fluent ignorance and superficial ability.<sup>8</sup>*

An unbeliever, with no relationship to the Lord, could study the book of Proverbs and benefit by it.

Whenever Solomon sat down to write this book (authorship to be discussed later), he may have intended to begin writing a greatest hits of the proverbs which he wrote or heard; but never actually got to that point until Prov. 9:7 and 10:1 (at which point, he seems to start the book over again).

Prov. 1–9 is all about a father teaching his son (or sons) about the importance of fear of the Lord (mentioned 6 times) and of wisdom (mentioned 22 times in Proverbs 1–9). All wisdom begins with God; and apart from God, there is no such thing as wisdom. We are all aware of evolution, and many Christians believe in evolution. And I have heard it used to explain many human behaviors in the most convoluted and silly way. This passes for human wisdom. Man does this or that, so the evolutionist talked about what primates would do or what men in the cave might do, and this is an explanation of why man is the way he is today.

On the other hand, for the believer with doctrine, we start out understanding that God is holy, and we are not. God is righteous and our righteousness is like menstuous rags to Him.

**Word Cloud for Proverbs 1–9 (ESV)**  
My translation of Proverbs 1–9 will be found in the addendum with a word cloud for it as well.



In examining this word cloud, it is quite obvious that a number of very similar words stand out: *words, knowledge, wisdom, understanding, instruction, heart* (which is a reference to thinking, in the Bible, not to emotion, as it indicates in our culture). This is what the father is trying to impart to the son.

One theme of the Book of Proverbs is Wisdom; and equally important, the pursuance of wisdom rather than of folly.

<sup>8</sup> From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=19&ch=0> accessed December 17, 2015.



## Commentators on the Theme of Wisdom in Proverbs

Peter Pett: *the first nine chapters of the book are not a collection of what we might call proverbs (which commence in chapter 10), but are a dissertation on true wisdom, which, in the writer's case, is closely related to 'the fear of God (YHWH)', and on what it means to walk with God.*<sup>9</sup>

Speaking of the fear of the Lord, Pett writes: *To him wisdom is found, not by those who 'hate knowledge (i.e. hate the knowledge of God - Proverbs 2:5) and do not choose the fear of YHWH' (Proverbs 1:29), but on the contrary, it is found in knowing God and being in loving and obedient awe of Him. For it is the reverent fear of YHWH which is the beginning of wisdom (Proverbs 9:10; compare Proverbs 1:7), whilst it is the knowledge of God which is true knowledge (Proverbs 2:5). So to the writer the basis of all true wisdom and knowledge is found in knowing God and His ways.*<sup>10</sup>

Charles M. Southgate: *Wisdom is the general topic of the whole book: that sound, practical judgment in affairs of life which yields good citizenship, honourable success in commercial and public affairs, virtuous and contented household life. The first nine chapters form a connected discourse, in which wisdom is personified. Not grey-eyed Pallas Athene was so majestic or so winsome. This stately figure is both queen and counsellor; her haunt is no retired tower, or nun's cell, but the market-place, the bazaar, the court-room, the public square. Not great learning or charm of wit is her requirement, but sound behaviour in the sight of God and man.*<sup>11</sup>

The wisdom of Proverbs, to a limited degree, can be understood in a secular manner. Many passages in Proverbs (see Prov. 6) deal with the **laws of divine establishment**, which are the basic laws for all mankind, saved or not. So, an unbeliever, with no relationship to the Lord, could study the book of Proverbs and benefit by it.

### Chapter Outline

### Charts, Graphics and Short Doctrines

There are also another set of similar words: *way, ways, path, paths, walk, feet*. Our time on earth is often spoken of as a walk, a way, a path. If you have lived for more than 20 years, you have developed habits in life (good and bad); and you have traveled the same route (path) on many occasions. The idea here is, we walk along certain paths; our life has some routine to it; we repeat various acts (brushing our teeth, going to work or school, following a schedule). These are our paths in life. When we cheat Charley Brown in a business deal, it is also likely that we will cheat Lucy Van Pelt as well. This would be a pathway that we tend to go down.

The idea is, this father wants to best teach his son the proper paths to walk; the right way to go. All of that is related to *wisdom* and (if you notice the other word that stands out) *the Lord*.

Robert L. (Bob) Deffinbaugh: *Every Christian needs to become a student of character. Let me mention just a few of the reasons why we need to discern character. First, the highest goal of the Christian is to become like Christ (Rom. 8:29 Eph. 4:13).*<sup>12</sup>

In the Church Age, the key to becoming like Christ is twofold: the filling of the Holy Spirit and thinking like Jesus Christ or having the mind of Christ. The latter is achieved through knowledge of the Word of God. By the way, we find this key to the spiritual life mentioned early on in the book of Proverbs: *"If you turn at my reproof, behold, I will pour out my spirit to you; I will make my words known to you."* (Prov. 1:23)

In fact, let's take a look of some key words found in these first 9 chapters.

<sup>9</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=0> accessed December 17, 2015.

<sup>10</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=0> accessed December 17, 2015.

<sup>11</sup> From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=19&ch=0> accessed December 18, 2015.

<sup>12</sup> From <https://bible.org/seriespage/1-introduction-proverbs> accessed December 19, 2015.

## The Vocabulary of Proverbs 1–9

**Proverbs:** Traditionally, a proverb is thought to be a pithy, memorable saying, often dealing with moral or religious topics.

The word translated *proverb* is *mâshâl* (מָשָׁל) [pronounced *maw-SHAWL*], in the Hebrew, and it means, *parable, proverb, discourse, memorable recitation; comparison, analogy*. Strong's #4912 BDB #605.

The Pulpit Commentary: *Hebrew mashal is not confined to wise or pithy sayings, expressing in pointed terms the experience of men and ages; such an account; would, as we see, be most inadequate to describe the various forms to which the term was applied. That there are in our book numerous apothegms and maxims, enforcing moral truths, explaining facts in men's lives and the course of society, which are proverbs in the strictest sense of the word, is obvious; but a very large proportion of the utterances therein are not covered by that designation.*<sup>13</sup>

Whedon: *The Hebrew word מִשְׁלָּים, meshalim, from מָשַׁל, mashal - 1, to rule; 2, to liken, to make like, or be like - involves the idea of an authoritative, influential, or important saying, implying or expressing a comparison, simile, or metaphor of some kind. Hence it is used, in a very general and comprehensive way, for a similitude or parable, Ezra 17:2; 24:3; Judges 9:7, etc.; 2Samuel 12:1, etc.; 2Kings 14:9 ; for a sententious saying or apothegm, such as consists in the ingenious comparison of two things, sentiments, etc., as in many of the proverbs of this book; for a proverb proper, or a byword, as in 1Samuel 10:12; Ezekiel 12:22-23; for a verse, song, or poem, the members of which, by the laws of parallelism, consist of two hemistichs similar in form and sense, or the one in antithesis with the other. It is specially used of prophecy, Numbers 23:7; Numbers 23:18; of a didactic discourse, Job 27:1; Job 29:1; Psalms 49:5; Psalms 78:2; sometimes of a satirical poem or song of derision, as in Deuteronomy 28:37.*<sup>14</sup>

Dummelow: *The Hebrew word Mashal covers a much larger area than our 'Proverb.' The latter signifies a pithy, pointed saying, which, by its obvious correspondence with the facts of human nature and experience, wins popular acceptance. Of such brief, clear and sensible utterances there are abundant examples in the book before us. But it also contains other forms of composition. There are passages in which the subject is continued for several verses, especially in the earlier and some of the later chapters; lengthy descriptions, such as that of the Bad Woman (Proverbs 7) and the Excellent Woman (Proverbs 31:10-31); homilies and addresses (Proverbs 1:20-33; Proverbs 8). In other books of the Bible the Mashal has a still wider range of meaning: it is an allegory (Ezekiel 17:2); a figurative discourse (Numbers 23:7, Numbers 23:18); a byword (Jeremiah 24:9); a taunt (Isaiah 14:4); a lament (Micah 2:4); an argument (Job 29:1). The idea at its root is that of a similitude or parallelism, a comparison with some well-known object, and it is, as a rule, distinguished from the other parallelism with which we are familiar in the Bible, that of the Psalms, in that it is spoken, not intended to be sung.*<sup>15</sup>

**Wisdom:** Wisdom is more than knowledge. It is knowledge that leads to right thinking and right action. The application of wisdom to life means righteous actions and a moral lifestyle.

The Pulpit Commentary: *[In the first 9 chapters,] Wisdom is personified as a great teacher, as dwelling with God from all eternity, assisting at the creation of the world, the original of all authority on earth. We gather from various indications in our book that wisdom is regarded in a threefold respect: first, as an essential attribute of Almighty God; secondly, as revealed in creation; thirdly, as communicated to man. It is the mind or thought of God; it is that by which He created the world; it is that which regulates and informs the moral being of man.*<sup>16</sup>

<sup>13</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Proverbs Book Commentary.

<sup>14</sup> From <http://www.studydrive.org/commentaries/whe/view.cgi?bk=19&ch=1> accessed November 3, 2014.

<sup>15</sup> From <http://www.studydrive.org/commentaries/dcb/view.cgi?bk=19&ch=0> accessed December 18, 2015.

<sup>16</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Proverbs Book Commentary (slightly edited).

## The Vocabulary of Proverbs 1–9

Tom Hawkins: *The word חָכְמָה wisdom is best defined as the skill of living in conformity with the principles of God's Word.*<sup>17</sup>

Robert L. (Bob) Deffinbaugh on knowledge versus wisdom: *I taught the inmates psychology and world history. One of my students was honest enough to inform me that he planned to use what he learned when he was released from prison. What he told me next came as a surprise. He hinted that when he got out of prison, he would return to a life a crime, but he planned to be much smarter this time around. While in that prison, he sought out the gurus of crime and learned all of the tricks of their trade. Then, when he was released, he planned to become a consultant of crime. He would charge a fee for engineering specific criminal acts. He would not participate in the crime directly, but only charge a commission for successful crimes. If his clients were caught, that was their problem; his involvement would be almost impossible to prove.*

Deffinbaugh continues: *I think I learned more from teaching that summer than my students did. For one thing, I experienced the difference between “knowledge” and “wisdom.” Knowledge of psychology and world history, when applied with wisdom, could prove profitable. But that same knowledge could be used in a way that would be both criminal and cruel. I wonder how many people in our educational institutions are being educated to do great harm, to themselves and to others. The Book of Proverbs is all about wisdom.*

**Understanding:** This is the ability to correctly view and interpret the world, your own self and God; and how they are all interrelated.

**Discretion:** A person with discretion knows when to speak and when not to; when to act and when not to. He is able to evaluate friends and functions, and know when to associate and when to disassociate.

The **Simple** (or, *simple-minded, simple ones*): The person who lacks basic religious training. This is like the new believer, who, after believing in Jesus Christ, may go in one of a dozen directions. He could return to his old lifestyle; he could begin acting exactly the opposite of how he used to act; he could already have an impression of what religious people are like and start acting religiously; or he might get with doctrine and learn with the Christian life actually is (in the Old Testament, he might then learn what the spiritual life was under the dispensation of Israel). A person described as *simple* is not done disparagingly, as such a one could go positive or negative toward Bible doctrine.

**Lacking in heart:** Today *heart* is closely related to emotions. In Bible times, *heart* referred to your entire intellectual capacities. This is a person who probably should have been trained, but, at this point, has no well-defined set of good norms and standards.

**Evil:** Evil is the thinking of Satan. It can include human good and various categories of moral standards (often with a healthy dose of self-righteousness).

Today's liberal is a wonderful example of evil. One thing that I have noticed on the left is, this is a group of people who sincerely believe in relative moral standards and making no judgments on human behavior. However, if you are a conservative, they will judge you for being selfish, greedy, racist, sexist, homophobic, Islamophobic, and a destroyer of the planet with all your CO<sub>2</sub> emissions. In most cases, they ascribe a plethora of what they view as mental attitude sins, as if they are very well-trained brigade of thought police. They are the ultimate authority on which symbols may be displayed and by whom. A **confederate flag** or the **statue of a confederate general** may be allowed in a museum or within a confined space; but not ever on a government space. They are the ultimate authority when it comes to what may be done in schools and what must be banned. For instance, a day where all females are encouraged to wear **Hijabs** might be thought appropriate, in the advancement of multiculturalism; but singing a **Christmas carol** on school grounds or bowing one's head in **prayer** during a school football game would clearly violate the 1<sup>st</sup> amendment (in their eyes). In many cases it is not what you do, but what you say that they find so utterly offensive. There are words and phrases and opinions that they simply will not tolerate—particularly on college campuses. It is clear that, in some churches,

<sup>17</sup> From <https://bible.org/seriespage/2-introduction-proverbs> accessed December 19, 2015.



## The Vocabulary of Proverbs 1–9

there are some very judgmental people. Nonetheless, they do not hold a candle to the liberal of today.

There are certainly more words, but these are a good start.

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## Commentators on the Content of Proverbs 1–9

The Bible Illustrator: *[In Proverbs 1–9,] The teacher gives his pupil a connected series of admonitions, cautions, and encouragements to the study of wisdom.*<sup>18</sup>

The Pulpit Commentary: *After the introduction there follows the first part of the book, (Pro 1:7-9:18) consisting of fifteen admonitory discourses, addressed to youth, with the view of exhibiting the excellence of wisdom, encouraging the ardent pursuit thereof, and dissuading from folly, i.e. vice, which is its opposite. This is especially the hortatory or wisdom section of the book. It is usually regarded as a prelude to the collection of proverbs beginning at ch. 10.*<sup>19</sup>

Arthur Peake: *The Praise of Wisdom (Proverbs 1-9) presents a totally different literary character. It is clearly a unity and not a collection of aphorisms. It is a series of moral addresses on the value of wisdom, reaching their climax in the magnificent portrayal of Wisdom as the companion of Yahweh before creation. The traces of Greek influence in the social environment, and possibly in the philosophical attitude towards wisdom in Proverbs 8, point to a date in the Greek period, possibly about 300-250 B.C. Probably the author was also the editor of the collections already mentioned, to which he prefixed his own short treatise as both introduction and supplement.*<sup>20</sup>

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*There are some characteristics and features of the Book of Proverbs that I think we should note:*

### Characteristics and Features of the Book of Proverbs, by J. Vernon McGee

1. Proverbs bears no unscientific statement or inaccurate observation. For example, [Keep your heart with all diligence; for out of it are the issues of life](#) ( Prov. 4:23) . This is a remarkable statement because it was about 2,700 years later that Harvey found that the blood circulates and that the heart is the pump. In contrast, in an apocryphal book called the Epistle of Barnabas, mention is made of the mythical pheonix, a bird that consumes itself by fire and rises in resurrection. Such a fable does not appear in the Book of Proverbs nor anywhere else in the Bible. It is strange that this is an ancient book containing hundreds of proverbs and not one of them is unscientific today. That in itself ought to alert any thinking person to the fact that the Book of Proverbs is God-inspired.

<sup>18</sup> From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=19&ch=0> accessed December 17, 2015.

<sup>19</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Proverbs Book Commentary (slightly edited).

<sup>20</sup> From <http://www.studylight.org/commentaries/pfc/view.cgi?bk=19&ch=0> accessed December 18, 2015.

## Characteristics and Features of the Book of Proverbs, by J. Vernon McGee

2. Proverbs is a book on a high moral plane. You simply will not find in its pages the immoral sayings which occur in other writings. Justin Martyr said that Socrates was a Christian before Christ — which, of course, would be an impossibility. And his admirers say that he portrays a high conception of morals. However, Socrates also gave instructions to harlots on how to conduct themselves ! The best that can be said of him is that he was amoral.
3. The Proverbs do not contradict themselves, while man's proverbs are often in opposition to each other. For example: "Look before you leap" contrasted with "He who hesitates is lost." "A man gets no more than he pays for" contrasted with "The best things in life are free." "Leave well enough alone" has over against it, "Progress never stands still." "A rolling stone gathers no moss" versus "A setting hen does not get fat." The proverbs of man contradict each other because men's ideas differ. But there is no contradiction in the Book of Proverbs because it is inspired by God.

From [https://archive.org/stream/20-Proverbs/20-PROVERBS\\_djvu.txt](https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt) (Introduction); accessed December 17, 2015 (slightly edited).

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When studying a few chapters in any book of the Bible, it is worth asking, *where is Jesus Christ and who is God in these chapters?*

J. Vernon McGee remarks: *Someone may raise this objection: "There is nothing in it about the gospel." Just wait a minute, it is there. The One in this book whose wisdom it is, is none other than the Lord Jesus Christ.*<sup>21</sup>

### Jesus Christ in Proverbs 1–9

1. The wisdom of the book of Proverbs = the Wisdom of God = the Mind (or, thinking) of Jesus Christ. See Prov. 2:1–8.
2. One of the common statements found throughout is, *The Fear of Y<sup>h</sup>owah is the Beginning (Foundation) of wisdom.* (Prov. 9:10).
3. Prov. 1:7 reads: *The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction.* (ESV). The idea is, the person for whom these words are written has already exercised faith in the **Revealed God** (Jesus Christ in the Old Testament).
  - 1) When there are enough believers in a national entity who believe in Jesus Christ (or, in the Old Testament, believe in the Revealed Lord), their thinking (assuming that they are being taught correct doctrine) overflows to society.
  - 2) As a result, many people think divine viewpoint and the laws of divine establishment, because this is the thinking of the culture.
  - 3) In American society today, the churches are not clearly teaching the Word of God; and there are fewer believers in the United States than, say, 30 years ago; and so, people's thinking has gone haywire. We actually have a considerable number of young people today who believe in censoring speech which they do not like and they think that socialism is a better system of economics.
4. There are times when *Wisdom* (however personified in Proverbs) is very similar to Jesus Christ.
  - 1) Those who reject *wisdom* love death. Prov. 1:7–19
  - 2) Wisdom presents herself loudly, publically, and available to all who will hear her. Prov. 1:20–21
  - 3) If a person hears Wisdom and changes his mind (repents, turns at Wisdom's reproof), Wisdom's Spirit would be poured upon that person and the words of Wisdom will be made known to him. Prov. 1:20, 23.
  - 4) Those who reject Wisdom will be rejected by Wisdom. The end is death and disaster. Prov. 1:24–33
  - 5) When reading these passages, the **Dual Authorship of Scripture** should become clear (that the

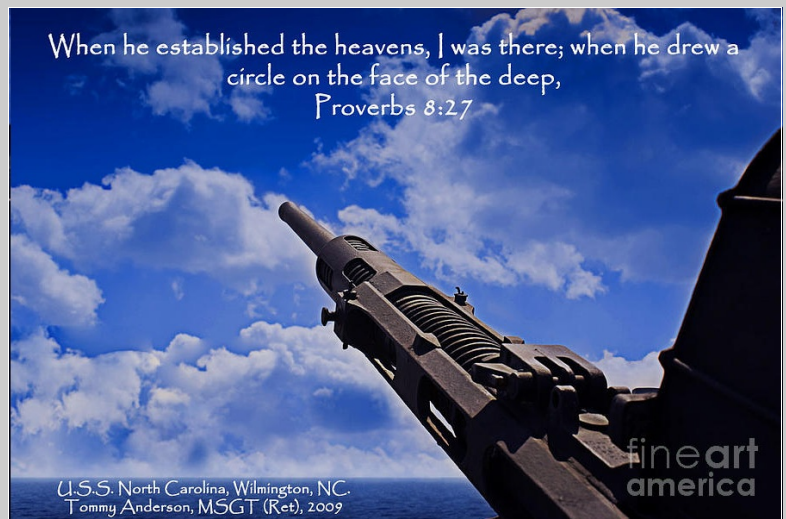
<sup>21</sup> From [https://archive.org/stream/20-Proverbs/20-PROVERBS\\_djvu.txt](https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt) (Introduction); accessed December 17, 2015.

## Jesus Christ in Proverbs 1–9

Bible is written by man, but also written by the Spirit of God). The end result is, sometimes passages are written to mean what the man writes; yet the same words are used by God the Holy Spirit to mean something else.

5. The term *saint* is found in Prov. 2:8. This word is *chăçydyîym* (חֲצִי־דַיִם) [pronounced *khaw-see-DEEM*], and it means *gracious ones; saints, believers; those who are grace oriented*. Strong's #2623 BDB #339. It only occurs in Proverbs here. The NET Bible: *The noun חֲצִי־דַיִם (khesed, "the pious") describes those who show "covenantal faithful love" or "loyal love" to God and his people. The description of the righteous by this term indicates their active participation in the covenant, for which God has promised his protection.*<sup>1</sup> The *gracious one* has placed his faith in the Revealed God (Psalm 86:2). This term is covered in great detail in **Proverbs 2** ([HTML](#)) ([PDF](#)) ([WPD](#)) (in v. 8).
6. Throughout Proverbs, there is a reference to *two paths*, one which follows the Lord, one which crooked and leads to death. This has two applications: to salvation (the right path is believing in the Revealed God) and the wrong path rejects Him. Furthermore, the right path is following the Lord, having believed in Him; and the wrong path follows human viewpoint and cosmic thinking. The latter approach is the primary thrust of the book of Proverbs; but in order to get on that right path, one must first believe in the Revealed God, Who is Jesus Christ.
7. One of the many keys to the book of Proverbs is placing one's trust or faith in the Lord, rather than in one's own understanding. This is salvation. Prov. 3:5
8. Proverbs speaks of discipline, and a person can only be disciplined by his father. So, the discipline spoken of must be discipline endured by those who have exercised faith in the Lord. We are sons of God only by faith in Jesus Christ. Gal. 3:26–29 Prov. 3:11–12
9. Prov. 3:13–18 *Blessed is the one who finds wisdom, and the one who gets understanding, for the gain from her is better than gain from silver and her profit better than gold. She is more precious than jewels, and nothing you desire can compare with her. Long life is in her right hand; in her left hand are riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to those who lay hold of her; those who hold her fast are called blessed.* However, wisdom does not exist in a vacuum. Wisdom is always based upon the fear of the Lord. Prov. 1:7 9:10
10. In Prov. 8:22–31, this text can be understood to refer to God employing wisdom when laying the foundations of the world; but, at the same time, these same words could refer to the laying of the foundations of the world by Jesus Christ. See **Proverbs 8** ([HTML](#)) ([PDF](#)) ([WPD](#)) (see The Two Interpretations of Proverbs 8:22–36). Jesus is the Creator of all things. John 1:3, 10 Acts 3:15 1Cor. 8:6 Col. 1:15–16 Heb. 1:2

**Proverbs 8:27** (a graphic) from [Fine Art America](#); accessed December 20, 2015.



11. Similarly the final verses of Prov. 8 can refer to wisdom; but also to the Lord of Life. Prov. 8:35–36 *"For whoever finds me [Me] finds life and obtains favor from the LORD, but he who fails to find me [Me] injures himself; all who hate me [Me] love death."* Do you see that, without the context, it would be easy to understand this as referring to the God the Son.
12. There are several evangelical verses found in Proverbs:
  - 1) Prov. 3:5–6 *Trust in the LORD with all your heart, and do not lean on your own understanding. In all your ways acknowledge him, and he will make straight your paths.*
  - 2) Prov. 4:18–19 *But the path of the righteous is like the light of dawn, which shines brighter and brighter until full day. The way of the wicked is like deep darkness; they do not know over what they*



## Jesus Christ in Proverbs 1–9

- stumble.
- 3) Prov. 9:10 The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is insight.
13. Finally, we find Jesus in the slaughtered beast of Prov. 9:2, which is the basis of the fellowship with wisdom.

