

## Proverbs 10-31

**Introduction:** This section of Proverbs seems to defy an orderly arrangement or outline. It is truly a “collection” of proverbs.

The following outline is based on the various markers in the text itself.

### 1) Proverbs of Solomon—10:1-22:16

- There are 375 proverbs in this section.
- a) Various contrasts—10:1-15:33
- b) Various comparisons—16:1-22:16

### 2) Proverbs of the Anonymous Wise—22:17-24:34

- There are @ 35 sayings in this section
- These are similar to the secular proverbs from Egyptian culture
- a) The 30 sayings of the Wise—22:17-24:22
  - i) Sayings 1-10—22:22-23:11
  - ii) Sayings 11-30—23:12-24:22
- b) More sayings of the Wise—24:23-34

### 3) More proverbs of Solomon collected by Hezekiah—25:1-29:27

- There are @ 140 proverbs in this section.
- a) Approximately 250-275 years after Solomon.

### 4) Proverbs of the Obscure—30:1-31:31

- a) The proverbs of Agur (possibly a Gentile?)—30:1-33
- b) The proverbs of Lemuel—31:1-9
- c) The acrostic poem about the ideal wife—31:10-31

We will be using a topical approach to these chapters. We will address the following approximately dozen topics in alphabetical order: alcohol, anger, contentment, deceit, discipline, government, laziness, parenting, prayer, pride, sleep, speech, and women. We will end with a study of our response to God’s Word.

## Alcohol and Wine

- 1) Thoughts about wine and alcohol
  - a) The consumption of wine was often associated with happiness. (Jud 9:13; Isa 24:11; Zech 10:7; Psa 104:15; Eccl 9:7; 10:19)
  - b) Alcohol is primarily in a negative light in the Bible, especially Proverbs. (Prov. 20:1; 12:17; 23:19-21, 29-35; 31:4-7)
  - c) Drunkenness is always pictured as wrong. (Eph. 5:18; 1 Pet. 4:3)
  - d) Wine does have some medicinal purposes. (2 Sam. 16:2; Prov. 31:6; Luke 10:34; 1 Tim. 5:23)
  - e) Jesus changed the water into wine in John 2.
    - i) But Jesus refused the drugged wine at his crucifixion. (Matt. 27:33-34)
  - f) We should not drink wine if it will cause another brother or sister in Christ to sin against their conscience. (Rom. 14:21 (cp. 14:13-15:6; 1 Cor. 8:13))
  - g) Pastors, deacons, and older women are not to be addicted to wine or other alcoholic beverages. (1 Tim. 3:3, 8; Titus 1:7; 2:3)
  - h) We will drink wine in the Kingdom. (Is. 25:6; 62:8; Jer. 31:12)
- 2) Things to remember from Proverbs before drinking wine or other alcohol.
  - a) 21:17; 23:21—It tends to be expensive and deceptive, in more ways than one
  - b) 20:1; 23:29—It tends to cause a variety of problems
  - c) 23:33—It tends to cause disorientation and confusion
  - d) 23:34—It tends to cause instability
  - e) 31:5—It tends to cause one to make poor judgments
- 3) O.T. Words
  - a) **yayin** “wine”—used 141x in OT, 10x in Proverbs (4:17; 9:2, 5; 20:1; 21:17; 23:20, 30, 31; 31:4, 6)
    - i) “Wine was the most intoxicating drink known in ancient times. All the wine was light wine, i.e. not fortified with extra alcohol. Concentrated alcohol was only known in the Middle Ages when the Arabs invented distillation (“alcohol” is an Arabic word) so what is now called liquor or strong drink (i.e. whiskey, gin, etc.) and the twenty per cent fortified wines were unknown in Bible times. Beer was brewed by various methods, but its alcoholic content was light. The strength of natural wines is limited by two factors. The percentage of alcohol will be half of the percentage of the sugar in the juice. And if the alcoholic content is much above 10 or 11 percent, the yeast cells are killed and fermentation ceases. Probably ancient wines were 7-10 per cent. Drunkenness therefore was of course an ancient curse, but alcoholism was not as common or as severe as it is today. And in an agricultural age, its effects were less deadly than now. Still, even then it had its dangers and Prov 20:1 and 23:29–35 are emphatic in their warnings. To avoid the sin of drunkenness, mingling of wine with water was practiced.”  
[See *The Theological Wordbook of the Old Testament*, Vol. 1, p. 376]
  - b) **mimsach** “mixed wine”—used 2x in OT, 1x in Proverbs (23:30)
    - i) Associated with **masach** “mixed”—used in 9:2, 5
  - c) **tirosh** “new wine”—used 38x in OT, 1x in Proverbs (3:10)
    - i) Compared with aged wine—see Hosea 4:11
  - d) **shekar** “strong drink”—used 23x in OT, 3x in Proverbs (20:1; 31:4, 6)
    - i) Refers to any intoxicating drink made from grain (not common in Israel) or fruit

- ii) From the verb “to be drunk”—used 19x in OT
  - iii) All but 5 uses are in an *unfavorable* light—Gen. 43:34; Num. 28:7; Deut. 14:26; Prov. 31:6; Song 5:1
  - e) ‘asis “sweet wine” or “juice”—used 5x in OT
    - i) It is intoxicating, as Is. 49:26 indicates
  - f) hamar “wine”—Aramaic word used 6x in OT
    - i) Ezra 6:9; 7:22; Daniel 5:1, 2, 4, 23
    - ii) Related to Hebrew *hemer* “wine”—see Deut. 32:14; Is. 27:2
  - g) shemer “aged wine” or “dregs” or “lees” or “spirit”—used 5x in OT
    - i) Wine matured by resting undisturbed
    - ii) Ps. 75:8; Is. 25:6; Jer. 48:11; Zeph. 1:12
  - h) Things to remember about OT wine
    - i) Fermentation began almost immediately in their climate, frequently on the same day for juice pressed out in the morning, but never later than the next day. Within a week the wine underwent a second fermentation after being transferred to strong wineskins. At the end of 40 days it was properly regarded as “wine” and could be used as a drink offering.
    - i) Diluting the wine was unusual and considered ruinous to the wine (Isaiah 1:22) until the Gentile influence. After this influence, only one-third or one-fourth of the total mixture was wine.
- 4) N.T. Words
- a) *oinos* “wine”—used 34x
    - i) Matt. 9:17; Mark 2:22; 15:23; Luke 1:15; 5:37