<sup>1</sup> From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014. Evangelical verses suggested by Ray Comfort, Commentary from *The Evidence Bible*; from e-Sword; Proverbs Book Comments.

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I am of the opinion that God's character is found throughout Scripture, no matter where we look. Unless otherwise noted, the ESV is used below.

## God in Proverbs 1–9

1. Fear of (or, *respect towards*) the LORD is the beginning of knowledge and the foundation of knowledge. Prov. 1:7 9:10
2. The God of Proverbs is a God of judgment and of consequences. "Because I have called and you refused to listen, have stretched out my hand and no one has heeded, because you have ignored all my counsel and would have none of my reproof, I also will laugh at your calamity; I will mock when terror strikes you, when terror strikes you like a storm and your calamity comes like a whirlwind, when distress and anguish come upon you. Then they will call upon me, but I will not answer; they will seek me diligently but will not find me. Because they hated knowledge and did not choose the fear of the LORD, would have none of my counsel and despised all my reproof, therefore they shall eat the fruit of their way, and have their fill of their own devices. For the simple are killed by their turning away, and the complacency of fools destroys them; but whoever listens to me will dwell secure and will be at ease, without dread of disaster." (Prov. 1:24–33). Even though *Wisdom* is speaking (v. 21), these are clearly the words of God (v. 24). Prov. 3:33–34 The LORD's curse is on the house of the wicked, but He blesses the dwelling of the righteous. Toward the scorers He is scornful, but to the humble [= *grace oriented*] He gives favor [= *grace*]. See also Prov. 5:21–23
3. The person who searches after divine wisdom *will understand the fear of the LORD and find the knowledge of God*. (Prov. 2:5b) Even 2 Members of the Trinity are implied by this verse (and the Holy Spirit is found in Prov. 1:23).
4. Bible doctrine comes from God. Prov. 2:6
5. Knowledge from God is related to right paths and to righteousness. Prov. 2:6–15
6. Knowledge from God delivers us from all kinds of temptations. Prov. 2:16
7. Our trust/dependence should be upon God rather than depending upon human viewpoint. Prov. 3:5–8
8. God blesses those who honor Him; who recognize Him. Prov. 3:9–10
9. God's discipline is for our good; not to harm us. God's discipline is like the discipline of a father. Prov. 3:11–12
10. The God of Proverbs established the heavens and founded the earth. Prov. 3:19–20
11. We are to look to this same wisdom of this same God. Prov. 3:5, 21
12. Even during great historical disaster, we are to lean upon God and trust Him. Prov. 3:25–26
13. The father to son address in Prov. 4 is so much like God the Father addressing us, His sons in Christ Jesus.
14. God is omniscient. All that we do, God sees. Prov. 5:21
15. Our God is not a God over monks who live in a religious retreat; He is not a God strictly of theology and religious thought; our God is intimately concerned with our day-to-day lives. Prov. 6
16. Speaking of Prov. 6, this is probably the best chapter for the unbeliever, because the advice given here can also be applied by unbelievers.

## God in Proverbs 1–9

17. The things which God hates are given in Prov. 6:16–19 **There are six things that the LORD hates, seven that are an abomination to him: haughty eyes, a lying tongue, and hands that shed innocent blood, a heart that devises wicked plans, feet that make haste to run to evil, a false witness who breathes out lies, and one who sows discord among brothers.** We learn that God is just as concerned with what we think and say as He is with what we do.
18. Wisdom was a part of God's thinking in the creation of the earth and universe. God's power, wisdom, and creativity are affirmed by this passage. Prov. 8:22–31
19. Our lives are increased qualitatively and quantitatively when we learn to think like God thinks. When we reject Him, we bear the consequences. Prov. 9:10–12, 16–18

As you can tell, what is emphasized in Proverbs is our interaction with a real and involved God. He is less theoretical and more interactive.

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Even though the information found in the first 9 chapters of Proverbs is good advice and guidance for anyone, it appears that it is primarily directed toward the young person.

### Proverbs 1–9 is for the young person

Albert Barnes: *The writer's purpose is to educate. He is writing what might be called an ethical handbook for the young, though not for the young only. Of all books in the Old Testament, this is the one which we may think of as most distinctively educational.*<sup>22</sup>

Pastor Greg Allen: *Though the Old Testament book of Proverbs contains God's wisdom for people of all age groups, it is uniquely a book for young people. I believe God's Spirit led King Solomon to write and record these wise bits of instruction to help youth avoid the sort of mistakes and moral failures that will rob them of joy and well-being as adults.*<sup>23</sup>

Pastor Greg Allen: *Often in the book of Proverbs, Solomon writes almost as if he's talking one-on-one with a young person. He warns this young person about the dangers of hanging around with the wrong crowd, or about dabbling in sexual sins, or about being undisciplined in behavior. He encourages this young person to reverence God and to pay careful attention to good, godly counsel. He encourages this young person to cling tightly to the sort of "wisdom for living" that comes only from God. There are thirty-one chapters in Proverbs - a chapter for every day of the month. I heard that Dr. Billy Graham has read a chapter a day from Proverbs for years now. The practical matters of our lives would go a whole lot better if we did the same.*<sup>24</sup>

Dr. Thomas Constable: *The frequent recurrence of the phrase "my son" in this part of Proverbs indicates that the instruction specially suited a young person. This person's life lay in front of him, and he faced major decisions that would set the course of his life from then on. Though the whole Book of Proverbs gives help to youths, chapters 1-7 address them specifically and can be of particular benefit to them.*<sup>25</sup>

Despite this book being clearly directed towards the young person, McGee is also of the opinion that these teachings are universal, for all men at all times: *The advice that is given in the Book of Proverbs transcends all dispensations. Whether one lives in Old Testament or New Testament times, old Jerusalem or new Jerusalem, its truths are still true. It is a good book for anyone.*<sup>26</sup>

<sup>22</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 5:2.

<sup>23</sup> From <http://www.bethanybible.org/archive/2002/091502.htm> accessed March 7, 2015.

<sup>24</sup> From <http://www.bethanybible.org/archive/2002/091502.htm> accessed March 7, 2015.

<sup>25</sup> From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=19&ch=1> accessed November 1, 2014.

<sup>26</sup> From [https://archive.org/stream/20-Proverbs/20-PROVERBS\\_djvu.txt](https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt) (Introduction); accessed December 17, 2015.

## Proverbs 1–9 is for the young person

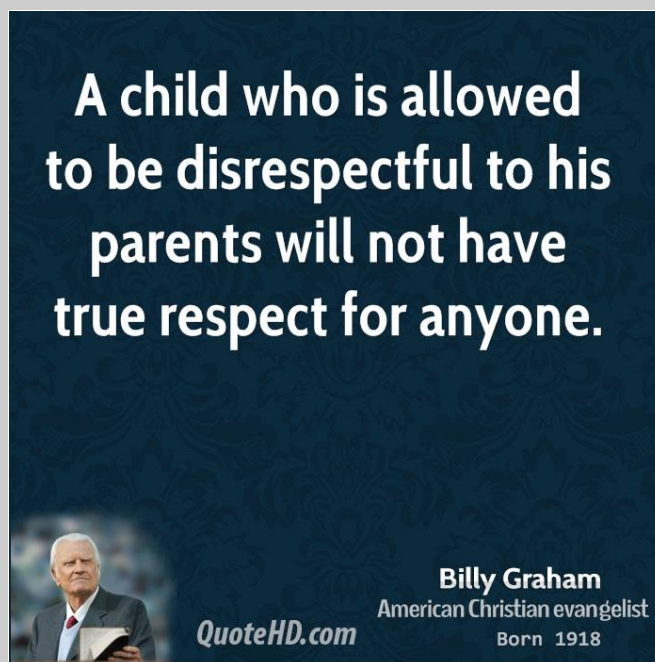
J. Jortin: *Though the composition be of the disjointed kind, yet there is a general design running through the whole which the author keeps always in view, and that is, to instruct the people, and particularly young people, at their entrance into public and active life, to give them an early love and an earnest desire of real wisdom, and to lay down such clear rules for their behaviour as shall carry them through the world with peace and credit.*<sup>27</sup>

F. B Meyer: *The book was written as, a guide for the young. The experience of many generations is here presented to the youth who is just entering upon life. The form of address throughout is that of a father speaking to his son. The foundation principle is that the right life is not merely a moral life, but the life that is lived toward God. The supreme folly in life is to leave God out. Hence the book is not simply a collection of worldly maxims, but a source of spiritual insight.*<sup>28</sup>

**Proverbs 3:1–2** (a graphic); from [Blogspot](#); accessed June 29, 2014. **My son, do not forget my teaching, but keep my commands in your heart, for they will prolong your life many years and bring you prosperity.** (NIV)



**A child who is disrespectful to his parents** (a graphic); from [QuoteHD.com](#); accessed December 20, 2015.



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### Charts, Graphics and Short Doctrines

We need to know who the people are who populate this chapter.

I have approached this portion of Proverbs as if this is what King David taught his very young son during the final years of David's life, preparing Solomon for life and preparing him to become king of Israel. This will be explained in more detail under [Authorship](#).

<sup>27</sup> From <http://www.studyLight.org/commentaries/tbi/view.cgi?bk=19&ch=0> accessed December 17, 2015.

<sup>28</sup> From <http://www.studyLight.org/commentaries/fbm/view.cgi?bk=19&ch=0> accessed December 18, 2015.



## The Principals of Proverbs Introduction to Chapters 1–9

Characters	Biographical Material
David	King David, of the book of Samuel, was the 2 <sup>nd</sup> king of Israel. <sup>29</sup> He spent at least 7 years teaching his son Solomon, preparing him to become king. This is the missing 7 years from the end of the history of Israel under King David.
Solomon	Solomon is the son of David by Bathsheba and he became Israel's 3 <sup>rd</sup> king, and the last king of the monarchy (Israel split into two nations after Solomon). Although he is clearly laid out as the author of Proverbs, he learned many of these principles from his father David. Most of what we read in these early chapters are Solomon's notes that he kept of the teaching he received from his father, King David.
<i>My son</i>	David's earliest warnings were given to Solomon; and these would be the typical warnings that every father should give to his son.
<i>Simple ones</i>	This refers to any person who rejects the teaching of the Word of God (called wisdom in this book).
Wisdom	<i>Wisdom</i> is personified in this book, as calling out to the recalcitrant, pleading to them to listen to her. Wisdom, as the speaker of the final section of Prov. 1, morphs into God speaking to the recalcitrant.
Lady Wisdom	<i>Wisdom</i> is often personified in this book as a woman.
The Adulteress	She is loud and boisterous, and lures young men to her bed and to their end.
Mistress Folly	She imitates the offering of Lady Wisdom, but those of her house are dead, and her pathway leads to Sheol.

David teaches this to his son Solomon and to Solomon's younger brothers. The others are actually a part of the narrative, and may be actual people (like the simple ones) or not (like Lady Wisdom).

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It is important to understand what has gone before.

## The Prequel of Proverbs Introduction to Chapters 1–9

King David had a number of wives (around 10) by whom he had quite a number of sons, many of whom were worthless and who engaged in crime and revolution (Amnon, Absalom, and Adonijah). It is clear that he spent little time raising any of these boys, all of whom are identified not as *sons of David* but as *sons of their mother* (when they are so identified—1Kings 2:13). However, Solomon is not called the *son of Bathsheba*, but he is identified as *the son of David* (Prov. 1:1 2Chron. 1:1 1Chron. 22:5, 17).

With Solomon, David appeared to take a new tact (which is borne out in the book of Proverbs) of personally teaching his son Solomon wisdom, which is doctrine of the Word of God and the laws of divine establishment.

From the end of the book of Samuel to the first chapter of 1Kings 1, about 7 years pass—and there does not appear to be any recording of the history of this time period. However, what appears to be taking place during this time is David teaching, and therefore, preparing his son Solomon (and possibly his brothers as well) to become king. This teaching would prepare Solomon both for life and to become king.

David decided to make his very young son king (1Kings 1); and this is a wise choice because Solomon, despite

<sup>29</sup> There was a man who could possibly be considered an early king of Israel from the time of the Judges.

## The Prequel of Proverbs Introduction to Chapters 1–9

his youth, is very interested in wisdom—with the idea that this would be the foundation of his reign.

And then we have Solomon's request of God. We will allow the text to speak for itself:

1Kings 3:3–5 Solomon loved the LORD, walking in the statutes of David his father, only he sacrificed and made offerings at the high places. And the king went to Gibeon to sacrifice there, for that was the great high place. Solomon used to offer a thousand burnt offerings on that altar. At Gibeon the LORD appeared to Solomon in a dream by night, and God said, "Ask what I shall give you."

1Kings 3:6–9 And Solomon said, "You have shown great and steadfast love to Your servant David my father, because he walked before You in faithfulness, in righteousness, and in uprightness of heart toward You. And You have kept for him this great and steadfast love and have given him a son to sit on his throne this day. And now, O LORD my God, You have made Your servant king in place of David my father, although I am but a little child. I do not know how to go out or come in. And your servant is in the midst of Your people whom You have chosen, a great people, too many to be numbered or counted for multitude. Give Your servant therefore an understanding mind to govern Your people, that I may discern between good and evil, for who is able to govern this Your great people?"

1Kings 3:10–14 It pleased the Lord that Solomon had asked this. And God said to him, "Because you have asked this, and have not asked for yourself long life or riches or the life of your enemies, but have asked for yourself understanding to discern what is right, behold, I now do according to your word. Behold, I give you a wise and discerning mind, so that none like you has been before you and none like you shall arise after you. I give you also what you have not asked, both riches and honor, so that no other king shall compare with you, all your days. And if you will walk in my ways, keeping my statutes and my commandments, as your father David walked, then I will lengthen your days." (ESV; capitalized)

Solomon will have both divine wisdom and human wisdom (which is revealed in the book of Ecclesiastes).

### Chapter Outline

### Charts, Graphics and Short Doctrines

J. Vernon McGee on the classification of Proverbs in the Bible: *The Book of Proverbs is one of the books classified as the poetry of Scripture. Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon all belong in the same package because they are written as Hebrew poetry.*<sup>30</sup>

## Mark Copeland's Introduction to the Book of Proverbs

1. There is a great need for wisdom in our society today...
  - a. Lack of wisdom is destroying the lives of many young people, and making fools out of some who are older
  - b. Marriages are destroyed, friendships lost, souls doomed for lack of wisdom
2. The walk of the Christian is to be with wisdom as we go through life... - Ep 5:15-17
  - a. Because time is fleeting, and the days are evil, we must make the best use of our time
  - b. Too many today are wasting both their time and their lives by failing to exercise wisdom in their daily lives
3. The Word of God equips man unto every good work... - 2 Ti 3:16-17
  - a. It is only natural to assume that it provides us with sound advice concerning daily living

<sup>30</sup> From [https://archive.org/stream/20-Proverbs/20-PROVERBS\\_djvu.txt](https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt) (Introduction); accessed December 17, 2015.

## Mark Copeland's Introduction to the Book of Proverbs

- b. Indeed it does, especially in The Book of Proverbs found in the Old Testament
- 4. The book begins by identifying Solomon, son of David, king of Israel, as the author...
  - a. Who was granted wisdom by God - 2 Chr 1:7-12
  - b. Who became famous for his wisdom, and wrote over 3000 proverbs - 1 Kin 4:29-34

From [http://executableoutlines.com/pdf/pr2\\_so.pdf](http://executableoutlines.com/pdf/pr2_so.pdf) (Prov. 1:1–6); accessed December 19, 2015.

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## Outlines and Synopses of Proverbs 1–9

The Pulpit Commentary was not consistent in which chapter or passage belonged with which commentary.

### A Synopsis of Proverbs Chapters 1–9 by the Pulpit Commentary

After this introduction there follows the first part of the book, (Prov. 1:7-9:18) consisting of fifteen admonitory discourses, addressed to youth, with the view of exhibiting the excellence of wisdom, encouraging the ardent pursuit thereof, and dissuading from folly, i.e. vice, which is its opposite...Solomon proceeds with his discourse [after the introduction in the first 7 verses]. He warns against fellowship with those who entice to robbery and murder. (Prov. 1:8–19) Wisdom addresses those who despise her, showing them their folly in rejecting her offers, and the security of those who hearken to her counsels. (Prov. 1:20–33) The teacher points out the blessings arising from the sincere and earnest pursuit of Wisdom it delivers from the path of evil, and leads to all moral and religious knowledge.

(Prov. 2) Now comes an exhortation to obedience and faithfulness, self-sacrificing devotion to God, perfect resignation to his will. (Prov. 3:1–18) Wisdom is introduced as the creative energy of God, who becomes the Protector of all who hold fast to her. (Prov. 3:19–26) One condition for the attainment of wisdom and happiness is the practice of benevolence and rectitude in dealing with others. (Prov. 3:27–35) Having previously spoken in his own name, and having also brought forward Wisdom making her appeal, the teacher now gives some recollections of his own early home and his father's advice, especially on the subject of discipline and obedience (Proverbs 4).

He returns to a matter before glanced at as one of the chief temptations to which youth was exposed, and gives an emphatic warning against adultery and impurity, while he beautifully commends honourable marriage. (Prov. 5) Then he warns against suretyship, (Prov. 6:1–5) sloth (vers. 6–11), deceit and malice (vers. 12–19), and adultery (vers. 20–35).

Keeping to the theme of his last discourse, the moralist again denounces the detestable sin of adultery, and enforces his admonition by an example which he had himself witnessed. (Prov. 7) Working round again to Wisdom, as the object of all his discourses, the author introduces her as inviting all to follow her, descanting on her excellence, her heavenly origin, her inestimable blessings. This is the most impotent section concerning Wisdom, which here appears as coeternal with God and cooperating with him in creation. Thus her supreme excellence is an additional reason for hearkening to her instructions. (Prov. 8) Summing up in brief the warnings which have preceded, Solomon introduces Wisdom and Folly, her rival, inviting severally to their companionship. (Prov. 9)

*The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Proverbs Book Commentary.

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This is a typical division of these first 9 chapters.



### Peter Pett's Short Outline for Proverbs 1–9

- 1) Introduction (Proverbs 1:1-6).
- 2) Prologue. A dissertation on wisdom, in preparation for the proverbs which follow, demonstrating that wisdom is firmly rooted in God. It is headed up by an attribution to 'Solomon, the son of David, the king of Israel' (Proverbs 1:7 to Proverbs 9:18).

This is the division that nearly every commentator observes when looking at the entire book.

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This is similar to Pett's above.

### Enter the Bible's Brief Outline

- I. Title (Proverbs 1:1)  
As is often the case with biblical books, the first sentence stands as the title for the entire book (see also Ecclesiastes 1:1; Song of Solomon 1:1; Isaiah 1:1).
- II. Instructional Essays (Proverbs 1:2-9:18)  
The thematic statement, "The fear of the LORD is the beginning of wisdom," frames this opening section (1:7; 9:10). The purpose of the book is stated in 1:2-7. Dominated by imperative verbs, 1:8-9:18 takes the form of instruction.

From <http://www.enterthebible.org/oldtestament.aspx?rid=40> (James Limburg) accessed December 19, 2015.

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This was taken directly from the exegetical study of these first 9 chapters.

### The Kukis Outline of Proverbs 1–9

1. Choosing God's Wisdom or Rejecting It (Proverbs 1)
  - v. 1 Title of the Book
  - vv. 2–6 The Purpose of Proverbs
  - v. 7 The Fundamental Principle of Proverbs
  - vv. 8–9 The Training by Parents
  - vv. 10–19 Warning Young People about the Lure of Criminality
  - vv. 20–33 Wisdom and the Revealed God Speak
2. The Path of Righteousness versus the Ways of Evil (Proverbs 2)
  - vv. 1–8 Listen to Your Father's Instruction
  - vv. 9–10 You Will Understand What is Right and Good
  - vv. 11–15 You Will Be Delivered from Evil People
  - vv. 16–19 Wisdom Protects You from the Immoral Woman
  - vv. 20–22 The Righteous Will Continue to Live on the Earth; the Wicked Will Be Removed
3. The Benefits of Wisdom (Proverbs 3)
  - vv. 1–10 Discourse 5a: The Importance of Wisdom and the Benefits of Wisdom
  - vv. 11–12 Discourse 5b: God's Discipline for the Wrong Choices
  - vv. 13–18 Discourse 6a: The Value of Wisdom
  - vv. 19–20 Discourse 6b: God's Application of Wisdom
  - vv. 21–26 Discourse 7a: Wisdom and Your Peace of Mind
  - vv. 27–30 Discourse 7b: The Application of Wisdom to Interaction with Your Neighbor
  - vv. 31–35 Discourse 7c: The Benefits of Wisdom (God Blesses the Believer who has Wisdom)
4. Embrace Wisdom and Do Not Follow the Wicked (Proverbs 4)
  - vv. 1–9 Discourse 8: Wisdom's Many Benefits

## The Kukis Outline of Proverbs 1–9

- |    |  |   |
|----|--|---|
|    | vv. 10–19  | Discourse 9: Avoid the Path of the Wicked                                       |
|    | vv. 20–27  | Discourse 10: The Guidance of Bible Doctrine                                    |
| 5. | The Wrong Woman/The Right Woman (Proverbs 5)               |   |
|    | vv. 1–2  | Introduction: Be Attentive to Wisdom  |
|    | vv. 3–11   | The Ruin Caused Fraternization with the Forbidden Woman                         |
|    | vv. 12–14  | Regret from Not Listening to and Obeying Solid Doctrinal Teaching               |
|    | vv. 15–21  | Instead, Be Intoxicated by Your Own Right Woman                                 |
|    | vv. 22–23  | The Logical End of the Wicked Man   |
| 6. | Laziness, Adultery and Things Which God Hates (Proverbs 6) |   |
|    | vv. 1–5  | Legitimately Settle Up All Debts and Obligations                                |
|    | vv. 6–11   | The Honor of Hard Work  |
|    | vv. 12–15  | The Worthless Man   |
|    | vv. 16–19  | Things Which the Lord Hates   |
|    | vv. 20–22  | Keeping and Obeying the Teaching of One's Parents                               |
|    | vv. 23–28  | Doctrine Helps One to Avoid the Immoral Woman                                   |
|    | vv. 29–35  | Do Not Commit Adultery  |
| 7. | Seduced by the Adulterous Woman (Proverbs 7)               |   |
|    | vv. 1–5  | Warning to Focus Upon Wisdom to Avoid the Immoral Woman                         |
|    | vv. 6–23   | What David Has Observed   |
|    | vv. 6–9  | The Victim  |
|    | vv. 10–12  | The Immoral Woman   |
|    | vv. 13–20  | The Inducements   |
|    | vv. 21–23  | The Foolish Young Man is Taken in   |
|    | vv. 24–27  | David's Final Warning: Following This Woman Will Lead to Death                  |
| 8. | Lady Wisdom Calls Out (Proverbs 8)                         |   |
|    | vv. 1–3  | Does not Wisdom Call to You?  |
|    | vv. 4–11   | The Great Value of Wisdom   |
|    | vv. 12–13  | Wisdom, Prudence, Knowledge, Discretion; and What Wisdom Hates                  |
|    | vv. 14–19  | The Value of Wisdom Part II   |
|    | vv. 20–21  | Wisdom and Other Attributes of God  |
|    | vv. 22–31  | Wisdom and the Restoration of the Earth   |
|    | vv. 32–36  | Those Who Seek Wisdom are Blessed; Those Rejecting Wisdom Stand Cursed          |
| 9. | The Banquets of Lady Wisdom and Madam Folly (Proverbs 9)   |   |
|    | vv. 1–6  | Wisdom Throws a Banquet   |
|    | vv. 7–9  | The Proverbs of Wisdom  |
|    | vv. 10–12  | The Fear of Yehowah is the Foundation of Wisdom and the Key to an Abundant Life |
|    | vv. 13–18  | The Meal Offered by the Foolish Woman/Wisdom of the Foolish                     |
|    | vv. 13–16a   | Folly throws a banquet  |
|    | vv. 16b–17   | The Wisdom of Folly   |
|    | v. 18  | The Destruction of Those who Follow Folly                                       |

There are two oddities which I observe: Prov. 6 appears to be a mishmash of topics; and Prov. 7 really required a further subdivision. Also, Prov. 9 could be revised to two sets of further subdivided topics.

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The Pulpit Commentary breaks this down into a series of 15 lectures, and this is how they do it.

## The Pulpit Commentary's Outline of Proverbs 1–9

**PART I** Title and superscription. Prov. 1:1–6.

**PART II** Fifteen hortatory discourses, exhibiting the excellence of wisdom and encouraging the pursuit

## The Pulpit Commentary's Outline of Proverbs 1–9

- thereof. Pro 1:7–9:18.
1. First hortatory discourse. Prov. 1:7–19.
  2. Second Prov. 1:20–33.
  3. Third Proverbs 2.
  4. Fourth Prov. 3:1–18.
  5. Fifth Prov. 3:19–26.
  6. Sixth Prov. 3:27–35.
  7. Seventh Proverbs 4.
  8. Eighth Proverbs 5.
  9. Ninth Prov. 6:1–5.
  10. Tenth Prov. 6:6–11.
  11. Eleventh Prov. 6:12–19.
  12. Twelfth Prov. 6:20–35.
  13. Thirteenth Proverbs 7.
  14. Fourteenth Proverbs 8.
  15. Fifteenth Proverbs 9.

*The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Proverbs Book Comments.

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Proverbs 1:6 - Proverbs 9:18 the Words of the Wise". For Solomon (For a Prince and a King).

## Bullinger's Weird Outline of Proverbs 1–9

Proverbs 1:6 - 2:15.	Wisdom Call.
Proverbs 2:16-22.	The Foreign Woman.
Proverbs 3:1 - 4:27.	Wisdom Call.
Proverbs 5:1-23.	The Foreign Woman.
Proverbs 6:1-23.	Wisdom Call.
Proverbs 6:24-35.	The Foreign Woman.
Proverbs 7:1-4.	Wisdom Call.
Proverbs 7:5-27.	The Foreign Woman.
Proverbs 8:1 - 9:12.	Wisdom's Call.
Proverbs 8:1	Wisdom's call.
Proverbs 8:2-3.	From high places.
Proverbs 8:4-6.	To the simple.
Proverbs 8:7-9.	Reasons.
Proverbs 8:10-31.	Wisdom self-commended.
Proverbs 8:10-11.	Wisdom personified.
Proverbs 8:12-14.	Prudence.
Proverbs 8:15-16.	Rule.
Proverbs 8:17.	Recompense.
Proverbs 8:18-19.	Riches, &c.
Proverbs 8:20.	Righteousness.
Proverbs 8:21.	Recompense.
Proverbs 8:22-31.	WISDOM PERSONIFIED.
Proverbs 8:22.	In eternity past. With Jehovah.
Proverbs 8:23-29.	Before the creation of man.
Proverbs 8:23.	Before the earth.
Proverbs 8:24.	Before the seas.



## Bullinger's Weird Outline of Proverbs 1–9

	Proverbs 8:25-26.	Before the earth.
	Proverbs 8:27.	When the heavens.
	Proverbs 8:28-29 -	When the seas.
	-, Proverbs 8:29.	When the earth.
	Proverbs 8:30.	In eternity past. With Jehovah.
	Proverbs 8:31.	After the creation of man.
Proverbs 8:32-36.	Wisdom's call.	
Proverbs 9:1-3.	From high places.	
Proverbs 9:4-6.	To the simple.	
Proverbs 9:7-9.	Reasons.	
Proverbs 9:10-12.	Wisdom self commended.	
Proverbs 9:13-18.	The Foolish Woman.	
Proverbs 9:13.	Her call.	
Proverbs 9:14.	From high places.	
Proverbs 9:15.	From the right way.	
Proverbs 9:16.	Her call.	
Proverbs 9:17.	To the wrong way.	
Proverbs 9:18.	To the lowest place.	

From <http://www.studylight.org/commentaries/bul/view.cgi?bk=19&ch=0> accessed December 18, 2015 and edited.

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## Prologues

### Mark Copeland's Prologue to the Book of Proverbs

- I. THE PURPOSE OF THE BOOK
  - A. STATED IN THE FIRST SIX VERSES...
    1. "To know wisdom and instruction, to perceive the words of understanding"
    2. "To receive the instruction of wisdom, justice, judgment, and equity"
    3. To give to the...
      - a. Simple (naive) - "prudence"
      - b. Young man - "knowledge and discretion"
      - c. Wise man - "increased learning"
      - d. Man of understanding - "wise counsel"
  - B. THE BOOK IS DESIGNED...
    1. To make a person wise!
    2. To learn how to:
      - a. Act wisely and righteously
      - b. Treat others with fairness
    3. To give...
      - a. The ignorant, common sense
      - b. The young, sound advice
      - c. The wise, even more wisdom

## Mark Copeland's Prologue to the Book of Proverbs

[At this point, it might be appropriate to ask: "What exactly is wisdom, and why is it so valuable...?"]

### II. THE DEFINITION AND VALUE OF WISDOM

#### A. DEFINING WISDOM...

1. "Wisdom...may be defined as a realistic approach to the problems of life..." - 20<sup>th</sup> Century Encyclopedia of Religious Knowledge
2. Homer Hailey offered this definition of wisdom: "Wisdom is insight into the underlying causes and significance or consequence of things, which insight enables one to apply to the best end the knowledge which he has."
3. To illustrate:
  - a. You are yelled at by your boss, wife, or brother in Christ...
    - (1) You could react in different ways
      - (a) Strike back physically, or verbally
      - (b) Do nothing
      - (c) React with a soft, kind reply - cf. Pro 15:1
    - (2) Wisdom is that insight which helps you to decide what is the best thing to do
  - b. Someone makes sexual advances towards you...
    - (1) Again, you could react in several different ways
    - (2) But wisdom will enable you to react in the proper way

#### B. VALUATING WISDOM...

1. The first nine chapters of Proverbs are discourses extolling the value of wisdom
2. The virtue of wisdom is seen in the prosperous life it can produce - Pro 3:13-18
3. Its value is also found in guarding us against many pitfalls - Pro 3:21-26
4. Some "pitfalls" frequently warned against in The Book Of Proverbs:
  - a. Evil companionship - Pro 1:10-19
  - b. The immoral woman - Pro 5:1-14
  - c. Laziness - Pro 6:6-11

[Certainly we should be able to see that wisdom is of great value. But let's go one step further and notice in particular the value of the book of Proverbs in regards to having wisdom...]

### III. THE VALUE OF THE BOOK

#### A. WISDOM COMES FROM TWO SOURCES...

1. Trial and error (personal experience)
  - a. One's own experiences can certainly be a source of wisdom
  - b. But there are disadvantages to gaining wisdom this way:
    - (1) Much of one's lifetime can be wasted learning through trial and error
    - (2) One must live with the consequences of their errors
  - c. Sadly, this is the only way some gain wisdom, and that only if they survive their errors!
2. Counsel from others (proven experience)
  - a. This is possible if one is willing to heed the advice of others
  - b. There are clear advantages to gaining wisdom this way:
    - (1) You avoid wasting years through trial and error, thus living life to its fullest
    - (2) You experience life unburdened with the consequences of earlier mistakes
  - c. Certainly this method of gaining wisdom is far superior!

#### B. THIS MAKES THE BOOK OF PROVERBS VALUABLE...

1. Instead of wasting our short time here on earth trying to discover wisdom through the process of trial and error, we can go straight to The Book Of Proverbs
2. There we can find wisdom that is:
  - a. Divinely inspired by God!
  - b. Proven true by generations of righteous people who lived out their lives by it
  - c. Expressed concisely in ways easy to remember (Proverb: "a short sentence based on long experience" - Cervantes in Don Quixote)
3. Yes, the value of The Book Of Proverbs is that it provides the wisdom of God Himself!
  - a. This is not to say that it takes little effort to glean from this wisdom - cf. Pro 2:1-6

## Mark Copeland's Prologue to the Book of Proverbs

- b. But for those who will look to God through His Word and prayer, the promise of God is that wisdom will be granted them - cf. Ja 1:5-8
- c. And this is a far better way to find wisdom than the way most people do it!

### CONCLUSION

1. I hope this introductory lesson has made you want to study The Book Of Proverbs in order to glean its treasury of wisdom
2. In succeeding lessons, we will examine The Book Of Proverbs more closely by...
  - a. Making our way through the discourses on wisdom in the first nine chapters
  - b. Considering the wisdom it offers pertaining to various themes (family, work, God, etc.)

From [http://executableoutlines.com/pdf/pr2\\_so.pdf](http://executableoutlines.com/pdf/pr2_so.pdf) (Prov. 1:1–6); accessed December 19, 2015.

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This is a prologue and a summary of what is coming.

### Peter Pett: *Prologue To The Book (Proverbs 1:8 to Proverbs 9:18).*

*It was common throughout the 3rd to the 1st millenniums BC for collections of wisdom saying to have a prologue preparing for the 'sayings' that would follow. Those sayings would then be introduced by a subheading. Proverbs thus follows the usual precedent in having such a prologue in Proverbs 1:8 to Proverbs 9:18, followed by general sayings in Proverbs 10:1 ff headed by a subheading (Proverbs 10:1). It was also common for such a prologue to be addressed to 'my son', or similar, with constant references being made to 'my son' throughout the prologue. And this is interestingly a feature of Proverbs 1-9, where it occurs fifteen times. One difference, however, lies in the fact that the 'son' was usually named in other wisdom literature, something which does not occur in Proverbs. Indeed, in Proverbs 'my son' is sometimes replaced by 'sons' (Proverbs 4:1; Proverbs 5:7; Proverbs 7:24; Proverbs 8:32). It is addressed to whoever will hear and respond.*

*The Prologue consists of ten discourses, and divides into two. It commences with five discourses, each of which follows a similar pattern, an opening appeal followed by two further subsections, and closing with a contrast between the righteous and the unrighteous, the wise and the foolish. We can compare how there are five 'books' to the Torah, and five books of Psalms. Five is the covenant number. Each of the subsections is in the form of a chiasmus.*

*From chapter 6 onwards the pattern changes. Initially we find a description of three types, whom we could describe as the naive, the foolish, the wicked (Proverbs 6:1-19), and this is followed by Proverbs 6:20 to Proverbs 9:18 which are centred on the contrast between the seductive power of the strange woman, and the uplifting power of woman wisdom, all continually urging the young man to turn from the enticements of the world and choose wisdom.*

#### *The Five Discourses.*

*1). Discourse 1. Addressed To 'My Son'. Those Who Seek To Walk In The Fear Of YHWH Will Listen To The Instruction Of Godly Authority, And Will Avoid The Enticements Of Sinners Motivated By Greed. Wisdom Is Then Depicted As Crying Out To Be Heard, Longing For Response, Promising Inculcation Of Her Own Spirit, And Warning Of The Consequences Of Refusal (Proverbs 1:8-33).*

*2). Discourse 2. Addressed To 'My Son'. The Source Of True Wisdom Is YHWH, And Those Who Truly Seek Wisdom Will Find YHWH Himself, And He Will Then Reveal His Wisdom To Them. This Wisdom That God Gives Them Will Then Deliver Them From All Who Are Evil, Both From Men Who Have Abandoned The Right Way, And From The Enticements Of Immoral Women (Proverbs 2:1-22).*



### **Peter Pett: Prologue To The Book (Proverbs 1:8 to Proverbs 9:18).**

3). Discourse 3. Addressed To 'My Son'. The Young Man Is To Trust In YHWH, To Fear YHWH And To Honour YHWH, And In View Of Their Great Value Is To Find YHWH's Wisdom And Obtain Understanding Which Will Be His Protection And Will Through YHWH's Chastening Activity Restore Him To Man's First Estate. In View Of Them He Is To Observe A Series Of Practical Requirements Which Will Result In Blessing For The Wise (Proverbs 3:1-35).

4). Discourse 4. Addressed to 'Sons'. Wisdom And Understanding Are To Be Sought And Cherished, For They Produce Spiritual Beauty, and Lead Those Who Respond Unto The Perfect Day (Proverbs 4:1-19).

5). Discourse 5. Addressed To 'My Son' (and later 'Sons'). He Is To Avoid The Enticements Of The Strange Woman Whose Ways Lead To Death, And Rather Be Faithful To His True Wife (Proverbs 4:20 to Proverbs 5:23).

#### *A Description Of Three Contrasting Failures.*

6). Discourse 6. The Naive, The Fool And The Scorned Illustrated. The First Addressed To 'My Son' Is A Call To Avoid Acting As A Surety For Others, The Second Addressed To 'You Sluggard', Is A Call To Shake Off Laziness, And The Third, Unaddressed, Concerns A Worthless Person And A Troublemaker (Proverbs 6:1-19).

#### *A Contrast Between The Strange Seductive Woman And The Pure Woman Wisdom.*

Discourse 7. Addressed To 'My Son'. He Is Urged To Observe The Commandment And The Torah Of Father And Mother, Avoiding The Enticement Of The Adulterous Woman, And Being Aware Of The Wrath Of The Deceived Husband (Proverbs 6:20-35).

Discourse 8. Addressed To 'My Son'. After Appealing To Him To Observe His Words Solomon Vividly Describes The Wiles Of A Prostitute And Warns 'Sons' Against Her (Proverbs 7:1-27).

Discourse 9. The Call of Ms Wisdom As The One Who Seeks Response, Gives Men True Instruction, Ensures Good Government, Enriches Men Physically and Spiritually, Was Present With God During Creation, And Blesses Men And Brings Them Into Life So That They Find God's Favour (Proverbs 8:1-36).

Discourse 10. The Appeal Of Woman Wisdom Contrasted With The Allure Of Woman Folly (Proverbs 9:1-18).<sup>31</sup>

Peter Pett: Each dissertation that accompanies an appeal in chapters 1 to 3 is divided into three parts. Each commences with 'my son' and an appeal to listen and take heed accompanied by an argument as to why they should do so (Proverbs 1:8-9; Proverbs 2:1-11; Proverbs 3:1-10). This is followed by an exhortation or warning (Proverbs 1:10-19; Proverbs 2:12-15; Proverbs 3:11-20), and then by a further section (Proverbs 1:21-33; Proverbs 2:16-22; Proverbs 3:21-35), each of which ends with a contrast between the upright and the wicked or their equivalents (Proverbs 1:32-33; Proverbs 2:21-22; Proverbs 3:33-35). Furthermore, in each of chapters 1 and 2 we have three voices seen as speaking to men. In chapter 1 they are 1) the voices of the parents, 2) the voices of the sinners, 3) the voice of the woman Wisdom. In chapter 2 they are 1) the voice of Solomon, 2) the voice of evil men, 3) the voice of the seductive 'strange woman' There may be an intended contrast in chapter 1 and 2, following the parallel warnings against evil men (Proverbs 1:10-19; Proverbs 2:12-15) between the good woman Wisdom who advises men honestly and leads men into truth (Proverbs 1:21-33), and the 'strange/foreign woman' who entices men deceitfully and leads men into sin (Proverbs 2:16-22).<sup>32</sup>

<sup>31</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=1> accessed November 3, 2014.

<sup>32</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=1> accessed November 3, 2014.

## Chapter Outline

## Charts, Graphics and Short Doctrines

Treasury of Scriptural Knowledge: *[T]he proverbs in this book not only are far more ancient than any others extant in the world, and infinitely surpass all the ethical sayings of the ancient sages; but have also received a Divine imprimatur, and are infallible rules to direct our conduct in every circumstance of human life. They are so justly founded on the principles of human nature, and so adapted to the permanent interests of man, that they agree with the manners of every age; and are adapted to every period, condition, or rank in life, however varied in its complexion or diversified by circumstance. Kings and subjects, rich and poor, wise and foolish, old and young, fathers and mothers, husbands and wives, sons and daughters, masters and servants, may here learn their respective duties, and read lessons of instruction for the regulation of their conduct in their various circumstances; while the most powerful motives, derived from honour, interest, love, fear, natural affection, and piety, are exhibited to inspire an ardent love of wisdom and virtue, and the greatest detestation of ignorance and vice.*

Treasury of Scriptural Knowledge continues: *These maxims are laid down so clearly, copiously, impressively, and in such variety, that every man who wishes to be instructed may take what he chooses, and, among multitudes, those which he likes best. "He is wise," say St. Basil, "not only who has arrived at a complete habit of wisdom, but who has made some progress towards it; nay, who does as yet but love it, or desire it, and listen to it. Such as these, by reading this book, will be made wiser; for they will be instructed in much divine, and in no less human learning.... It bridles the injurious tongue, corrects the wanton eye, and ties the unjust hand in chains. It persecutes sloth, chavesises all absurd desires, teaches prudence, raises man's courage, and represents temperance and chaveity after such a fashion that one cannot but have them in veneration."*<sup>33</sup>

## Chapter Outline

## Charts, Graphics and Short Doctrines

## General Commentary

A variety of commentators weigh in on these first 9 chapters.

### Commentators on the First 9 Chapters of Proverbs

ICR: *In the first nine chapters of Proverbs there are seventeen specific "lessons" (Proverbs 1:8; 1:10; 1:15; 2:1; 3:1; 3:11; 3:21; 4:1; 4:10; 4:20; 5:1; 5:7; 6:1; 6:20; 7:1; 7:24; 8:32) each beginning with either "my son," or "hear ye children," always emphasizing the importance of heeding the words of the teachings.*<sup>34</sup>

Henry Morris: *In the first nine chapters of Proverbs--the section written for Solomon. There are seventeen specific lessons (Proverbs 1:8,10,15 2:1 3:1,11,21 4:1,10,20 5:1,7 6:1,20 7:1,24 8:32), each beginning with either "my son," or "hear ye children," always emphasizing the importance of heeding the words of the teachings.*<sup>35</sup>

B. E. Nicholls: *[In] chapter 1-chapter 9, the teacher gives his pupil a connected series of admonitions, cautions, and encouragements to the study of wisdom.*<sup>36</sup>

<sup>33</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Proverbs Book Comments. I updated St. Basil.

<sup>34</sup> From <http://www.icr.org/books/defenders/3565/> accessed November 10, 2014.

<sup>35</sup> From [http://www.preceptaustin.org/proverbs\\_1\\_commentary.htm](http://www.preceptaustin.org/proverbs_1_commentary.htm) accessed November 9, 2014.

<sup>36</sup> From <http://www.studydrive.org/commentaries/tbi/view.cgi?bk=19&ch=0> accessed December 18, 2015 (slightly edited).

## Commentators on the First 9 Chapters of Proverbs

Bridgeway Bible Commentary: *The first section of the book consists mainly of a lengthy talk from a teacher to a pupil (or from a father to a son) on the importance of choosing wisdom and avoiding folly.*<sup>37</sup>

Bob Deffinbaugh sees the primary theme of the first 9 chapters of Proverbs as follows: *The most prominent theme of Proverbs 1-9 is the contrast between Dame Wisdom and Madam Folly. In each chapter of this introductory section we find either Madam Folly (2:16-19; 5:1-14; 6:20-35), Dame Wisdom (1:20-33; 3:13-18; 4:5-9; 8:1-36), or both (7:1-4, 5-27; 9:1-6, 13-18). Both the way of wisdom and the way of folly are personified by women. This would be especially relevant in light of the father-to-son instruction which is given in Proverbs. If there is one thing a father should teach his son, it is the kind of woman to pursue and the kind of woman to avoid. Dame Wisdom and Madam Folly are literary tools to teach the young man a lesson on two levels, the literal and the metaphorical.*<sup>38</sup>

J. Jortin: *Though the composition be of the disjointed kind, yet there is a general design running through the whole which the author keeps always in view, and that is, to instruct the people, and particularly young people, at their entrance into public and active life, to give them an early love and an earnest desire of real wisdom, and to lay down such clear rules for their behaviour as shall carry them through the world with peace and credit.*<sup>39</sup>

Jamieson, Fausset and Brown: *The first contains nine chapters, in which are discussed and enforced by illustration, admonition, and encouragement the principles and blessings of wisdom, and the pernicious schemes and practices of sinful persons. These chapters are introductory. With few specimens of the proper proverb, they are distinguished by its conciseness and terseness. The sentences follow very strictly the form of parallelism, and generally of the synonymous species, only forty of the synthetic and four (Prov. 3:32-35) of the antithetic appearing. The style is ornate, the figures bolder and fuller, and the illustrations more striking and extended.*<sup>40</sup>

Wilkinson: *Proverbs is the most intensely practical book in the Old Testament because it teaches skillful living in the multiple aspects of everyday life. Its specific precepts include instruction on wisdom and folly, the righteous and the wicked, the tongue, pride and humility, justice and vengeance, the family, laziness and work, poverty and wealth, friends and neighbors, love and lust, anger and strife, masters and servants, life and death. Proverbs touches upon every facet of human relationships, and its principles transcend the bounds of time and culture.*<sup>41</sup>

Goldberg: *The teachings of Chapters 1-9 are considered: to understand the goal of wisdom in her outreach; why the fruits of wisdom are so important; how the disciple can be wise in the ways of the Lord, as well as in the practicalities of life; the burden the father carries in his spiritual leadership of the family; the call for chastity, with good instruction in how to avoid the temptation of immorality; the abundant folly we run into and how we can avoid it; and why and how we should respond to the call of wisdom to avoid "folly's cursed crumbs."*

Lane: *Job and Ecclesiastes are speculative wisdom, for they investigate why things are as they are and how we can make sense of them. Proverbs is practical wisdom, showing us what we can do to get on in this puzzling world without losing our way and ending in disaster. Whether or not we ever come to solve the problems aired in the other two books, we can still come to terms with this world. We don't have to opt out and spend the whole of our lives thinking. We can get on with living in the real world, conquer our limitations and get along with other people. No book gives us more help in this than Proverbs.*

<sup>37</sup> From <http://www.studydrive.org/commentaries/bbc/view.cgi?bk=19&ch=0> accessed December 18, 2015.

<sup>38</sup> From [Bible.org](http://www.bible.org); accessed November 26, 2015.

<sup>39</sup> From <http://www.studydrive.org/commentaries/tbi/view.cgi?bk=19&ch=0> accessed December 18, 2015.

<sup>40</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Proverbs Book Comments.

<sup>41</sup> From [http://preceptaustin.org/proverbs\\_commentaries.htm](http://preceptaustin.org/proverbs_commentaries.htm) accessed December 19, 2015.



## Commentators on the First 9 Chapters of Proverbs

House and Durham: By God's grace, the book of Proverbs enables each of us to have God's insight on how to live lives that will glorify Him; how to build up others; and how to be at peace with ourselves. Following its precepts will bring success in business and in the home. Through heeding its advice, we can avoid those regrettable pitfalls that can make life so difficult. If we listen to God's wisdom, we will experience joy and laughter rather than feeling the sorrow and despair that are so much a part of those who heed the "spirit of the age." Proverbs speaks to every area of life we will ever encounter. No stone is left unturned; no path not taken. The only issue in question is whether we will consider its ways and follow its advice.

Stedman: Life is simply too big for us to handle by ourselves. No matter how good the advice seems to be, if it isn't consistent with what God has told us, it is not to be trusted. And that is the conclusion that is reached through these opening chapters. Chapters 8 and 9 personify the two ways of life. Wisdom is seen as a beautiful woman, calling those who follow her to come away into the place of victory and achievement and success in life, while folly, or foolishness, which thinks everything it does is right in its own eyes, is personified as an evil woman -- attractive, alluring, tempting us to step aside into death. It is a marvelously-beautiful poetic passage.

Mouser: Two mistakes Christians make in interpreting proverbs: 1) Some Christians read the proverbs as if they were inflexible laws of God's creation, admitting no exceptions and 2) Christians will sometimes confuse proverbs with promises... However, proverbs in Solomon's collection are not promises made by God, but are guides which are to direct people in living successful and productive lives.

The final 5 commentators come from [Paul Apple's Outline](#); accessed December 19, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## Gary North on the First 9 Chapters of Proverbs

The first nine chapters of the Book of Proverbs serve as an introduction to the practical, concrete applications of God's proverbial wisdom to the affairs of life. These introductory remarks cover the fundamental principles of life. They lay the foundation. The main theme is this: attaining and applying biblical wisdom are the chief end of life (4:5–7). Everything that follows in Proverbs rests on this basic presupposition.

There are practical aspects of these early remarks. The themes of power, wealth, fame, and long life are not absent. The overriding themes are not these, however. Things that matter most are righteous judgment, covenantal faithfulness, avoiding the harlot, honest dealing, and the commandments of God. Above all, the commandments of God.

Wisdom is a guide for the way of righteousness – not an impersonal guide, but a living guide. Wisdom in Proverbs is an anthropomorphic representation of God. God guides men along the way of righteousness, as an experienced traveller guides a newcomer. Step by step, the traveller advances behind wisdom, who in this case is the original pathbreaker. There is no possibility that the guide will lose her way.

The Book of Proverbs teaches that wisdom is the chief goal of life. External, visible success is a mark of this wisdom. Obedience to God's laws produces blessings. These blessings are both external and internal.

Wisdom produces righteousness. This indicates that wisdom is an outworking of redemption, for the Bible is clear: fallen man does not work his way into salvation, either with the works of his hands or the works of his mind. Wisdom is a gift of God. Solomon understood this.

Wisdom so defined produces prosperity. This is an aspect of covenantal inheritance. God visibly honors the righteous. This visible honor testifies to the holiness of God and His law. He is not a failure in history. This message is rejected by the vast majority of Christians in my day, who are pietists: internal salvation (spiritual

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healing) only. The world at large is not seen as being affected by this internal transformation. The local church, yes. The family, yes. But not civil government. Not the civilization. Covenant-keepers with a pietistic outlook believe they have no responsibilities for the social order. This is not what Solomon's proverbs taught.

From [www.garynorth.com/proverbs.pdf](http://www.garynorth.com/proverbs.pdf) accessed November 20, 2015 (pp. 101, 105). I may want to edit out pietests at the very end.

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[Charts, Graphics and Short Doctrines](#)

I may need to edit this, but this is a good approach to a repeated theme in Prov. 1–9.

## Bob Deffinbaugh on Madam Folly and Dame Wisdom

The most prominent theme of Proverbs 1-9 is the contrast between Dame Wisdom and Madam Folly. In each chapter of this introductory section we find either Madam Folly (2:16-19; 5:1-14; 6:20-35), Dame Wisdom (1:20-33; 3:13-18; 4:5-9; 8:1-36), or both (7:1-4, 5-27; 9:1-6, 13-18). Both the way of wisdom and the way of folly are personified by women. This would be especially relevant in light of the father-to-son instruction which is given in Proverbs. If there is one thing a father should teach his son, it is the kind of woman to pursue and the kind of woman to avoid. Dame Wisdom and Madam Folly are literary tools to teach the young man a lesson on two levels, the literal and the metaphorical.

Let us first contrast the character of these two women. Madam Folly is not a prostitute, but an adulteress (2:16, NASB). She "leaves the companion of her youth" (2:17). The one who is foolish enough to become involved with her must deal with an angry husband (6:29-35). She must assure her victim that her husband is not at home and won't return for some time (7:19-20).

Madam Folly is godless and immoral. She "forgets the covenant of her God" (2:17). She is often called a "foreign woman" (2:16, NASB, margin), suggesting that her religion is pagan, rather than a vital faith in Israel's God. This term "foreign woman" is also used in I Kings 11:1 of the "foreign women" Solomon married, who turned his heart from the Lord. Madam Folly is senseless and simple (9:13). She does not consider her own path or the fact that it leads others to death. She is shameless about her sin: (4:6).

This is the way of an adulterous woman: She eats and wipes her mouth, And says, "I have done no wrong" (Prov. 30:20).

Wisdom, on the other hand, is personified as a virgin, whom the wise son should pursue, and with whom he should seek a wholesome, yet intimate relationship. While a young man should avoid Madam Folly, he should pursue wisdom as he would the woman who would be his bride.

She is more precious than jewels; And nothing you desire compares with her (3:15).

"Do not forsake her, and she will guard you; Love her, and she will watch over you. The beginning of wisdom is: Acquire wisdom: And with all your acquiring, get understanding. Prize her and she will exalt you; She will honor you if you embrace her (4:6-8).

Say to wisdom, "You are my sister."<sup>19</sup> And call understanding your intimate friend (7:4).

If Madam Folly is godless, Dame Wisdom is God-like. Wisdom, as represented in Proverbs, is not an abstract commodity, but a person. She offers to give men her spirit (1:23). She guards men and delivers them from the way of death (1:33; 2:16ff.; 4:6-9). She is called a "tree of life" in 3:18, an expression familiar to us from the garden of Eden (Gen. 2:9; 3:22), and from the Paradise of Revelation 22:2. In Proverbs 3:19-20 and 8:22-31 wisdom is spoken of as eternal, and as One who participated in the creation of the world. While it might be

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going too far to say that the description of wisdom is such that we can dogmatically say it was a reference to the Lord Jesus Christ, it certainly leaves room for such an identification. The similarities, in my opinion, are more than coincidental.

Both wisdom and folly are portrayed as pursuing men and urging them to follow in their paths. Madam Folly calls to “those who pass by,” to those “who are making their paths straight” (9:16), but she is particularly in pursuit of those who are simple, for they are the most vulnerable and likely to follow her (7:6ff.). Wisdom also calls to the simple and the fool, urging them to forsake their folly and to follow the path of righteousness and wisdom (1:22ff.; 8:4-5; 9:4).

While Dame Wisdom and Madam Folly may both pursue the same men, their message and their methods differ greatly. Dame Wisdom warns men of the destruction and death into which all who continue on the path of folly will fall (1:24ff.). She does not tell men what they want to hear, but what they need to hear if they are to be delivered from death. Dame Wisdom is straightforward, speaking of noble things (8:6-8). She offers her teaching and commandments (7:1-2), counsel and sound wisdom (8:14). She promises security (1:33), peace, long life, riches and honor (3:16-17), and, most of all, life (3:18).<sup>20</sup>

Madam Folly gives no thought to her own fate (5:6; 9:13), nor does she warn men that following her leads inevitably to death (2:18-19; 6:26; 7:22-23; 9:18). If Dame Wisdom appeals to the spiritual, Madam Folly stimulates the sensual impulses of the simple. She dresses seductively (7:10) and speaks erotically of her bed with its spices and expensive coverings (7:16-17). She offers to satiate her victim with love.

While Madam Folly may offer some outward beauty, I am not so certain that she is as beautiful as we might suppose. In Proverbs 2:17 we are told that she “leaves the companion of her youth.” She is apparently a woman who has been married for a number of years. Perhaps her makeup is used to cover wrinkles, her sleek black hair may have come from a bottle of dye, covering those gray hairs which accompany age.

Whether or not you agree with me that Madam Folly is not quite so young and pretty, I will admit that she does have some outward beauty (6:25). But her primary weapon is not her beauty; it is her tongue.

For the lips of an adulteress drip honey, And smoother than oil is her speech; But in the end she is bitter as wormwood, Sharp as a two-edged sword (5:3-4; cf. also 2:16; 7:5; 22:14).

The one thing which Madam Folly knows better than anyone is how to flatter her victim. There is a proverb (of sorts) which says, “The way to a man’s heart is through his stomach.” Madam Folly knew this, and a dinner invitation was a part of her seductive ploy (7:14), but the way to disarm a man is by appealing to his ego. Madam Folly approached the young man with these words,

“Therefore I have come out to meet you, To seek your presence earnestly, and I have found you” (7:15).

In truth, Madam Folly was seeking any man foolish enough to give in to her advances. But she gave this young man the impression that of all the men she might have, it was him she really wanted.

It is my personal opinion that the male ego is the primary factor in a man’s willingness to engage in immorality. That may be true of women as well. Mind you I do not believe that the way to keep your mate is for you to flatter him, for flattery is always condemned in Proverbs (cf. 26:28; 28:23; 29:5). I do believe, however, that it is both healthy and wise to express appreciation for the positive qualities of our mates. Who, if not the husband of the virtuous woman, would have been the one “praising her in the gates” (31:31)?

One of the things to note about Madam Folly is that she too is skilled in the use of proverbs. When she seeks to seduce her prey she quotes this proverb:

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“Stolen water is sweet; And bread eaten in secret is pleasant” (9:17).

While Dame Wisdom speaks only truth, Madam Folly brazenly proclaims folly. She does not apologize for sin or seek to excuse it. As a matter of fact, she flaunts sin, for it is because a relationship with her is illicit that makes it so appealing. Stolen water, she suggests, is sweeter than “drinking from your own well” (cf. 5:15). It is sinning that is exciting to the fool, and she does not hesitate to capitalize on this.

Madison Avenue has nothing to teach Madam Folly. She knows that it pays to advertise. Her methods are no different, and not one whit inferior, to those of the most sophisticated advertising agency. Basically she appeals to the fleshly desires of her victim. She offers him a sumptuous meal and a sexual encounter which matches his wildest fantasies. She assures him that there is no danger of being caught. She emphasizes momentary, short-lived pleasure, and minimizes long-range consequences.

Have you consciously analyzed the advertising on the billboards and television screen lately? Everything from deodorant to dishwashing soap is sold by women who are clad in sensual garb, who appeal to our basest appetites. We are encouraged to satisfy our desires now, and not to wait until later. We are given little plastic cards so we do not have to wait for what we want, and we are not encouraged to consider that month after month we will end up paying for something we really didn't need. Madison Avenue and Madam Folly both would have us live today as though there were no tomorrow, offering us short-term thrills at very painful and long-term prices.

Taking these two women, Dame Wisdom and Madam Folly, on face value, there is one lesson we should learn: The priority of sexual purity. Solomon knew that there were few dangers greater than that of sexual impurity. He and the other writers of Proverbs had much to say on this subject. We know that this was the area of Solomon's downfall (I Kings II:1ff.), as well as that of David, his father (II Samuel 11). Foreign women were a snare to Samson (Judges 14--16) and to the nation of Israel (Numbers 25:1ff.). Sexual purity is a priority for those who would be godly and wise.

Dame Wisdom and Madam Folly are worthy of consideration by every man and woman who desires to be godly. Women are warned that it is possible for them to contribute to the spiritual downfall of a brother in Christ. Christian women are instructed not be preoccupied with outward adornment, but with inward character (I Tim. 2:9-10; I Peter 3:1-6). When Christian women are insensitive about their clothing and their conduct, they can cause a Christian brother to sin by tempting him in thought and action.

The Book of Proverbs is required reading for men who desire to be godly and free from immorality. Proverbs exalts wisdom, and it reminds us not only of the danger of Madam Folly, but of the value of a godly wife (18:22; 19:14; 31:10-31). We are encouraged to find sexual satisfaction in the purity of a marital union (5:15-23). And when we find an immoral thought coming to our minds, let us give serious thought to what Proverbs informs us is the inevitable end of immorality--shame, dissipation, and death (2:18-19; 5:7-14).

### The Two Women are Two Ways

Dame Wisdom and Madam Folly teach us valuable lessons in the area of sex and marriage, but I believe they teach us much more than this. In addition to providing us with instruction about two kinds of women, they personify the two ways of life--the way of wisdom and the way of folly. I will try to demonstrate five lines of evidence which indicate to the reader of Proverbs that Dame Wisdom and Madam Folly were intended to represent the two ways of life.

1. BOTH DAME WISDOM AND MADAM FOLLY ARE IDENTIFIED AS “WAYS” IN PROVERBS. In Chapter 1, Wisdom warns those who reject her that they will be “satiated with the fruit of their own way” (v. 31). In chapter 2 Wisdom is said to keep a man from the way of evil (v. 12), which is expanded on in the following verses. The way of evil is the way of wicked men (vv. 12b-15) and the way of the adulteress woman (vv. 16-22). In verses



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12-22 the word “way” or “path” is found eight times, stressing the fact that the evil way is the way of wicked women and violent men. Repeatedly in the first chapter of Proverbs both wisdom and folly are described as “ways” (cf. 3:31; 4:11,14; 5:21; 6:23; 7:24-27; 8:13,20; 9:6,15). The conclusion must be that Dame Wisdom and Madam Folly are not just women; they are the personification of two ways, the way of wisdom and the way of folly.

2. THE CONTRAST BETWEEN DAME WISDOM AND MADAM FOLLY IS NOT REALLY THAT BETWEEN A GOOD WIFE AND A BAD ONE. Dame Wisdom is the kind of woman a young man should seek to marry and Madam Folly is the kind of woman with whom a young man should not become involved, but the major thrust of the contrast between the two women is not sex or marriage. Elsewhere in Proverbs the wrong kind of wife is described (cf. 19:13; 30:23), as well as the virtuous wife (31:10-31), but here Solomon is not just simply contrasting two kinds of women who are candidates for courtship. My point is that the outcome of choosing the one and rejecting the other is not a good or bad marriage, but life or death. This is further evidence that while we can learn much here about the right kind of wife, that is not the primary lesson to be learned.

3. THERE ARE NOT JUST TWO KINDS OF WOMEN. If Solomon wanted to teach us about women, he would have to describe many more kinds of women than just two. I once heard Bill Gothard remark that in Proverbs it was always the woman who was the aggressor, the seducer. I had the impression at the time that Bill concluded that this is the way it always is in life. I don't think so. Most of the infidelity I have had the unfortunate experience of observing in Christian and non-Christian marriages has not been initiated by the woman, but rather by the man. I do not think Solomon intended for us to conclude that it is most often the woman that seduces the man. Rather, I believe Proverbs pictures Madam Folly as the aggressor because she personifies the evil way. While not all women seek to seduce men, Satan is aggressively seeking to draw men away from God and into the evil way. In other words, it is a woman who is the seducer in Proverbs because she, Madam Folly, personifies sin.

4. PROVERBS SPEAKS OF DAME WISDOM AND MADAM FOLLY METAPHORICALLY. Anyone who reads Proverbs as wisdom literature recognizes that much of what is said is not to be understood literally, but metaphorically. For example, in 9:1-6 Dame Wisdom is described as a virtuous and industrious woman who has built her own house, prepared a banquet, and sent her maidens out to invite men to eat with her. Few people would insist that we should take this passage literally, in that wisdom really wants to feed men. The banquet is a figure, a metaphor, illustrating the bounty of what wisdom has to offer and of the universal invitation for men to partake of it. Why then do we feel it is necessary to take the bed of Madam Folly as always literal when we take the banquet figuratively? While we must avoid the bed of Madam Folly, is that all that the way of evil has to offer? I think not. The bed of immorality must be avoided, but there are many other manifestations of wickedness besides adultery.

5. NOT ALL OF THOSE ON THE PATH OF FOLLY ARE VIOLENT MEN. In Proverbs 1 Solomon has mapped out for the reader the two ways of life. In verses 10-14 the way of evil is described in terms of wicked and violent men. I think most of us would agree that while the way of violence is an option we must deal with, the majority of those who have rejected the way of wisdom could not be described in terms of verses 10-14. From chapter two we learn that the evil way has two dangers, the first, the way of wicked men (vv. 12-15), but the second is the wiles of Madam Folly (vv. 16-22). I would therefore like to suggest that Madam Folly best personifies the path of folly.

What this means is that Madam Folly best portrays the message and the method which Satan uses to deceive and destroy the majority of those who do not choose to follow the way of wisdom. Satan, like Madam Folly, will appeal to sensual desires, urging them to fill to the brim the cup of passion and desire. He will seek to show the appeal of momentary pleasure, while minimizing the consequences which inevitably follow. He will stimulate our desire to disobey God and to reject wisdom by stressing that sin is stimulating and exciting. But in the end, Satan will lead men along the same path of destruction which he himself is following. Those who follow him, like those who follow Madam Folly, will suffer the consequences of their leader.

## Bob Deffinbaugh on Madam Folly and Dame Wisdom

Madam Folly is not just a seductive woman, nor immoral women in general--she personifies a system which leads men and women along a path of destruction. Those who are on the way of folly do not necessarily rob innocent victims or willfully cause injury to others (1:10-14), but they do choose to reject the way of wisdom. They choose to follow a way which seems to offer them pleasure for the present, while ignoring the future.

From [Bible.org](http://Bible.org); accessed October 24, 2015. His entire sermon was not reproduced here.

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### Format of the Study

For whatever reason, I have been honing this format for 15 years now, and every time I think it is exactly what I want, I find reasons to change it. Nevertheless, what follows will be true of each chapter of the book of Proverbs. Since I have done a few hundred chapters in the Bible, I am quite happy with this approach (today); but I do not really have a introduction to a book format that I am happy with yet.

Each verse will begin with 3 translations. (1) The first will be very literal in terms of order, tense, number and most common meanings for the Hebrew words. This will be the most literal translation available anywhere (it may be rivaled by some interlinear translations). (2) The Kukis moderately literal will change the order, the number and sometimes add in or removed a definition article. Tense will be appropriate to the overall context and English sense. This would be comparable to the ESV or the NASB in terms of literalness and accuracy. Finally (3) the Kukis paraphrase will attempt to give the gist of the text. Like many paraphrases, there will be additional words supplied which are not there; and, on occasion, some words will be left out.

The Kukis slavishly literal will be reproduced as a translation of the Hebrew text; the moderately literal will be found as the translation of each phrase exegeted; and the moderately literal and paraphrased will be used liberally throughout the study of each chapter (along with the ESV; capitalized<sup>42</sup>).

Sometimes, a verse at a time will be translated and explained; sometimes a passage of several verses will be translated and explained.

Kukis slavishly literal:

Kukis moderately literal:

Proverbs  
1:1

Kukis paraphrased:

Here is how others have translated this verse:

**Ancient texts:**

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation<sup>43</sup>; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W.

<sup>42</sup> This is simply the ESV with pronouns referring to God capitalized.

<sup>43</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

These Bibles often fall into more than one category; I placed them where I believed them to have the best fit.

### Ancient texts:

Masoretic Text (Hebrew)  
Dead Sea Scrolls

I simply use my own very literal translation here.

Where the text is available and shows any significant difference. There is very little of Proverbs found in the Dead Sea Scrolls.

Jerusalem targum  
Targum (trans. By Cook)  
Revised Douay-Rheims

I did not find this for the book of Proverbs.

I did not find this for the book of Proverbs.

There is an updated version of the Douay-Rheims Bible, without the *thee*'s and *thou*'s. I simply use the English translation. I assume that it is a literal translation, although, on occasion, I can tell that it is not, and I revise it (this occurs very rarely

	and sometimes never in the exegesis of an entire book). I do not read Latin, but I know a few words.
Latin Vulgate	Equivalent to above.
Plain English Aramaic Bible Peshitta (Syriac)	I use an English translation found here. I use an English translation found here. Aramaic = Syriac; and these two English translations should agree, for the most part.
Septuagint (Greek)	I use the Complete Apostles Bible translation.
NETS (Greek)	Found here.
Brenton's Septuagint	This appears to be equivalent to the Complete Apostles Bible translation.
Significant differences:	I note here any significant differences between the text of the Hebrew and the other Bibles. Many times, I will point out differences which seem quite insignificant.

Although I am quite happy with the divisions of the Bibles below, many of these Bibles fit into 2 or more categories.

**Limited Vocabulary Bibles:** These are Bible designed to be read by grade-school students.

	The appropriate age level for reading is found here: ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
Bible in Basic English	This is both a paraphrase and a limited vocabulary Bible. Suitable probably for 8–10 year olds.
Easy English	This is a blatant simplification of the text; probably designed for 8 year olds.
Easy-to-Read Version	This is a simplification of the text; probably designed for 8 or 9 year olds.
<i>God's Word</i> <sup>TM</sup>	A simplification of the text, designed for 10 year olds.
Good News Bible (TEV)	A paraphrase of the text.
<i>The Message</i>	A paraphrase of the text.
Names of God Bible	This is identical to <i>God's Word</i> <sup>TM</sup> but the names of God are bolded and italicized.
NIRV	A simplification of the text; designed for 8 year olds.
New Simplified Bible	A reasonable translation of the text.

**Thought-for-thought translations; paraphrases:**

Common English Bible	7 <sup>th</sup> grade level; reasonably well-translated.
Contemporary English V.	One of the most imaginative of the translations, written at a 7 <sup>th</sup> grade level.
The Living Bible	Very imaginative translation.
New Berkeley Version	I cannot find this version online; it is not a well-known or readily available translation. However, I like much of the phrasing in this translation.
New Century Version	3 <sup>rd</sup> grade level. This could easily be moved one group up.
New Life Bible	Said to be on the 3.9 grade level. I would have thought higher than this.
New Living Translation	A very readable Bible, written on the 8 <sup>th</sup> grade level.

**Partially literal and partially paraphrased translations:**

American English Bible	This is a translation made from the Septuagint (or, possibly from a translation of the Septuagint) into modern speak patterns.
Beck's American Translation	Also a nearly unknown translation, found only in print.
International Standard V	Very readable Bible written on the 8–9 <sup>th</sup> grade level.
New Advent (Knox) Bible	Interesting and unique translation.
Today's NIV	This is the less literal NIV, but not as reduced in vocabulary as the NIRV.
Translation for Translators	Interesting and unique translation.

**Mostly literal renderings (with some occasional paraphrasing):**

Ancient Roots Translinear	This is no longer available online. The website closed down around the time I was working on Prov. 8. I have not seen this translation picked up anywhere else nor
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	have I seen it pop up on the wayback web. The book can still be ordered from Amazon.
Conservapedia	I do not know who is contributing here. When doing the book of Proverbs, they had only done a few chapters.
Ferrar-Fenton Bible	Interesting and unique translation.
HCSB	7 <sup>th</sup> or 8 <sup>th</sup> grade level; good translation.
Jubilee Bible 2000	I don't make reference to this translation too often and might remove it from the list.
Lexham English Bible	This is an odd and very original translation; but it is anachronistic.
NIV, ©2011	The most popular translation today, written on a 7-8 <sup>th</sup> grade level.
NIV – UK	There is no appreciable difference between these two translations.

**Catholic Bibles (those having the imprimatur):**

Most of these translations could also be placed with the *Mostly literal renderings*. Interestingly enough, I see a great many similarities between the Catholic Bibles and the Jewish Bibles below.

Christian Community (1988)  
The Heritage Bible

This is a good translation of Scripture which apparently was a part of a university that shut down. I have preserved some of the books, having saved them to my hard drive.

New American Bible (2002) Took me awhile to realize that these translations are different. Side-by-side, they are quite different, in fact.

New American Bible (2011)<sup>44</sup>This and the 3 translations which follow are good and interesting approaches.

New Jerusalem Bible  
New RSV  
Revised English Bible

The RSV was the least accurate of the KJV and ASV. All of them needed updating. Not sure, but I think this is the successor to the New English Bible?

**Jewish/Hebrew Names Bibles:**

These are not all Jewish translations (although most of them are). Some simply use the Jewish words for *God*. In general, I find the Jewish translations to be the most original, with the most interesting vocabulary. Most of them could be placed with the *Mostly literal renderings*.

Complete Jewish Bible  
exeGesés companion Bible

A very pleasant and original translation.  
This translation appears to mirror Jewish sentence structure more than any other translation I have seen. Many times, Jewish sentences are phrases, and in narrative, these are often phrases held together by a number of conjunctions.

Hebrew Names Version  
JPS (Tanakh—1917)  
JPS (Tanakh—1985)

I almost never use this translation.  
This is a vast improvement over the 1917 translation; much more readable and enjoyable to read. I almost never use the 1917 version any more.

Judaica Press Complete T.  
Orthodox Jewish Bible

This uses many different transliterated Hebrew words and is not something that most people would understand.

Restored Names Version  
*The Scriptures* 1998

Although this is certainly not a Jewish Bible, many of the names for God are given a literal rendering, including the Hebrew Tetragram rather than *Y<sup>e</sup>howah*.

**Expanded/Embellished Bibles:**

Most of these would be placed under the category of *Literal renderings* or *Mostly literal renderings*.

<sup>44</sup> Also called the revised edition.

<i>The Amplified Bible</i>	This is possibly the granddaddy of the expanded Bibles.
The Expanded Bible	This is the Amplified Bible on steroids.
The Geneva Bible	The Geneva Bible is really the KJV with a lot of footnotes. Many times, I intersperse their footnotes in the exegesis rather than here in the translations.
Kretzmann's Commentary	Kretzmann simply has the KJV interspersed with text to better explain what is being said.
NET Bible®	There were so many footnotes in the NET Bible that I have stopped inserting them into the text and have placed many of them in the Hebrew exegesis, as many of them deal with the translation of specific words and phrases from the Hebrew.

When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote. Language footnotes will be placed in the Hebrew exegesis. Some footnotes will be quoted elsewhere in this document.

Syndein/Thieme	I forget the name of the guy who actually put together this site. Some of the translations come out of R. B. Thieme, Jr.'s notes; some he did himself (which are quite close to the KJV).
The Voice	This is a unique Bible with an interesting perspective. The italicized words are added for a better English sense.

#### **Literal, almost word-for-word, renderings:**

American KJV	Rarely used; not much different from the KJV. About half of the translations in this category are close to or based upon the KJV.
Concordant Literal Version	I ought to research this translation more; it is really an oddity. It is certainly an attempt at a word-for-word translation, but it is nearly always different from the rest of the translations in this category.
A Conservative Version	I rarely quote from this translation anymore, because it rarely offers anything new.
Context Group Version	I have not read this guy's story, who calls himself the <i>wandering heretic</i> . It is a good translation, nonetheless.
Darby Translation	Even though this is an older translation, sometimes it offers something which is very helpful.
<i>Emphasized Bible</i>	An interesting translation; not at all like the KJV; but sometimes the text is very cumbersome. By Rotherham.
English Standard Version	Many of these translations are quite similar: ESV, Green's literal translation, any translation with the initials KJV, the MEV, the Updated Bible Version 2.11, the VW and the WEB. Most of these translators have a strong respect for the KJV, and its very strong influence is found in those I have listed.
English Standard V. – UK	Almost the exact same as above, but with the double and single quotation marks reversed.
Evidence Bible	This translation rarely offers anything new; I use it for the notes which are offered.
God's Truth (Tyndale)	This is a very modern sounding translation taken from Tyndale's original (and nearly unreadable) translation.
Green's Literal Translation	
King James 2000 Version	I almost never use this translation. The NKJV and the Modern KJV are generally better.
21 <sup>st</sup> Century KJV	I almost never use this translation.
Modern English Version	This is a brand new translation and I am still forming an opinion of it. It does not differ much from the NASB or the NKJV.
Modern KJV	Not a bad free version of the KJV.
NASB	One of the best word-for-word translations.
New European Version	

New King James Version	The KJV is used in the Kretzmann’s Commentary; so I do not reproduce it separately here.
Orthodox England Owen’s Translation Stuart Wolf	I don’t use this.  Wolf has only done a few Old Testament books; but his translation is generally very accurate.
Third Millennium Bible	No idea what they are thinking. This is called the 3 <sup>rd</sup> Millennium Bible (meaning, A.D. 2000 and beyond) and yet is filled with archaic KJV-type language. I do not list this translation very often.
Updated Bible Version 2.11 A Voice in the Wilderness	
Webster’s Bible Translation	Nearly all of us know Webster’s Dictionary. This is the same guy. Excellent translation.
World English Bible Young’s Literal Translation	This appears to be an updated version of Webster’s or Young’s. I could be wrong. An almost painfully literal translation (not as painful as my own).
Young’s Updated LT	My modernized version of above. I created a macro in WP which fixes much of the text.

**The gist of this passage:** A brief synopsis of the verse/passage.

The Hebrew exegesis chart found below is fairly self-explanatory. There would be little reason to look through it except to confirm a translation which I have offered.

Proverbs 1:1			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (i) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong’s # BDB #253

**Translation:** The Kukis nearly literal translation will be found here.

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### Authorship

Solomon lists himself as the author in Prov. 1:1 [The proverbs of Solomon, son of David, king of Israel:...](#) (ESV) So clearly, the words written in the first 9 chapters were written by the hand of Solomon (or dictated by him). We also read in 1Kings 4:32 [He \[Solomon\] also spoke 3,000 proverbs, and his songs were 1,005.](#) (ESV)

I don’t think that Solomon just woke up one day and began writing down proverbs; and I don’t think that he came upon his love for the wisdom of God without the original encouragement and training of his father, King David.

We have maybe 7 years at the end of David’s reign which are not really covered in 2Samuel. I believe that those years were primarily years of peace, and that David took time out to prepare his son Solomon to become king. I believe that Solomon was a very young king (perhaps 8 or 10 or 12), who learned a great deal from his father. In fact, it would be my opinion that much of what we read in Prov. 1–9 came from the mouth of David, and was recorded in Solomon’s notes (or in his brain).

Solomon may have sat down to record his proverbs, but what came out was all of this that he had learned from his father.

Clearly, I have made a great many suppositions here, and any of the suppositions which I have made could be wrong.

However, based upon David's final years, the words of Solomon at the beginning (noting that he is the son of David), I will attribute the original writing of the first 9 chapters of Proverbs to David as recorded (and perhaps edited) by Solomon. That is, David taught these things to Solomon and Solomon took notes. No doubt that Solomon built upon these things as he grew spiritually.

Several commentators have spoken of the first 9 chapters as being the prologue for Proverbs; and that might very well be the case (even though there are only 31 chapters in this book). There is clearly a difference between Prov. 1–9 and 10–31—almost enough of a difference to speak of these as separate books or treatises (which is why I will write two introductions). Who knows, maybe Solomon began to write the Book of Proverbs, and out came Prov. 1–9. Then he started again with Prov. 10. As a writer/editor, I can guarantee you that I do not wake up in the morning knowing exactly what I am going to write that day. I may know the general topic, the chapter of the Bible, or what resources I will be referring to, but what happens once my fingers are on the keyboard is very much a different thing.

There are some things found in Prov. 1–9 which suggest this is what David taught his son Solomon (and sometimes taught Solomon's siblings at the same time). I have treated these first 9 chapters as the words of David rather than of Solomon, even though Solomon probably wrote this out himself.

What Solomon intended to write and who exactly ought to be ultimately attributed here, is difficult to ascertain. It is certainly of interest to me (and to many commentators); but we have to be careful not to speak dogmatically about things which are clearly speculative. After all, there is so much material found in the book of Proverbs that we do not have to work very hard to find meaning.

*Easy English: The Book of Proverbs hides a sad story. Solomon was a wise king for most of his life. When he became old, Solomon forgot his wisdom. He had many wives. His wives tempted him to serve false gods. He did not remember God, who gave wisdom to him. He served false gods. The real God was angry with Solomon (1Kings 11:1-10). Solomon wrote Proverbs 1:1 to Proverbs 9:18 for his son. He wanted his son to learn wisdom. Solomon tried to teach his son. Solomon's son was called Rehoboam. Rehoboam became the king when Solomon died. Rehoboam never followed wisdom. When he became king, his first decision was to refuse wisdom. He refused to obey the advice of Solomon's wise advisers. Instead, he chose advisers who knew nothing (1Kings 12:1-19). Rehoboam's first decision was a terrible decision. Most of the people refused to serve Rehoboam. There was a revolution and a war. The nation split in two.*

*Easy English continues: Solomon led a great nation. His nation was always at peace. His son, Rehoboam, led a small nation. Rehoboam was always at war (1 Kings 14:30).<sup>45</sup>*

*Matthew Henry: A new author, or penman rather, or pen (if you will) made use of by the Holy Ghost for making known the mind of God to us, writing as moved by the finger of God (so the Spirit of God is called), and that is Solomon; through his hand came this book of Scripture and the two that follow it, Ecclesiastes and Canticles, a sermon and a song. Some think he wrote Canticles when he was very young, Proverbs in the midst of his days, and Ecclesiastes when he was old.<sup>46</sup>*

*J. Vernon McGee on the authorship: Solomon was likely the man to commit these words to paper (as it were); although much of the original teaching likely came from David (we have noted actual*

<sup>45</sup> From <http://www.easyenglish.info/bible-commentary/proverbs-lbw.htm#proverbs9> accessed December 13, 2015.

<sup>46</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Proverbs Book Comments.



instances of things which both David and Solomon would have observed when we studied Prov. 7). Solomon would have written these things down as a very young man; and he was younger still when King David, his father, taught him. At some point, Solomon began to think of his posterity, and he wrote these things down, perhaps having Rehoboam in mind when Rehoboam was a young child. Solomon is the writer of three of these books of poetry: Proverbs, Ecclesiastes, and Song of Solomon. Proverbs is the book on wisdom. Ecclesiastes is the book on folly. Song of Solomon is the book on love. Love is the happy medium between wisdom and folly. Solomon was an expert on all three subjects! The Word of God says about him: *He also spoke 3,000 proverbs, and his songs were 1,005.* (1Kings 4:32). We have only one of his songs out of 1,005 that he wrote. And, actually, we have very few of his proverbs. *He spoke of trees, from the cedar that is in Lebanon to the hyssop that grows out of the wall. He spoke also of beasts, and of birds, and of reptiles, and of fish. And people of all nations came to hear the wisdom of Solomon, and from all the kings of the earth, who had heard of his wisdom.* (1Kings 4:33-34).<sup>47</sup>

The way that McGee words this, suggests to me that he and I agree on the actual authorship.

McGee continues: *Dr. Thirtle and other scholars noted that there is a change of pronoun in the book from the second person to the third person. The conclusion of these scholars was that the proverbs which used the second person were taught to Solomon by his teachers, and the proverbs using the third person were composed by Solomon himself.*<sup>48</sup>

McGee also suggests that Solomon may picked up many of the Proverbs from the orient: *The Orient and the ancient East are the homes of proverbs. Probably Solomon gathered many of them from other sources. He was the editor of them all and the author of some. This means that we have an inspired record of proverbs that are either Solomon's or from other sources, but God has put His stamp upon them, as we shall see.*<sup>49</sup>

Joseph Parker has an interesting opinion: *It is not necessary to suppose that Solomon is the author of all the proverbs in this book. He may have been the collector or editor, as well as the originator. Let us regard the proverbs as a moral note-book, or practical guide to life; it will then be doubly interesting to look into a guide drawn up by no less an authority than "Solomon the son of David king of Israel" It should be keenly interesting to us to know what such a man has brought back from the fields of experience, and what he has set down with the sanction of his own name. Solomon had swept the whole circle of social experience.*<sup>50</sup>

C. I. Scofield: *(Prov. 1:1) implies no more than that he gathered into orderly arrangement sayings already current among the people, the wisdom of the Spirit, perhaps through many centuries (Eccles. 12:9).*<sup>51</sup>

I can completely relate to this. At the top of each chapter, I have *written and compiled by Gary Kukis*. I begin by the Hebrew exegesis of each verse, with some limited basic commentary. Then I search out other translations and include them and then I search out other commentators and include their comments. The bulk of the time I spend is reading what others have written, and then reproducing some of it (or much of it) here. Parker is simply suggesting that Solomon collected proverbs as well and included them in this book.

<sup>47</sup> From [https://archive.org/stream/20-Proverbs/20-PROVERBS\\_djvu.txt](https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt) (Introduction); accessed December 17, 2015 (slightly edited).

<sup>48</sup> From [https://archive.org/stream/20-Proverbs/20-PROVERBS\\_djvu.txt](https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt) (Introduction); accessed December 17, 2015.

<sup>49</sup> From [https://archive.org/stream/20-Proverbs/20-PROVERBS\\_djvu.txt](https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt) (Introduction); accessed December 17, 2015.

<sup>50</sup> From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=19&ch=0> accessed December 17, 2015.

<sup>51</sup> C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, Proverbs Book Comments (slightly edited).

Hawker<sup>52</sup> points out something quite remarkable: Solomon identifies himself as Solomon, son of King David in Proverbs (Prov. 1:1), but only Solomon in Prov. 10:1; he is the preacher, son of David, king of Jerusalem in Eccles. 1:1; and simply Solomon in the Song of Solomon.

Thinking about the ancient Greek philosophers, Jamieson, Fausset and Brown write: *Solomon lived 500 years before the "seven wise men" of Greece, 700 before the age of Socrates, Plato, and Aristotle. It is thus very evident, whatever theory of his sources of knowledge be adopted, that he did not draw upon any heathen repositories with which we are acquainted. It is far more probable, that by the various migrations, captivities, and dispersions of the Jews, heathen philosophers drew from this inspired fountain many of those streams which continue to refresh mankind amid the otherwise barren and parched deserts of profane literature.*<sup>53</sup>

Whether or not Solomon or David is primarily responsible for the content of Prov. 1–9, it is remarkable that these two men, who both had many, many wives (David had 10, Solomon had 700), yet the importance of relationship of one woman and one man is found throughout; and being lured by erotic temptresses is warned against (Prov. 7 & 9). Polygamy is never praised or touted by either man at any time in Scripture—and certainly not in Proverbs or Ecclesiastes. Solomon *never* writes, *a man with one wife is blessed; and a man with two wives is double-blessed*. My point is, neither man excuses or justifies his own sexual proclivities. Neither man holds up his own lifestyle as a standard to go by. David, near the end of his life, appears to have remained with one woman, Bathsheba, the mother of David's final 4 sons (insofar as we know).

Solomon, who ultimately put the words of Proverbs to paper (at least in the chapters attributed to him), knew what was right, but did not follow his own advice when it came to women.

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## The Title

We know the title simply as Proverbs, but the first verse gives us the true title of this book: [The proverbs of Solomon, son of David, king of Israel](#). (ESV)

Matthew Henry suggests<sup>54</sup> that Solomon writes this when David is still king over Israel, because he calls himself *son of David, king of Israel*. I do not interpret the title in that way. As a teacher, the first few times I heard the words, *Mr. Kukis*, I looked around to see if my father had just walked into the room. For many years, I viewed my father as *Mr. Kukis*, and myself as his son. David is called king in Jer. 30:9 Hosea 3:5 Matt. 1:6, long after he died. This does not mean that David still stands, somehow, as king of Israel; it simply identifies David as once having been the king of Israel. Solomon very much derived his authority from his father, who publically named him king while still alive.

Furthermore, I am of the opinion that Solomon was quite young when he was made king. I would guess possibly even as young as 8–12. Even though Solomon had been greatly blessed with wisdom—both from God the Holy Spirit and from the teaching of his father David, I do not see him as a teenager putting the final touches on the book of Proverbs.

Solomon has a fascinating life, as he was clearly out of line with gathering 1000 women to be his wives and mistresses; but he, at the same time, wrote 3 very important books of the Bible. We know that he started off

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<sup>52</sup> From <http://www.studydrive.org/commentaries/pmc/view.cgi?bk=19&ch=0> accessed December 18, 2015.

<sup>53</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Proverbs Book Comments (slightly edited).

<sup>54</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Proverbs Book Comments.

strong before God and before his own father; but that his body just fell apart at the end of his life (probably as a result of sexually transmitted diseases).

Given all that he did, I cannot imagine that Solomon was in reversionism or in the interlocking systems of arrogance for most of his life. Although the Bible may not be very specific of when he went under divine discipline and when he emerged, no doubt this occurred several times in his life. David, on the other hand, clearly has the time that he entered into sexual arrogance and it seems to be clear when he emerged from that destructive lifestyle.

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## Time of Writing

Stuart Wolf gives Solomon's time as 972–933 B.C.

*Bridgeway Bible Commentary: Despite the variety of material collected in Proverbs, the book is not disjointed. Its date of composition is uncertain, but Solomon was the main author and much of the collection may have been made during his reign.*<sup>55</sup>

*Clarke: That Solomon could have borrowed little from his predecessors is evident from this consideration, that all uninspired ethic writers, who are famous in history, lived after his times. Solomon began to reign A.M. 2989, which was 239 years before the first Olympiad; 479 before Cyrus, in whose time flourished the seven wise men of Greece; 679 before Alexander the Great, under whose reign flourished Socrates, Plato, and Aristotle; and 1011 before the birth of Christ. Therefore to the Gentiles he could be but little, if at all, indebted.*<sup>56</sup>

*Gill: At what time it was written is not certain; the Jewish writers generally say it was written by Solomon, as were the books of Ecclesiastes and the Song of Songs, in his old age, when near the time of his death; though some think it was written before his fall: and it may be it was not written all at once, but at certain times, when these proverbs occurred unto him and were spoken by him, and as occasion served: however, it is not to be doubted but that they were written under the inspiration of God.*<sup>57</sup>

*From Enter the Bible: Arrangement began during the time of Solomon (about 961-922 B.C.E.), and the final edition was likely produced during the exile in Babylon (about 587-539 B.C.E.).*<sup>58</sup>

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## Purpose of Writing

Like most parents, both David had high hopes for Solomon and Solomon perhaps had dreams for his son (or sons) as well. We know the history of David and his sons reasonably well. He ignored and over-indulged and did not

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<sup>55</sup> From <http://www.studydrive.org/commentaries/bbc/view.cgi?bk=19&ch=0> accessed December 18, 2015.

<sup>56</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Proverbs Book Comments.

<sup>57</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Proverbs Book Comments (additional references there).

<sup>58</sup> From <http://www.enterthebible.org/oldtestament.aspx?rid=40> accessed December 19, 2015.

discipline his first set of sons, and, as a result, they grew up to be layabouts and criminals, believing themselves to be privileged (not every son, but the ones that we know about). However, with Solomon, David stuck with one woman (Solomon’s mother) and appeared to concentrate on properly raising Solomon (and his brothers).

Although it is hard to piece together a complete narrative on David and his sons, I believe that to be fairly accurate.

Many suggest that Solomon wrote Proverbs for his son Rehoboam, but we have absolutely no interaction between this father and son recorded in Scripture. The first time Rehoboam is named, it is immediately after Solomon dies, and Rehoboam reigns in his stead. Furthermore, we read in 2Chron. 10:6 *Then King Rehoboam took counsel with the old men, who had stood before Solomon his father while he was yet alive, saying, "How do you advise me to answer this people?"* So Rehoboam asks for advice, but he does not appear to pick up the book of Proverbs, and no mentioned of Solomon training him any time prior.

On top of this, Solomon had 1000 wives and mistresses. No telling how many children he had. If David could not really properly oversee the children of 20 wives and mistresses, there was no way Solomon could have developed a normal father-son relationship with any of his sons.

Furthermore, unlike his father David, Solomon does not appear to have settled down to one woman at the end of his life. So, logically, these first 9 chapters sound so much more like David teaching Solomon than Solomon teaching any of his sons.

This is all simply my opinion; and I would not think poorly of someone who thought this was Solomon teaching Rehoboam. I just do not find any evidence of that.

### Proverbs in the New Testament

Arno Gaebelein: *The Spirit of God makes use of this book in quoting from it in the New Testament: Proverbs 1:16 is quoted in Romans 3:15; Romans 3:11-12 in Hebrews 12:5-6, also in Revelation 3:19; Proverbs 3:34; in James 4:6 and 1Peter 5:5; Proverbs 4:26 in Hebrews 12:13.*<sup>59</sup>

The book is quoted in the N.T.: Proverbs 1:16 in Romans 3:15.  
 Proverbs 3:11-12 in Hebrews 12:5, Hebrews 12:6. Revelation 3:19.  
 Proverbs 3:34 in James 4:6. 1 Peter 5:5.<sup>60</sup>

Unless otherwise noted, the ESV (capitalized) is used below.

#### Proverbs Quoted in the New Testament

Proverbs	New Testament	Discussion
Prov. 1:10, 16 <i>My son, if sinners entice you, do not consent...for their feet run to evil, and they make haste to shed blood.</i>	Rom 3:9–10a, 16 <i>What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, as it is written: "Their feet are swift to shed blood;..."</i>	Prov. 1:10 and Rom. 3:9–10a are included for context.  Paul is making the point that all have sinned and fall under God’s judgment. He then gives Scripture to support this.  However, this is not the point which David is making in Prov. 1:16. When the Old Testament is used in the New Testament, it is not always used in such a way to help interpret the text from the Old.

<sup>59</sup> From <http://www.studylight.org/commentaries/gab/view.cgi?bk=19&ch=0> accessed December 17, 2015. For anyone who looks at the remainder of that text, there is a serious typo in the next pair of OT/NT verses.

<sup>60</sup> Bullinger from <http://www.studylight.org/commentaries/bul/view.cgi?bk=19&ch=0> accessed December 18, 2015.



### Proverbs Quoted in the New Testament

Proverbs	New Testament	Discussion
<p>Prov. 3:11–12 My son, do not despise the LORD's discipline or be weary of His reproof, for the LORD reproves him whom he loves, as a father the son in whom He delights.</p>	<p>Heb. 12:5–6 <b>And have you forgotten the exhortation that addresses you as sons? "My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by Him. For the Lord disciplines the one he loves, and chastises every son whom He receives."</b></p>	<p>The writer of Hebrews uses Prov. 3:11–12 exactly as intended. God disciplines those who are His, just as a father disciplines a son.</p> <p>The Greek reads: <i>My son, do not despise the chastening of the Lord, nor faint when you are rebuked by Him: for whom the Lord loves, He rebukes, and scourges every son whom He receives.</i> (Prov. 3:11–12; Complete Apostles Bible) Although it appears that the writer of Hebrews is taking both from the Hebrew and the Greek Bible, the first verb <i>despise</i> is the same Greek word found in the LXX and in the Greek NT. Its primary translation is <i>to regard lightly</i>.</p>
<p>Jesus told those at the church of Laodecia, <b>"Those whom I love, I reprove and discipline, so be zealous and repent."</b> (Rev 3:19) This is an affirmation of Prov. 3:11–12, rather than a quotation of it. Furthermore, Jesus is claiming the authority of God as well.</p>		
<p>Prov. 3:33–35 The LORD's curse is on the house of the wicked, but he blesses the dwelling of the righteous. Toward the scorners he is scornful, but to the humble he gives favor. The wise will inherit honor, but fools get disgrace.</p>	<p>James 4:6–7 <b>But he gives more grace. Therefore it says, "God opposes the proud, but gives grace to the humble." Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded.</b></p>	<p>At the end of Prov. 3, the writer is describing both the approbation and disapprobation of God. Several verses are included in both Proverbs and James to get the context.</p> <p>James is using the Greek LXX, which reads: <b>The Lord resists the proud, but He gives grace to the humble.</b> (Pro 3:34; CAB) The principle is true, even if the translation is not as close to the Masoretic text as we would like.</p>
<p>Prov. 3:33–35 The LORD's curse is on the house of the wicked, but he blesses the dwelling of the righteous. Toward the scorners he is scornful, but to the humble he gives favor. The wise will inherit honor, but fools get disgrace.</p>	<p>1Peter 5:5–7 <b>Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for "God opposes the proud but gives grace to the humble." Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, casting all your anxieties on him, because he cares for you.</b></p>	<p>Peter uses the Greek text, as did James. His point was to function as believers in a state of humility (grace orientation), rather than to function as arrogant.</p>

### Proverbs Quoted in the New Testament

Proverbs	New Testament	Discussion
Pro 4:26 Ponder the path of your feet; then all your ways will be sure. Do not swerve to the right or to the left; turn your foot away from evil.	Heb 12:12–13 Therefore lift your drooping hands and strengthen your weak knees, and make straight paths for your feet, so that what is lame may not be put out of joint but rather be healed.	<p>You can see why one person lists this a Proverbs in the NT; and another did not. The writer of Hebrews is not referring back to Proverbs, although it may be on his mind.</p> <p>What is being taught in Hebrews is <i>rebound</i>, but it is stated in a different way than we usually hear it. When your hands are drooping, you are tired and you are not getting anything done. When you rebound (name your sins to God), you are empowered by God the Holy Spirit and strengthened for all spiritual activity.</p>

It is always fascinating to see how the New Testament writers use portions of the Old Testament.

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### Miscellaneous Topics

It is striking the additional text which is found in the LXX (and occasionally in the from-Syriac translations).

*Clarke: Besides the original Hebrew, the book of Proverbs exists in the following ancient versions: the Chaldee, Septuagint, Syriac, Vulgate, and Arabic. But the Septuagint takes greater liberty with the sacred text than any of the rest: it often transposes, changes, and adds; and all these to a very considerable extent. This is the version which is quoted in the New Testament.*<sup>61</sup>

This book should not be confused with the apocryphal *Wisdom of Solomon*; just as Ecclesiastes should not be confused with Ecclesiasticus.

It is likely that most books have been questioned to one degree or another. Quite obviously, skeptics, agnostics and atheists question the authority of the Bible in general. This topic might be overkill.

### Questioning the Authority of Proverbs (Dr. John Gill)

The Jews once thought to have made this book of Proverbs an apocryphal one, because of some seeming contradictions in it; but finding that these were capable of a reconciliation, changed their minds, as became them<sup>(f)</sup>. Among Christians, Theodore of Mopsuest, in the sixth century, denied the divine authority of this book, and attributed it merely to human wisdom; which opinion of his was condemned in the second council at Constantinople: and in later times it has been treated with contempt by the Socinians, and particularly by Father Simon and Le Clerc; but the authority of it is confirmed by the writers of the New Testament, who have cited passages out of it; see Rom. 12:20 from Prov. 25:21.

Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Proverbs Book Comments (additional references there).

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The method of teaching in these first 9 chapters is similar, at times, to the teaching of the Lord Jesus Christ. Our Lord often taught in parables. Prov. 7 is about the temptation of the adulterous woman, and this is quite similar

<sup>61</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Proverbs Book Comments.

to a parable. The situation described in Prov. 7 was probably real, known to the teacher and made known to his son, and, on its surface, was a good lesson. However, the story of the adulteress and her tempting the simple is also about avoiding human viewpoint and cosmic thinking. It is about not allowing oneself to be swayed by the false cultural norms of that day (a great moral battle for believers today in the United States).

The Lord in a parable would teach of a situation or circumstance known to the hearers. It would not necessarily be a recent event that they all knew about, but was a situation which had probably occurred many times and in many similar ways. From this, Jesus would teach spiritual meaning. So, you have a story familiar to all; but on top of this story would be a set of spiritual lessons, which the surface story taught.

In the Septuagint, the Greek translation of the Old Testament, the Hebrew word for *proverb* is consistently translated by the Greek word for *parable*.<sup>62</sup> Just so that there is no misunderstanding, the book of Proverbs is not really a book of parables (although there are some found in it); and the Lord taught in a variety of ways, besides just using parables.

This similarity of teaching styles is primarily pertinent to Prov. 1–9. I cannot recall the Lord teaching by proverbs in the same way that we think of proverbs today, as wise pithy sayings, often presented in two parts.

This much information might be overkill.

### History of the Text, from the Pulpit Commentary

The Book of Proverbs has always been enumerated by the Jews among the twenty-two books into which they divided their canon. Thus it was found to be by Melito of Sardis, when he personally investigated the matter during his journey in the East, as mentioned by Eusebius. ("Hist. Ec.," 4:26) To the same effect is the testimony of Origen, adduced also by Eusebius (*ibid.*, 6:25). In the Christian Church the catalogues of Holy Scripture drawn up by councils and private persons never fail to include Proverbs in the canon. The frequent quotation of the work by the writers of the New Testament (e.g. Rom. 12:16, 17 2Cor. 9:7, Septuagint, etc.) placed it at once beyond the pale of doubt, and lent indisputable confirmation to its claims. The inspiration of the works attributed to Solomon was indeed denied by Theodore of Mopsuestia at the end of the fourth century, but his opinions found no support among the orthodox, and were condemned by the Fifth OEcumenical Council. Since that time no doubt has ever been thrown by Christians upon the claim of our book to its place in the sacred volume. But the settlement of the original text is quite a different matter from establishing the canonicity of the work as a whole. To compare with the existing Masoretic text we have the Targum, the Syriac, Greek, and Latin versions, all of which present variations from the original which we possess.

The Targum, which usually takes the form of a Chaldee Paraphrase, is in the present case a tolerably close version without much comment or additional matter. It is plainly dependent upon the Syriac in a great degree, though it varies from it occasionally, the translator having other sources to appeal to. In many passages the Peshito and the Targum agree in receding from the Masoretic reading, in these often coinciding with the Septuagint, which version it is most unlikely that the Targumist himself consulted, the strictest of Hebrews holding that translation in abhorrence. Noldeke concludes that a Jew took the Syriac as the foundation of a Targum, but also consulted the Masoretic text, correcting from it certain prominent errors, but for the most part leaving the rest unaltered.

The Syriac itself offers many remarkable deviations from our text, not only affording interpretations which denote different wording and pointing, but often introducing whole verses or clauses which have no representative in the Hebrew. It is evident that when this version was made, the Hebrew text was still unsettled, and what we now receive was not universally recognized. Very probably under these variations are concealed genuine readings which would otherwise be lost. Many of these are noticed in the Exposition. The Syriac translator has made free use of the Septuagint, and laid great weight on its renderings, often endorsing its mistakes and paraphrastic explanations.

<sup>62</sup> From Deffinbaugh <https://bible.org/seriespage/1-introduction-proverbs> accessed December 20, 2015.

## History of the Text, from the Pulpit Commentary

The Latin Vulgate, the work of St. Jerome, is also greatly indebted to the LXX, though he has not always slavishly followed it against the authority of the present Hebrew; when he does do so, it is in cases where the text seemed unintelligible without the help of the Greek, or where the pointing was not determined by any traditional decision. What use he made of the old Itala cannot be determined, though it seems to be assured that many of the additions found in his version occur also in the more ancient.

Of the Septuagint Version, as the most important of all, there is more to be said. When it was made it is impossible to say, though it must have been in existence before Ecclesiasticus was written, as it seems clear that Ben-Sira had it before him when he translated his senior's work. The translator was well acquainted with Greek literature, and aimed rather at producing a respectable literary work than offering a simple representation of the original. He renders freely, paraphrasing where he thought it necessary, and even, as it seems, altering words or phrases to make his meaning clearer, or his sentence more flowing. The version shows traces of more than one hand being concerned in arranging the present text, as we find sometimes double renderings of the same passage, and sometimes two incompatible translations blended confusingly into one. Thus, Prov. 1:27, after, "When affliction and siege come upon you," is added, or when destruction shall come upon you;" Prov. 2:2, "Thine ear shall listen to wisdom, thou shalt also apply thine heart to understanding, and thou shalt apply it to the instruction of thy son;" Prov. 6:25, "Let not the desire of beauty overcome thee, neither be thou captured with thine eyes, neither be thou caught with her eyelids;" Prov. 3:15, "She is more valuable than precious stones, no evil thing shall oppose her; she is well known to all who approach her, and no precious thing is worthy of her." There is also evidence of carelessness and want of precision here as in other portions of the Greek Version. But there can be no doubt that many of the variations are owed to a different original. That the LXX had not our Masoretic text before them is proved by more than one consideration. In the first place, the order of chapter and verse, so to speak, was not the same as in our present book. Up to Prov. 24:22, the two for the most part coincide, though there is some variation in ch. 15 and 16; and again in ch. 17 and 20, single verses are dislocated and inserted elsewhere. Prov. 24:23, a notable change occurs. Here is introduced in Prov. 29:27; then follow four distichs not found in the Hebrew; then Prov. 30:1–14, succeeded by Pr 24; then comes the rest of Pr 30, viz. from ver. 15 up to Prov. 31:9. Thus the words of Agur are divided into two sections; and the superscriptions there and at the beginning of Pr 30 being removed, the proverbs of Agur and Lemuel are joined without reserve to those of Solomon. The praise of the virtuous woman closes the book, as in the Hebrew. What led the translator to make these changes is a difficult question. Hitzig considers that the writer confounded the columns of the manuscript before him, two being on each page, and the proverbs of Agur and Lemuel being ranked before Pr 25, and understood traditionally as Solomon's. That this was the translator's idea we see from the inscription which he has inserted at Prov. 24:23, "These things I say to you who are wise," where the speaker must necessarily be Solomon. Instead of "The words of Agur", (Prov. 30:1) he writes, "Fear my words, my son, and receiving them repent;" and Prov. 31:1, again, he finds no proper name in Lemuel, but renders, "My words have been spoken by God the King." Another circumstance which shows that the Greek translator had before him a different text from ours is that he presents us with many passages which are not found in the Hebrew, and omits many which now have a place therein.

The list of such variations would be very large. Among the additions we may notice the following: At the end of Pr 4, which seems to close somewhat abruptly, we have two verses, "For the ways which are on the right hand God knoweth, but those on the left are crooked; and he it is who will make thy tracks straight, and will guide thy goings in peace." In Pr 9 there are two great additions: after ver. 12, "He that stays himself upon lies, he shepherdeth winds, and he will pursue birds as they fly; for he has forsaken the ways of his own vineyard, and has caused the axles of his own field to go astray, and he passeth through a waterless desert, and a land established in drought, and gathers with his hands fruitlessness;" and at ver. 18, "But hasten thou away, delay not in the place, neither fix thine eye upon her, for then shalt thou go through strange water; but from strange water abstain thou, and of a strange fountain drink not, that thou mayest live long, and years of life may be added to thee." Whether these and such like sentences are genuine or not cannot be determined. They look very commonly like explanations or amplifications of the original which have crept from the margin into the text. Thus Prov. 11:16, "A gracious woman raiseth glory for her husband, but a seat of dishonour is a woman hating righteousness; the slothful come to lack wealth, but the brave are supported by wealth." Here the Syriac gives,



## History of the Text, from the Pulpit Commentary

"The slothful shall be poor even with their riches; but the spirited shall sustain wisdom." The words in italics seem to be mere glosses. So Prov. 18:22, "He who finds a good wife finds favours; and receives gladness from God. He who putteth away a good wife putteth away good things, and he that keepeth an adulteress is foolish and ungodly." Of the longer intercalations the most celebrated is that concerning the bee, (Prov. 6:8) which follows the lesson on the ant: "Or go to the bee, and learn how diligent she is, and how noble a work she performeth; whose labours kings and private persons use for health, and she is desired by all and of good repute; and although she is weak in strength, yet because she regardeth wisdom she is highly honoured." There is another long interpolation respecting the king and his power which succeeds Prov. 24:22: "A son that keepeth the word shall be far from destruction. Receiving he receiveth it. Let no falsehood be spoken by the mouth of a king, and let no falsehood proceed from his tongue. The king's tongue is a sword, and not one of flesh; whosoever shall be delivered over to it shall be utterly crushed. For if his anger be provoked, he consumes men together with their sinews, and devoureth men's bones, and burneth them as a flame, so that they cannot be eaten by the young of eagles." The last clause seems to refer to the opinion that birds of prey will not touch carcasses struck by lightning. After Prov. 19:7, which is given thus: "Every one who hates a poor brother shall also be far from friendship," we have, "Good understanding will draw near to them that know it; and a prudent man will find it. He that doth much evil perfects mischief, and he that useth provoking words shall not be saved." An additional illustration is sometimes added. Thus, in Prov. 25:20, omitting the reference to leaving off a garment in cold weather, the LXX give, "As vinegar is inexpedient for a sore, so suffering falling on the body afflicts the heart. As moth in a garment and worm in wood, so a man's grief injures the heart." In Prov. 27:20 we have, "An abomination to the Lord is he who fixeth his eye, and the uninstructed are incontinent in tongue." And in the next verse, "The heart of the lawless seeketh evils, but an upright heart seeketh knowledge." The addition in Prov. 26:11 occurs in Ecc 4:21, "There is a shame that bringeth sin, and there is a shame that is glory and grace." The Greek origin of the translation appears plainly in some of the interpolations. Thus in Prov. 17:4, "To the faithful belongeth the whole world of riches, but to the unfaithful not even an obole.

The minor interpolations are too numerous to specify. They are for the most part noticed as they occur in the Exposition, in which also the many deviations from the received Hebrew text in words and clauses are mentioned. The additions are not of much value morally or religiously, and cannot bear comparison with the genuine proverbs. Whether they are corruptions of the Hebrew text, or corrections and additions made by the translators themselves, cannot be decided. It must be noted, in conclusion, that the Greek Version omits many passages which are now found in our Hebrew Bibles; e.g. Prov. 1:16 Prov. 8:32, 33 11:3, 4 15:31 16:1, 3 18:23, 24 19:1, 2 20:14–19 21:5 22:6 23:23.

Of the versions of Aquila, Symmachus, and Theodotion, fragments have been transmitted in Origen's great work, which sometimes afford light in the rendering of difficult words. There is also another translation known as Veneta, very literal, and made about the ninth century of our era. It belongs to St. Mark's Library at Venice, and has been published, first in 1784, and again of late years.

*The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Proverbs Book Commentary (slightly edited).

### Chapter Outline

### Charts, Graphics and Short Doctrines

Regarding the literary structure, F. B. Meyer writes: *The literary structure is comparatively loose. "We are not," says Bishop Hopkins, "generally to expect any connection of sentences in this book of Proverbs. Other parts of Scripture are like a rich mine, where the precious ore runs along in one continued vein; but this is like a heap of pearls, which, though they are unstrung, are not therefore the less excellent and valuable."*<sup>63</sup>

<sup>63</sup> From <http://www.studylight.org/commentaries/fbm/view.cgi?bk=19&ch=0> accessed December 18, 2015.

Chapter Outline		Charts, Graphics and Short Doctrines	
Beginning of Document	Doctrines Covered and Alluded to	Chapters of the Bible Alluded	
Definition of Terms	Introduction	Addendum	
<a href="http://www.kukis.org">www.kukis.org</a>		Exegetical Studies in Proverbs	

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## Addendum

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

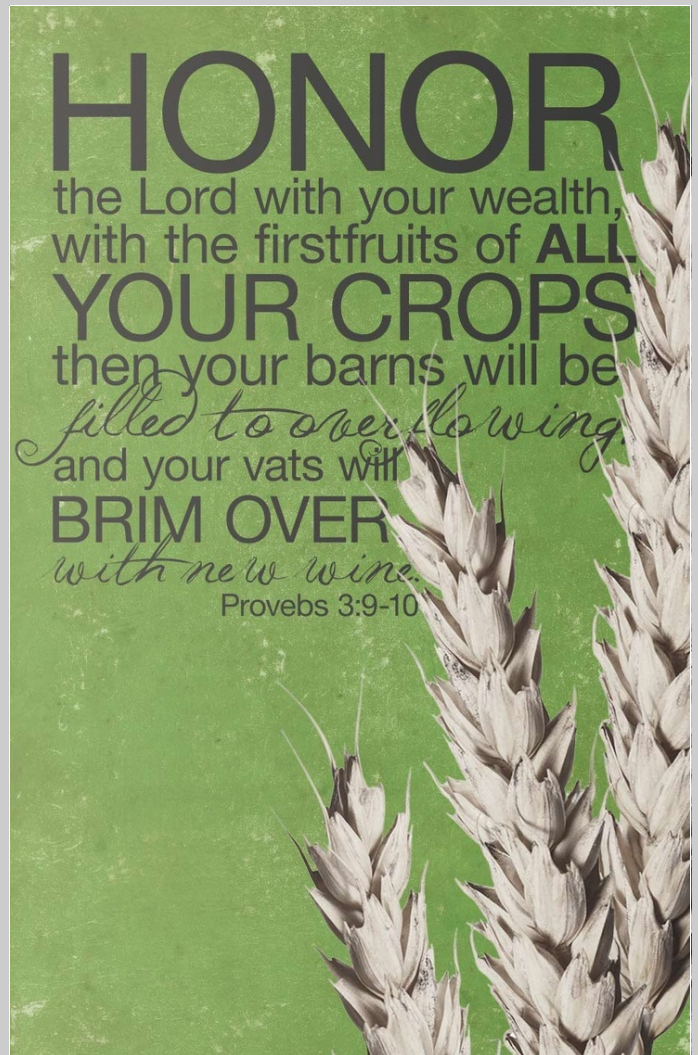
### Why Proverbs 1–9 is in the Word of God

1. The importance of wisdom in life is emphasized in these pages almost more than any passage of the Word of God.
2. The importance of the teaching of a father and mother is emphasized.
3. One great temptation to the young person is crime and what he might obtain by committing crimes. However, the criminal is actually setting a net (or trap) for himself.
4. God's wrath is certain for those who reject Him and His Word.
5. The believer is warned to be careful of his associations, either with criminals, those who walk a crooked path, or the forbidden temptress.
6. From several passages, it is clear that our lives are made more full in quality as well as in quantity by means of an pursuance of wisdom.
7. We are to trust the thinking of God rather than depend upon our own view of life. Do not be wise in your own eyes.
8. Giving should be a part of the spiritual life. Giving is a necessary part of life, and God recognizes our giving.
9. Wisdom is far greater than gold or silver. Several chapters speak of the importance of wisdom in the believer's life.
10. We are taught not to plot against our own neighbor.
11. Life is often presented as two paths, and we are to keep to the straight path and off the crooked path (off the path of sinners). We are to ponder the path that we take.

## Why Proverbs 1–9 is in the Word of God

**Proverbs 3:9–10** (a graphic) from [PinInt](#); accessed December 12, 2015. The text reads: **Honor the LORD with your wealth, with the firstfruits of all your crops; then your barns will be filled to overflowing, and your vats will brim over with new wine.** (NIV)

12. We are to watch what we say.
13. The theme of the forbidden woman is returned to again and again. Sometimes she is presented as a married woman and sometimes not. This is to be understood both literally and figuratively. We are only given so many days of this life, and if we spend many of them with the wrong woman we may find that there is no woman of quality left who has any interest in us. We are to be intoxicated by the love of our lives, not by a cheap substitute.
14. The sin of adultery is presented as a terrible sin that you cannot take back. A thief who steals because he is hungry can repay the person he stole from, but the adulterer cannot repair the harm he has caused.
15. The key to your life is what you think.
16. The eventuation of Sheol is found several times in these chapters.



### Guard Your Heart

<p><b>Deuteronomy 4:9</b> Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons.</p>	<p><b>Proverbs 4:23</b> Keep thy heart with all diligence; for out of it are the issues of life.</p>
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7. The importance of work is emphasized; and a warning of poverty late in life.
18. We find out about the 6 things the Lord hate; and the 7 which are an abomination to Him.
19. Wisdom appears to be a metaphor for the Lord Jesus Christ at the end of Prov. 8.

**Deuteronomy 4:9 and Proverbs 4:23** (a graphic); from [pinimg](#); accessed May 16, 2015.

Chapter Outline

Charts, Graphics and Short Doctrines

There are a great many things to be studied in the book of Proverbs; here are a few of the studies that we embarked on and learned from.

## What We Learn from Proverbs 1–9

1. There are a huge number of things which we will study in these 9 chapters. Among them: the Doctrine of authority.
2. Defining the Simple ones and defining discretion.
3. We examined the Old Testament and typology.
4. The fear of the Lord.
5. The portrait of the fool.
6. We will study a great many chiasmi in Proverbs.
7. The Doctrine of Murder.
8. The Doctrine of Sheol.
9. The Doctrine of Separation.
10. The importance of Bible doctrine.
11. The Doctrine of the Heart.
12. The Doctrine of Evil.
13. The Doctrine of Flattery.
14. Operation Z.
15. Human viewpoint versus Divine viewpoint.
16. The Doctrine of Giving.
17. We will study the Water Cycle and how this relates to the Bible.
18. The Doctrine of Envy.
19. The Doctrine of Crowns.
20. The Doctrine of Running.
21. The Doctrine of Walking.
22. We will study God and Light.
23. We will study lusts of the soul.
24. The High Cost of Adultery and Promiscuity.
25. We will study Sexual Love in Marriage.
26. Marriage as the Third Divine Institution.
27. We will study ancient lending practices, co-signing for a loan.
28. The Doctrine of Divine Institutions.
29. The Doctrine of the Client Nation.
30. We will study the Western Work Ethic.
31. We will study the Slacker.
32. We will study President Obama as an example of evil.
33. The Doctrine of the Edification Complex.
34. We will study the husband as a type of Christ.
35. We will study Jesus in the Old Testament.
36. We will study Grace Apparatus for Perception.
37. We will study evolution and faith.
38. We will study the Royal Family Honor Code.
39. The Doctrine of the Omniscience of God.
40. We will study Bible doctrine and happiness.
41. We will study a good example of the Dual Authorship of Scripture.

This only scratches the surface of the topics which will come up in the study of these 9 chapters.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:



<b>A Complete Translation of Proverbs 1–9</b>	
<b>A Reasonably Literal Translation</b>	<b>A Reasonably Literal Paraphrase</b>
<b>Proverbs 1 – Choosing God’s Wisdom or Rejecting It</b>	
<b>Book Title</b>	
[These are] the Proverbs of Solomon ben David, the king of Israel.	This is the book of the Proverbs of Solomon, the son of David and the king of Israel.
<b>Book Introduction</b>	
[The intent of the teaching of this book is] to know wisdom and instruction; to understand insightful thinking; to take instruction [in] the examination [lit., <i>understanding, teaching, contemplation</i> ] of righteousness, justice and righteous acts; to give prudence to those who are receptive; [and to give] knowledge and discretion to young people.	The purpose of the content of this book is for the reader to know both wisdom and instruction; so that the reader might understand [and recognize] intelligent speech; so that he might receive instruction in the examination of righteousness and justice resulting in just actions; to give prudence to those who are receptive; and to give knowledge and discretion to young people.
The one who is wise listens and increases [in] learning; and the prudent man acquires direction [guidance and counsel]; [he will] understand proverbs and enigmas; [and he will understand] the sayings of the wise and their perplexing questions.	[As a result] the wise man will listen and increase his understanding; and the prudent man will acquire direction and counsel, so that he will be able to understand various proverbs and enigmas, as well as wise sayings and perplexing questions.
<b>Founding Principle</b>	
The fear [and respect] of Y <sup>e</sup> howah [is] the beginning of knowledge; [but] fools despise wisdom and instruction.	Fearing and respecting Jehovah is the foundation for all knowledge; but fools despise wisdom and instruction.
<b>To the young: listen to your parents</b>	
Listen to the instruction of your father, my son, and do not forsake the direction of your mother; for these things are a wreath of grace [and blessing] for your head and neck-chains for your neck.	Listen to the instruction of your father and do not reject your mother’s guidance; for their teachings will become a crown of blessing and grace for you, as well as neck-chains for your neck.
<b>Advice to teens: do not become criminals</b>	
My son, if deviants [or, <i>sinners, transgressors, criminals</i> ] entice you, do not be willing [to go along with them]. If they say [to you], “Come with us; let us lie in wait for blood; let us hide [ourselves] without cause for the innocent. We will devour them alive and whole, like Sheol, [and] like those going to the pit. We will discover great riches; we will fill up our houses with plunder. You will cast your lot with us—[there] will be one purse for all of us.”	My son, if you hear deviants trying to entice or persuade you, do not consent to their evil. If young criminals say to you, “Go with us and we will lie in wait and take the innocents by force. We will devour them alive and whole, just like Sheol; just like those going down into the pit. By this, we will come upon great riches and fill up our own homes with plunder. Cast your lot with us; there will be one purse for all of us.”

## A Complete Translation of Proverbs 1–9

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>My son, do not walk in the way with them; keep your feet from their paths, because their feet run toward evil and they hurry to shed blood. For the net is spread out in vain in the eyes of all the lords of the birds [lit., <i>wing</i>], since these [men] lie in wait for their own blood, [and] they hide out [to attack] their own souls. So [are] the ways of all things gained [by] violence; it [this life of crime] takes the life of his lords.</p>	<p>My son, do not walk in the way of these young criminals and keep away from their ways, because they run toward evil and they desire to shed the blood of the innocent. These men spread out their net to capture plunder, and the birds are observing them in vain, as they will fall prey to the trap anyway. In the same way, they lay in wait for their own blood and hide out to attack their own souls. So is the fate of everyone to uses violence to gain what he desires; it takes away the life of its owners.</p>
<p>Wisdom calls to you; God calls to you; how will you respond?</p>	
<p>[Forms of] wisdom [or, <i>categories of doctrine</i>] cry out loudly in the street; she [wisdom] gives out her voice in the public places; she [wisdom] calls out from the top of the walls; she speaks her words [of wisdom] at the gate openings of the city, [saying], “How long will you simple ones love [foolish] simplicity? [How long will you] scoffers delight in themselves [and] in [their impious] scoffing? [How long will you] fools [continue to] hate knowledge?”</p>	<p>Categories of doctrine [that is, <i>wisdoms</i>] cry out loudly in the street; wisdom speaks in a variety of public places; wisdom speaks at the gates of the city, saying, “How long will you simple ones love foolish simplicity? How long will you scoffers take delight in your impious scoffing? How long will you fools continue to hate knowledge?”</p>
<p>[All of] you will be turned regarding My reproof. Listen, I will pour My Spirit for you [all]; [and] I will teach My words to you.</p>	<p>You will all be turned around at My reproof. Listen, I will pour My Spirit out upon you and I will teach My doctrines to you.</p>
<p>I call [to you] and you [all] are unwilling [to hear Me]; I stretch out My hand [to you] and no one pays [any] attention. You [all] have let go of all My counsel and you [all] have not been willing [to consider] My correction.</p>	<p>I call to you and you are unwilling to hear Me; I stretch out My hand to you and no one pays any attention. You all have ignored My counsel and you have not been willing to consider My correction.</p>
<p>Therefore, I [even] I will laugh as well at your calamity; [and] I will ridicule [you] when your fear comes; [for] your fear is coming like a severe storm [or, a <i>whirlwind</i>] and your calamity is coming like a hurricane. When adversity and distress come upon you, [I will laugh at you]. They will call out to Me, but I will not answer [them]; they will seek Me, but they will not [be able to] find Me.</p>	<p>Therefore, I will laugh at your calamity; I will ridicule you when your fear comes; for your fear is coming like a severe storm [like a whirlwind] and your calamity is coming like a hurricane. When adversity and distress come upon you, I will laugh at you. They will call out to Me, but I will not answer them; they will seek for Me, but they will not be able to find Me.</p>
<p>Because they hated knowledge and they did not choose the fear/respect of Y<sup>e</sup>howah, they were unwilling to [take] My counsel; [and] they despised My discipline. Therefore, they will eat from the fruit of their [chosen] path and they will be satisfied with [lit., <i>from</i>] their [own] plans. When the apostasy of foolishness kills them, so the [false] security of the fool will destroy them. However [lit., <i>and</i>], the one listening to Me will live in security [with confidence]; he will live in peace, away from the dread of evil.”</p>	<p>Because they hated knowledge and chose against the fear of Jehovah, they were unwilling to listen to My counsel and they despised My discipline. Therefore, they will eat the [rotted] fruit from their own chosen path and they will satiate themselves with their own [misguided] plans. The apostasy of the foolish will kill them; the complacency of the fool will destroy them. The man who listens to Me will live in security; he will enjoy peace, away from the dread of evil.”</p>

<b>A Complete Translation of Proverbs 1–9</b>	
<b>A Reasonably Literal Translation</b>	<b>A Reasonably Literal Paraphrase</b>
<b>Proverbs 2 – The Path of Righteousness versus the Ways of Evil</b>	
Search out Bible doctrine and God will give you great wisdom	
My son, if you take my words and you treasure up my commandments with you;	My son, if you receive with enthusiasm my words and you treasure up the commandments I have given to you;
to incline your ear toward wisdom [and] stretch out your heart to understanding; for if you call to discernment [and] you lift up your voice [to call] understanding;	and if you listen when wisdom is being taught and you pull this information together in your right lobe so that you understand it;
if you seek her like silver and you search for her like [she is] hidden treasure;	and if you seek wisdom as if it is silver and you search for wisdom like it is a hidden treasure;
then you will understand the fear [and respect] of Y <sup>e</sup> howah and you will attain to the knowledge of Elohim.	then you will understand what it means to fear and respect Jehovah and you will attain to a new level of understanding God;
For Y <sup>e</sup> howah will give wisdom—from His mouth [comes] knowledge and insight [or, <i>understanding</i> ] —and He stores up wisdom [which may be applied] by His righteous ones [lit., <i>the righteous ones</i> ];	For Jehovah will give wisdom from those who speak with knowledge and insight; and He has wisdom [which may be applied to life] stored up for His righteous ones.
[and He is] a shield to those who walk with integrity; to watch over the road of justice and He guards the way of His saints [or, <i>those who are grace oriented</i> ].	He is a shield to those who live their lives with integrity, He watches over just paths, and He guards the way of His saints.
God's wisdom will guide you in life and it will be pleasant to your soul	
At that time, you will understand righteousness, justice and righteous decisions;	At that time, you will understand righteousness, justice, righteous decisions;
[and you will understand] every good path [of life];	and you will understand every good path of life;
for wisdom will come into your heart and knowledge will be pleasant to your soul.	for wisdom will enter your heart and knowledge will be pleasant to your soul.
God's wisdom will protect you from those who do evil	
Discretion will watch over you [and] understanding will guard you;	Discretion will watch over you and understanding will guard you,
to deliver you away from the way of evil, [and] from men who speak deceitfully [or, <i>perverse</i> ];	delivering you away from the way of evil and from men who speak perversely with deceit;
[away from] those who forsake the paths of moral integrity to walk [instead] in paths of darkness;	to deliver you from those who forsake paths of righteousness, who walk instead in the paths of darkness.
[away from] those who rejoice in doing evil, who celebrate the perverse things of evil;	They will deliver you from those who rejoice in doing evil,

## A Complete Translation of Proverbs 1–9

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
[away from] whose paths [are] crooked, [and from] those who are devious in [all] their ways.	and from those whose paths are crooked, and from those who are devious in all their ways.
God's wisdom will protect you from the wrong woman	
[Wisdom is] To save you from the adulterous [or, <i>unlawful</i> ] woman, from the foreign woman [who] has flattered [you] with words;	Wisdom will save you from the adulterous woman and from the foreign woman who uses flattery to seduce you;
the [same] one who forsook the intimate of her [own] youth, forgetting the covenant of her Elohim;	but who herself forsook the intimate of her own youth, neglecting the covenant of her God;
for her house will sink down and her paths [will lead] to the spirits [of Hades]	therefore, her house will sink down into obscurity and her paths lead her to the spirits of Hades
—all those who go in will not return, and she will not [be able to] attain the paths of life.	—and all who go in after her will not return; and she will never attain again to the paths of life.
Those with God's wisdom will inherit the earth	
So you will walk on the road of those who are good, and you will keep the paths of the righteous ones;	Therefore, you will walk along the road of the good and you will keep to the paths of the righteous;
for those who are upright will live [in] the land [or, <i>earth</i> ] and those of integrity will remain in it;	for the upright will live on this earth and those with integrity will remain on it.
but those who are malevolent will be cut off from the earth and those who behave deceitfully will be rooted up from it.	However, those who are malevolent will but cut off from the earth, and deceitful types will be uprooted from it.
<b>Chapter 3 – The Benefits of Wisdom</b>	
5 admonitions lead to 5 good results	
My son, do not forsake my instruction and [let] your heart keep [and preserve] my prohibitions [and precepts], for these things [lit., <i>they</i> ] will add a long life [to you], [as well as] an abundant life and peace to you. Grace and truth will not forsake you. Bind them around your neck [and] write them on the tablet of your heart, so that you will find favor and pleasant understanding in the eyes of Elohim and man.	My son, do not abandon my instruction; let your heart ruminate on my prohibitions [and precepts], for these things will add a long life and an abundant life to you, as well as give you peace. You will not be forsaken by grace and truth. Therefore, let them guide you in life; remember them, so that you will find both favor and insight before man and God.
Trust in Y <sup>e</sup> howah with all your heart and do not rely upon your own understanding [that is, <i>upon human viewpoint</i> ]. In all your ways, acquire His knowledge and He [even He] will smooth out your paths [in life]. Do not become wise in your own estimation, [but] fear/respect Y <sup>e</sup> howah and turn away from evil.	Trust in Jehovah with all your heart and do not rely upon your own human viewpoint. Continue to acquire knowledge of Him in all your ways and He will smooth out your life and its direction. Do not become wise in your own conceit, but fear and respect Jehovah as you turn away from evil.



## A Complete Translation of Proverbs 1–9

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
You are a healing to your naval and a refreshment [or, <i>marrow</i> ] to your bones.	This approach to life will result in a good mental attitude and good health.
Honor Y <sup>e</sup> howah with your wealth and from the firstfruits of all your produce; then your storehouses will be filled [with] plenty and your vats will [almost] burst open [with] new wine.	If you honor Jehovah with your income and with the first part of all your produce, then your storehouses will be filled with plenty and your vats will be ready to burst with new wine.
Do not despise God's discipline	
Do not despise the correction of Y <sup>e</sup> howah, my son, and do not abhor [or, <i>dread</i> ] His reproof; for whom He loves, Y <sup>e</sup> howah reproves; as a father, He delights [in His] son.	Do not despise the correction of the LORD, my son; and do not disregard His reproof; for whom the LORD loves, He chastens, if necessary, just as the father who delights in His son also disciplines His son.
Wisdom is far more valuable than gold	
Happinesses [to] the man [who] has found wisdom and [to the] man [who] has obtained understanding. Her profit [is] more than the wealth of silver and her yield [is] greater than gold; [for] she [is] more valuable than [precious] gems and all that you desire cannot be compared with her.	Happy is the man who has found wisdom and who has obtained understanding. There is greater wealth to be gotten from wisdom than from silver; the possession of wisdom yields more than a gold mine; for she is more valuable than precious stones and all that you desire cannot be compared to her.
Long life [is] in her right hand; [and] riches and honor [are] in her left hand. Her ways [are] the ways of delight and all of her paths [are] peaceful [and prosperous]. She [is] a tree of sustaining life to those who lay a hold of her; and those who acquire her are blessed.	Wisdom offers you both a long life as well as riches and honor. Wisdom leads the way to delight; and one will find peace and prosperity along her paths. She is a tree of sustaining life and prosperity to those who lay a hold of her; and all those who acquire wisdom are blessed.
God used His wisdom to create and establish the heavens and earth	
By [His] wisdom, Y <sup>e</sup> howah established the earth; by [His] understanding, He set up the heavens; by [His] knowledge, the ocean depths were split apart and clouds drop down rain.	Jehovah established the earth in His wisdom; He set up the heavens with His understanding; and with His knowledge, the ocean depths were split apart and the clouds now drop down rain.
Trust God's wisdom and understanding under all conditions	
My son, do not let them [God's wisdom and understanding] depart from your sight; guard sound wisdom and discretion, and they will become life [and refreshment] to your soul and a blessing to your volition [lit., <i>neck</i> ].	My son, do not allow God's wisdom and knowledge to depart from you; guard this wisdom and discretion, so that they will become life and refreshment to your soul, as well as grace and blessing to all your decisions.

## A Complete Translation of Proverbs 1–9

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Then you will walk safely [and confidently] along your way and you will not stumble [lit., <i>strike against your feet</i> ]. You will not be afraid when you sleep; in fact, your rest will be pleasant when you lie down.	Then you will walk securely and confidently without stumbling. You will not experience fear when you sleep; in fact, your rest will be pleasant to you when you lie down.
Do not be afraid of a sudden terror or from the destruction of the wicked when it comes, for Y <sup>e</sup> howah is your confidence [and hope] and He will keep your foot from being snagged.	Do not be afraid when sudden terrors emerge or when the destruction of the wicked comes, for Jehovah is your confidence and your hope, and He will keep you from being drawn into the trap.
You will not withhold good [or aid] from His people [lit., <i>citizens, inhabitants</i> ] when [it] is in the power of your hand to do [so]. Do not say to your neighbor, “Go and return and tomorrow I will give [you what you need];” when the substance [is] with you.	During a disaster, you will not withhold good things or aid from His people when it is in your power to help them. Do not tell a neighbor, “Leave me, and return here tomorrow, and then I will give you what you need;” when you have what is needed with you.
Do not devise evil against your neighbor or [against] the one dwelling securely near you. You will not bring suit against a man without cause if he has not done evil [to] you.	Do not devise evil against your neighbor or against the one dwelling securely near you. You will not file a frivolous lawsuit against a man who has done you no wrong.
Do not be envious of a violent man and do not choose [to follow] any of his paths, for the perverse [or, <i>deviant</i> ] is an abomination of Y <sup>e</sup> howah, and His fellowship [or, <i>council</i> ] is with those of integrity.	Do not be envious of violent men and do not follow any of their path, for perverse men are an abomination of Jehovah, Who enjoys fellowship only with men of integrity.
<b>God’s treatment of the arrogant and of the grace oriented</b>	
The curse of Y <sup>e</sup> howah [is] on the house of the wicked but He blesses the abode of righteous [men].	Jehovah’s curse is on the house of the wicked, but He gives great blessing to the dwelling place of righteous men.
If He [even] He scorns the arrogant [lit., <i>the boasters, the scorers</i> ], then He gives grace to the grace oriented.	Surely, God scorns the arrogant and gives grace to the humble.
Wise ones will inherit honor [and recognition] but fools exalt shame [and disgrace].	Those who are wise will inherit honor and recognition, but fools exalt and celebrate shame and disgrace.
<b>Chapter 4 – Embrace Wisdom and Do Not Follow the Wicked</b>	
The father teaches his son wisdom, just as he learned from his own father	
Listen, [my] sons, [to] the admonition [or, <i>instruction</i> ] of [your] father; give attention to the acquiring of discernment; for I am giving you good [and accurate] teaching. Do not forsake my instruction.	Listen, my young men, to the admonition and instruction of an older and wiser man; desire to acquire discernment, for the doctrine that I am giving you is good and accurate. Do not lay aside my teaching.

<b>A Complete Translation of Proverbs 1–9</b>	
<b>A Reasonably Literal Translation</b>	<b>A Reasonably Literal Paraphrase</b>
When I was a son to my father, delicate and only-born before my mother; he taught me and he said to me, “[Let] your heart hold only my words; keep my commandments and live. Get wisdom [and] get discernment; do not forget and do not turn away from the words of my mouth. Do not forsake her [wisdom] and she will preserve you; love her and she will watch over you.	When I was a son to my father—delicate and the only son of my mother— he taught me, saying, “Let your heart hold tightly to my words; keep my commandments and you will live. Pursue wisdom and pursue discernment. Do not forget what I have taught you; do not reject the words of my mouth. Do not forsake wisdom, and she will preserve you; love her and she will watch over you. What is most important in life is wisdom.
First [concentrate on] wisdom—acquire wisdom and with all your acquisitions, get discernment [as well]. Exalt [or, <i>esteem</i> ] her and she will exalt you; she will honor you when you embrace her. She will set a garland of grace on your head and she will give you a crown of splendor.”	Get wisdom, and with all of your acquisitions, get discernment as well. Exalt wisdom and she will exalt you; she will honor you when you embrace her. She will place a garland of grace upon your head and make for you a crown of splendor.”
<b>Take the path of the righteous; avoid the paths of the malevolent</b>	
Listen, my son, and take my words [of doctrine]; and your years of life will be increased to you.	Listen, my son, and take my words of doctrine; and, as a result, your abundant life will be increased for you.
I have taught you in the way of wisdom; [and] I have led you in paths of integrity. When walking, your step will not be restricted and if you run, you will not stumble.	I have taught you the way of wisdom and I have led you down paths of integrity. When walking, you will not be slowed; and if you run, you will not stumble.
Take hold of the doctrine; do not let [it] go. Guard her, for she [is] your [abundant] life.	Take hold of the doctrine; do not let it go. Guard wisdom, for she is your abundant life.
You will not enter the path of the criminals and you will not walk in the way of evil men. Avoid it [the way of the evil men] and do not pass along it; turn aside from it and pass over [it].	Do not enter onto the path of criminals; do not walk along the way of evil men. Avoid the way of evil men; do not pass along it; turn aside from this way and pass around it.
For they will not sleep if they have not done evil; and their sleep was taken if they did not cause [someone] to stumble.	They will not sleep until they have done evil; they lose sleep unless they first cause someone to stumble.
They have eaten the bread of malevolence and they drink the wine of violence.	They both eat the bread of malevolence and drink the wine of violence.
The path of the righteous [is] like the light of brightness, advancing and become light until the day is established.	The path of the righteous is like the advancing light of day, which continues to become lighter and lighter until it is fully daylight.

## A Complete Translation of Proverbs 1–9

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Remain on God's path through wisdom	
The way of the malevolent [is] like [walking] in darkness; they do not know over what they have stumbled.	The way of malevolent men is like walking in darkness; they don't even know where they stumbled.
My son, pay attention to my words and listen [lit., <i>spread open your ears</i> ] to my commands. [So that] they will not be lost from your sight, guard them for your heart; for they [are abundant] life to those who find them and they provide health [and healing] to all flesh.	Pay attention to my words, my son, and listen to my commands. Guard my words for your heart, so that they will not be lost to you; for the provide abundant life to those who find them and good health to the body of those who know them.
Guard your heart from every confinement [possibly idiomatic for, <i>with all vigilance, with all diligence</i> ], for from it are the sources [or, <i>outgoings, end (s), limit</i> ] of lives.	Guard your heart from every confinement, for it is the source of life.
Remove deceitful speech from you and put far from you perversity of [your] lips.	Do not speak deceitfully to others; and do not speak with obscenities.
Your eyes should look straight ahead and your gaze [lit., <i>eyelids</i> ] should look straight in front of you.	Your eyes should look straight ahead in your life, and your gaze should be at what is in front of you.
Make level the way of your feet then all your ways will be firmly established. Do not turn to the left or to the right; remove your foot from evil.	Smooth out the way before you and all of your ways will become established before God. Do not veer off God's path for you; keep your feet from evil.
<b>Proverbs 5 – The Wrong Woman/The Right Woman</b>	
Listen to Sound Teaching	
Attend to my wisdom, my son, [and] listen [lit., <i>spread out your ear</i> ] to my insight; [with the intent] to guard [divine] purposes and your lips will guard knowledge.	Attend to my wisdom, my son and listen to my doctrinal teaching; guard the purposes of God and guard Biblical knowledge.
Advice to a Young Man About the Wrong Woman	
The lips of the strange woman drips honey; her mouth is smoother than oil; but her end [is] bitter like wormwood; [and her end] is sharp as a two-edged sword. Her feet descend [to] death, her steps acquire Sheol; so that she does not make level [her] path of life, [but] is [instead] staggering in the ruts of her actions—[yet] she does not know [it] [or, <i>you do not know (it)</i> ].	The lips of the strange woman seem to drip honey, and the inside of her mouth is smoother than oil; but the end she brings will be bitter like wormwood; and it will be as sharp as any two-edged sword. The feet of this woman descend down to death, and her steps will take you to Sheol. However, although she does not know why, she cannot make her path of life level; she is always stuck in a series of ruts due to her own actions.
Therefore, O [my] sons, listen to me and do not depart from the words of my mouth.	Therefore, my sons, listen carefully to what I am teaching and do not depart from these words.



A Complete Translation of Proverbs 1–9	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Remove your way from her and do not come near to the entrance of her home, so that you do not give to others your majesty and [so that you do not give] your years to [a person] without mercy [or, <i>the cruel one</i> ]; so that strangers are not filled with your strength [or, <i>the product of your labors</i> ] and [so that all of] your work [does not end up] in the house of a foreigner, and you groan [with dissatisfaction] at your end, when is completed your flesh and bone [lit., <i>flesh and body</i> ].	Remove your way from the unchaste woman and do not come near to the entrance of her home, so that you do not end up giving away your majesty and your years to those who are not grace oriented. Do not allow strangers to sap away your strength so that all of your production does not end up in the house of a foreigner, so that you groan with unhappiness when you are about to die.
Rejecting Bible Doctrine Places One in Ruin	
Therefore, you will say, “How I hated discipline [or, <i>instruction</i> ] and my heart has abhorred reproof. I have not listened to the voice of my [Bible] instructors; and I have not inclined my ear to [doctrinal] teachers.	Consequently, you will say, “How I hated discipline and how much my heart abhorred reproof. I did not listen to my Bible teachers; and I did not concentrate on doctrinal teaching.
I was in almost complete ruin, in the midst of the congregation even the assembly.”	As a result of negative volition, I find myself nearly in complete ruin, in the midst of the congregation and in the midst of the assembly.”
Advice: Concentrate on Your Right Woman	
Drink [only] waters from your [own] cistern and [drink] flowing waters out from your [own] well.	Only drink waters from your own cistern and only partake of the flowing water which comes from your own well.
[Should] your streams overflow in the streets? [Should] rivers of waters [flow] through the public places?	Should there be streams overflowing in the streets? Should rivers of waters run through our public places?
They are to you for you alone and [they are] not for the strangers with you. Let your [own] spring be blessed and be joyful with the wife of your youth, [for she is] a hind of love and a doe of grace. [Let] her breasts intoxicate you always; and you will wander continuously in her love.	They are to you for you alone and they are not for the strangers with you. Enjoy your own spring, which is blessed and enjoy the wife of your youth, for she is like a hind of love or a doe of grace. Let her breasts intoxicate you always and wander forever in her love.
Why are you intoxicated, my son, with a strange woman and [why do] you embrace the bosom of a foreign woman?	Why do you allow yourself to become intoxicated, my son, with a strange woman? Why do you embrace the bosom of a foreign woman?
For the paths of man [are] before the eyes of Y <sup>e</sup> howah and [He] makes smooth out all of his ways.	For man’s way of life is before Jehovah and He makes smooth all of his paths.
Addictive Sin Leads One to Death	
His iniquities have seized him, the unrighteous; by cords of sin he is taken a hold of. He dies [the sin unto death] because of a lack of [corrective] instruction; and he goes astray in his abundance of foolishness [or, <i>impiety</i> ].	His iniquities seize him, by cords of iniquity, the unrighteous is taken a hold of. Such a man will die the sin unto death because he has not responded to corrective discipline and instruction; he has gone astray in his life because of his abundance of foolishness and impiety.

## A Complete Translation of Proverbs 1–9

### A Reasonably Literal Translation

### A Reasonably Literal Paraphrase

## Chapter 6 – Laziness, Adultery and Things Which God Hates

### Dealing with a poor financial decision

My son, if you have given a pledge to your associate, and you have struck your palms with a stranger, then you are trapped by the words of your mouth and you are captured by the words of your mouth. [Therefore] do this now, my son, and preserve yourself, for you have come into the hand of your associate: go, submit yourself [to him] and urge your neighbors. You will not give sleep to your eyes or slumber to your eyelids; save yourself, like a gazelle from [a man's] hand and like a bird [escaping] from the hand of the fowler.

My son, if you have given a pledge to a neighbor and shook on it, then you are trapped by the words of your mouth and you are bound to this agreement. Therefore, do this now, my son, in order to preserve yourself, because you have come into the hand of your associate: go right now and submit yourself to him, and appeal to your neighbors. Do not allow yourself to procrastinate, but save yourself, as a gazelle would escape from a man's hand or as a bird would escape from the hand of the fowler.

### Do not become a slacker in your life

Go to the ant, [you] slacker, and observe her ways and become wise—the ant [lit., *who*] does not have a captain or an official or a ruler—[yet] she prepared her food in the summer and she gathers produce during the harvest.

Go to the ant, you slacker, and observe her ways, and, as a result, become wise. The ant does not have a captain, a foreman, or a ruler over her, yet she prepares her food in the summer and she gathers up produce during the harvest-time.

How long will you lie [there], [you] slacker? How long until you rise from your sleep? [But you say, "Just] a little sleep, [just] a little slumber." —the folding of your two hands to rest. But your poverty will come [to you] like a vagabond and your need [will come to you] like an armed man [an attacker].

How long will you just lie there, you lazy bum, you slacker? How long until you get up? You keep saying, "just a little more sleep, just some additional rest," or you sit there with your hands folded together. But your poverty will suddenly come upon you, like a criminal vagrant; and you will be financially ruined, as if attacked by a mugger.

### The actions of the worthless man

The worthless man [or, *the man of Belial*], the man of iniquity advances fraudulent [and deceitful] speech, winking his eye, scraping with his foot, pointing with his fingers. With his perverse heart, [he is] devising evil at every opportunity, causing [lit., *sending forth*] discord. Consequently, his calamity suddenly comes to him; he perishes in an instant and there is no cure.

The worthless man, the man of iniquity, advances fraudulent and deceitful words. He winks his eye, scraps his foot, and points with his fingers. His perverse heart devises evil at every opportunity, manufacturing discord. As a result, calamity will come upon him suddenly. He will suddenly perish. There is no deliverance.

### The 7 things which God hates

Y<sup>e</sup>howah hates these six [things]; in fact, [these] seven [are] abominable [to] His soul:

Jehovah God hates these six things; in fact, what follows are seven things which He finds abominable:

exalted [proud] eyes, a lying tongue, and hands that shed innocent blood; a heart that devises iniquity [misfortune and fraud], feet [that] hurry towards evil, he utters lies ([as] a witness of falsehood), and [he] sets off discord among brothers.

the prideful look and disposition; a man who lies about himself; a man who would kill those who are innocent; one who constantly plans out iniquity, misfortune and fraud; who has a willingness to engage in evil actions; a man who lies about others; and a person who causes discord among various groups of people.

**A Complete Translation of Proverbs 1–9**

**A Reasonably Literal Translation**

**A Reasonably Literal Paraphrase**

Remember the teaching of your parents

My son, keep the commandment of your father and do not forsake the instruction of your mother. Bind them upon your heart continuously; tie them upon your neck. When you walk, she will lead you; when you lay down, she watches over you; and [when] you wake up, she communicates [doctrine] to you.

My son, keep your father’s commandments and your mother’s instruction at the forefront of your mind. Think about them all the time; let them guide you every day. When you walk, knowledge will lead you in the right direction; when you lay down, knowledge will protect you; and when you get up, you will be thinking Bible doctrine in your soul.

Good teaching protects you from the eyelashes of an evil woman

For the commandment [of your father is] a lamp [to your feet] and [his] instruction [is] light and corrective reproofs [should be] a way of life, to preserve you from the evil woman and from the flattery of the strange woman. Do not desire her beauty in your heart so that she will not take you with her [fluttering] eyelashes, for an adulterous woman [is] a piece of bread, but a man’s woman hunts the precious soul.

For the commandment of your father is a lamp to your feet; we see by means of instruction; and paying attention to corrective reproofs should be your way of life. These things protect you from the evil woman and from the strange woman’s flattery. Do not be taken in by her beauty, do not allow her to entrap you with her fluttering eyelashes, for she may appear to simply want a piece of bread, but she is after your soul.

Committing adultery is far worse than stealing bread to eat

So [is] the one who goes in to the wife of his neighbor, he will not be acquitted [and this applies to] everyone who touches her.

Similarly, the man who commits adultery will not be acquitted of his guilt.

[Men] will not despise the thief that steals to fill his soul, for he is hungry. And [if] he is discovered, [then] he will restore [the loss] sevenfold. [As a result,] he will give all the wealth of his house [to satisfy his debt]. [The man who] commits adultery with a woman [reveals] a lack of foresight [lit., *heart*]. He [that] does [this] destroys his [own] soul.

Men do not despise the thief who steals bread to satisfy his hunger. Furthermore, when he is found out, he must repay the loss sevenfold. If necessary, he will give all his wealth to satisfy this debt. The man who commits adultery reveals that he lacks foresight and he destroys his own soul.

He [the cuckolded husband] discovers [personal] injury and shame and his disgrace cannot be blotted out, for a man’s anger [is] jealousy; therefore, he will not show compassion in [his] day of vengeance. He will not take up the offer [lit., *face*] of any bribe and he is unwilling [to be merciful], [even] when you [the adulterer] increase the [amount] of the fine.

In adultery, the betrayed husband is subjected to greater personal injury and shame, and his disgrace cannot be easily set aside, for a man’s anger is exacerbated by jealousy. Therefore, he will not show compassion in his day of vengeance. He will not accept any monetary offer in exchange for what has been done; he is unwilling to be merciful, no matter how much the fine is increased.

**Chapter 7 – Seduced by the Adulterous Woman**

A call to learn Bible doctrine

## A Complete Translation of Proverbs 1–9

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>My son, keep my words and treasure up with you my commandments. Keep my commandments and live; and [keep] my teachings before you [lit., <i>as the pupil of your eyes</i>]. Bind them to your fingers and write them on the tablet of your heart.</p>	<p>My son, guard these words and hide my commandments in your thinking. If you keep my commandments, you will live a good life; therefore, keep my teachings before you at all times. Consider my instruction in all that you do and make them fundamental in all that you think.</p>
<p>Say to wisdom, “You [are] my sister;” and call understanding [or, <i>discernment</i>] your near acquaintance; to keep away from the strange woman; [to keep] away from the harlot [who] flatters with her words.</p>	<p>Call wisdom your sister and understanding your near acquaintance, so that you keep yourself from the strange woman and from the whore who flatters you.</p>
The teacher observes a young man who lacks sense	
<p>For I looked out at the window of my house by the lattice and I saw the foolish ones. I knew that among the sons [was] a young man who lacked sense [lit., <i>heart</i>]. Passing along the street near her corner and [along] the way [to] her house, he walks slowly, in the twilight at the end [lit., <i>evening, sunset</i>] of the day, in the middle of the night when [it is] dark.</p>	<p>At that time, I looked out by the window of my house, near the lattice work, and I saw a group of foolish young men. I knew that among them was a young man in particular who lacked any common sense or wisdom. He passed along the street near where she lived, and he walked slowly, in the darkness after the day was done; in the middle of the night when it is dark.</p>
The whorish, manipulative woman	
<p>And there [was] [lit., <i>behold</i>] a woman to meet him, [wearing] whorish clothing and [yet, she was] guarded of heart. She is boisterous and willful, but her feet do not reside at her home. Now [she is] in the street; and later [lit., <i>now</i>] [she is] in the public places; she lies in wait near every corner.</p>	<p>And there is a woman who meets him, dressed like a whore, but she hides her true feelings. She is boisterous and stubborn; and she never stays at home at night. Here, she is in the street; there she is in the public places; she lies in wait at every corner.</p>
The woman seduces the young man on the street	
<p>She holds on to him and she kisses him. She strengthens her countenance and says to him, “The sacrifices of peace-offerings are with [or, <i>upon</i>] me; I have paid my vows today.</p>	<p>She takes a hold of him and kisses him. She makes a somber face, saying, “I have already offered up sacrifices and I have paid my vows today, and I have the meat for a meal.</p>
<p>Consequently, I have come out to meet you, to seek your face, and I have found you.</p>	<p>Consequently, I have come out to find you, to seek your face; and now I have found you.</p>
<p>I have laid out pillows [upon] my couch; colorful pillows of soft fabric from Egypt. I have perfumed [lit., <i>sprinkled</i>] my bed [with] myrrh, aloes and cinnamon [spices]. Come [with me] and we will be satiated with [sexual] love until the morning.</p>	<p>I have laid out soft pillows on my couch; colorful pillows of soft fabric brought here from Egypt. I have perfumed my bed with many spices, like myrrh, aloes and cinnamon. Come with me to my home, and we will be satiated with sexual lust until the morning.</p>



## A Complete Translation of Proverbs 1–9

### A Reasonably Literal Translation

### A Reasonably Literal Paraphrase

Let us enjoy ourselves in illicit loving, for this man [is] not in his home. He has gone on a journey far away. He took a lot [lit., a bag] of money with him [lit., in his hand]. He will come [back] to his home at the full moon [lit., regarding the day of the full moon].”

Let us enjoy each other in this illicit love affair, for my husband is not at home. He has gone on a journey far away, taking a lot of money with him. He won't return for another month.”

She leads him like an ox going to the slaughter

She seduces him with an abundance of her persuasiveness; she brings him down [or, seduces him] with the smoothness of her lips, [so that he] is following after her at that instant. [Just] like an ox, he goes to the slaughter. And just as ankle restraints chastise the fool, until the arrow pierces his liver; [and] just as the bird rushes into a trap but he does not know [it], for it [is] his life [so this man responds to her].

She is able to seduce him with the abundance of flattery; she brings him down with her smooth and tantalizing lips, so that he immediately follows after her, like an ox going to the slaughter. And just as ankle restraints are used to chastise the fool, until the arrow pierces his liver; and just like the bird who rushes into a trap unknowingly, and dies; so he follows after her.

The end result of following such a woman

In conclusion, listen to me, O sons, and be attentive to the words of my mouth: [so that] your heart does not turn aside onto her road; [so that] you do not go astray onto her paths, for she has brought down many slain men and all her destroyed ones [make up] a numerous [group].

In conclusion, listen to me, O my sons, and pay attention to what I say, so that your heart is not lured out onto her paths, for she has led many men to their deaths; all those she has destroyed make up a massive group of men.

Her house is the way to Sheol; those who go down [there are entering] the chambers of death.

Going to her house is the road to Sheol; those who down there will enter the chambers of death.

## Chapter 8 – Lady Wisdom Calls Out

Wisdom stands poised to call out to us

Does not wisdom call out [to us] and [does not] understanding utter her voice?

Does not wisdom call out to us and does not understanding lift up her voice to be heard?

She has stood in the heights, beside the way, at the house of pathways; next to the gates at the edge of the city, [at] the entrance [into that city], she calls out.

She has stood in the highest places, along side the way, at the house of the pathways. She calls out at the gates near the edge of the city, at its entrance.

Take what wisdom has to offer over all else

“I call out to [all of] you and [give] my voice to the sons of Adam: understand, O simple ones, prudence [and craftiness]; and understand the heart [the doctrinal thinking process], O fools. Listen, for I will speak of noble things and my lips [will proclaim] justice [and equity], for my mouth speaks truth and evil is abhorrent to me [lit., is an abomination of my lips].

“I, wisdom, call out to you; I give my voice to the sons of man. Understand prudence, you simple ones; and understand how to think with doctrine rather than with human viewpoint. Listen, for I will speak of the doctrines of the royal family and I will proclaim justice and honesty among you. I will speak truth; evil is abhorrent to me.

## A Complete Translation of Proverbs 1–9

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
All the words I speak [lit., <i>of my mouth</i> ] [are] righteous; [there is] nothing in them [which is] twisted or distorted. All of them [are] in front of [or, <i>obvious</i> ] to those who understand and correct to those who find knowledge.	Everything that I say is based upon righteousness. There is nothing in my teaching that is twisted, distorted or perverse. All of this information is obvious to those who understand truth and correct to those who find knowledge.
Seize my instruction rather than silver, and [take] knowledge over choice gold, for [wisdom] is better than precious stones and all pleasures [and pursuits] cannot be compared to her.	Seize my instruction rather than silver, and take knowledge over purified gold, for doctrine is better than precious stones, and all pleasures and intellectual pursuits cannot be compared to her.
Wisdom and the fear of Y <sup>e</sup> howah	
“I, wisdom, dwell [in] prudence and understanding; I find discretion [and foresight].	“I, wisdom, dwell within prudence and understanding; I look for and find discretion and foresight.
The fear of Y <sup>e</sup> howah [is] the hatred of evil. I hate pride, arrogance, the way of evil and a mouth [filled with] deceit.	The fear of Jehovah is the hatred of evil. I hate pride, arrogance, the path of evil and a mouth filled with deceit.
The greatness of wisdom	
I have [lit., <i>to me</i> ; also below] counsel and abiding success; I [have] discernment [and] I have strength. By me, kings reign and rulers decree righteousness; by me, princes, nobles, and all those who judge righteousness have power.	With me is proper counsel and proven success; with me comes discernment and strength. By me, kings reign and rulers properly adjudicate just results; by me, princes, nobles, and all those who must judge righteousness, properly exercise their power.
I love those who love me, and those seeking me will find me.	I love those who love me, and those who seek me will find me.
Riches and honor [are] with me, [as well as] surpassing wealth and righteousness. My fruit is better than gold, and [better] than refined gold, and my yield [is better] than choice silver.	Riches and honor are with me, as well as surpassing wealth and righteousness. The fruit of my production is better than gold—in fact, it is better than refined gold. What I give is better than choice silver.
Wisdom is tied to righteousness and justice	
I walk along the path of righteousness, within the midst of the pathway of justice. Giving substance to those who love me, I make full their storehouses.	I walk along the path of righteousness, within the middle of the pathway of justice. Giving life and substance to those who love me, I fill up their storehouses.
Wisdom is with God from the very beginning	
Y <sup>e</sup> howah possessed [or, <i>created</i> ] me [at] the beginning of His way, [at] the commencement of His works of old. From antiquity, I was poured out [or, <i>anointed</i> ], from the first, from the beginning of the earth.	Jehovah possessed me at the beginning of His path which led to here; at the beginning of His ancient works. From eternity past, I was poured out [or, <i>anointed</i> ], at the very beginning, before the earth.
Before there were ocean depths, I was brought forth; [even] before there were springs heavy with water. Before the mountains were caused to sink [and] previous times of hills, I was brought forth.	I was brought forth, even before there were ocean depths or springs filled with water. Even before the mountains were caused to sink and before there were hills, I was brought forth.

**A Complete Translation of Proverbs 1–9**

**A Reasonably Literal Translation**

**A Reasonably Literal Paraphrase**

Before He made the earth and deserts and [before] the first of the dust of the world (I was brought forth). When He established [the atmosphere and] the heavens, I [was] there; when He ordained a curvature over the surface of the waters [lit., *deep sea*] [I was there]; when He strengthened [or, *restored*] the clouds [perhaps, *the atmosphere*] from above; when He made secure the fountains of the ocean; when He set the boundaries of the oceans (so the waters would not pass over His edge); [and] when He decreed the physical laws [= *the foundations*] of the earth [I was there].

I was there, even before He made the earth, the deserts, and even before the dust of the world I was brought forth. When He established the atmosphere and the heavens, I was there with Him. When He determined the curvature of the surface of the oceans, I was there with Him. When He restored the atmosphere, acting from above, when He secured the fountains of the ocean and set their boundaries (so that the waters would not pass over His edge), I was there.

I was at His side [as] an architect [as it were]; and I was a daily delight [to Him], rejoicing before Him at all times, [and] rejoicing in His inhabited [and fertile] earth. Consequently, my delight [is] to the sons of Adam.

I was right there at His side as an architect (as it were), as a daily delight to Him, rejoicing before Him all of the time, and rejoicing in His inhabited and fertile earth. Consequently, my happiness is extended to the sons of Adam.

**Choose wisdom over death**

Therefore, [my] sons, listen [carefully] to me and you all [should] keep my ways [for] happiness. Listen to instruction and be wise; you [should] not let go [of it]. The man who listens to me [will be] happy.

Therefore, my sons, listen carefully to me and keep my ways for happiness. Listen to accurate instruction and be wise; do not abandon doctrinal teaching. The man who listens to me will be happy.

[This is true for the one] waiting at my gates every day, to preserve [what is taught] at the gates of the city [lit., *the gateposts of the opening*], for the one who finds me [also] finds abundant life and will therefore obtain favor from Y<sup>e</sup>howah.

This is true of those who wait at my gates every day for teaching, who preserve what is taught at the gates of the city, for the man who finds me also finds abundant life, and will therefore obtain favor from Jehovah.

But [the one] who sins against me will injure his own soul. All those who hate me, love death.”

However, the one who sins against me injures his own soul. All those who hate me love death.”

**Chapter 9 – The Banquets of Lady Wisdom and Madam Folly**

**Wisdom invites to her banquet**

Wisdom has built her house [and] hewn out her seven pillars. She has slaughtered her animal [lit., *her slaughter*], she has poured [or, *mixed*] her wine, and she has set her table.

Wisdom has built her house and has fashioned seven pillars for it. She has slaughtered an animal for the meal, she has poured the wine, and she has set her table.

She has sent forth her servant girls; she calls [from] upon the high places of the town, [saying] “Let the simple one turn in here.”

Wisdom sends forth her servant girls. She calls from upon the high places of the town, saying, “Let the simple ones turn towards me.”

[To] the one lacking understanding, she says to him, “Come and eat my bread and drink the wine I have mixed. Leave [those] simple ones and live and walk along the path of understanding.”

To the person lacking understanding, she says, “Come in and eat my bread and drink the wine that I have prepared. Leave those simple ones behind and walk along the path of understanding.”

## A Complete Translation of Proverbs 1–9

### A Reasonably Literal Translation

### A Reasonably Literal Paraphrase

#### Correcting the scoffer versus correcting the wise man

[When one] corrects a scoffer, [he] takes to himself shame; and [when] the one reproveth a wicked [man], [that is] his [own] stain.

When one corrects a scoffer, he takes to himself shame; and when the one reproveth a wicked man, that is his own stain.

Do not reprove [one who] scorns, or he will hate you; [but] reprove a wise man and he will love you.

Do not reprove a scorner; for, as a result of being reproveth, he will hate you. However, if you reprove a wise man, he will appreciate it.

Give [wisdom] to a wise man and he will continue to be wise; instruct a righteous man and he will increase [his] learning.

If you give wisdom to a wise man, he will increase in wisdom; and when you instruct a righteous man, he will add to his wealth of knowledge.

#### The fear of Y<sup>e</sup>howah is the foundation of wisdom and leads to an abundant life

The fear of Y<sup>e</sup>howah [is] the foundation [lit., *beginning, commencement*] of wisdom; and knowledge of holy things [is] discernment; for your days are multiplied by me and years of [abundant] life are added to you.

Listen to me: the fear of Jehovah is the foundation of all wisdom; and knowledge of Bible doctrine provides discernment; for your days on this earth are multiplied by wisdom and years of an abundant and fulfilling life will be added to you.

If you have become wise, then you are wise for yourself; but if you scorn [wisdom], then you yourself alone must bear [this bad decision].

If you have positive volition toward Bible doctrine, then your wisdom will benefit you; but if you scorn Bible doctrine, then you will bear that ill-advised approach to life by yourself.

#### The stupid woman leads people into Sheol

The stupid woman is boisterous [and] foolish; she does not know anything.

The stupid woman is boisterous and foolish; she does not know anything.

She sits near [lit., *regarding*] the entrance of her house upon a seat in the heights of the city, calling to those passing along the way—those who are going straight down their well-trodden paths— [saying], “Whomever [is] simple, let him turn aside here; and [whomever] is lacking sense.”

She sits on a seat of authority in the city, not far from the entrance to her own house, and calls to those going along their way, to those who are going about their business, and she says, “If you are simple or if you lack sense, then turn in here.”

And she says to him, “Stolen water is sweet and bread [eaten while] hiding is pleasant.”

And she tells each one of them, “Stolen water is sweet to drink; and bread that you sneak tastes better.”

But he does not know that the Rephaim [are] there—[as] her guests in the depths of Sheol.

Those she has invited do not know that the departed are there, in the depths of Sheol, as her guests.

**Chapter Outline**

**Charts, Graphics and Short Doctrines**





Chapter Outline		Charts, Graphics and Short Doctrines	
Beginning of Document	Doctrines Covered and Alluded to	Chapters of the Bible Alluded	
Definition of Terms	Introduction	Addendum	
<a href="http://www.kukis.org">www.kukis.org</a>		Exegetical Studies in Proverbs	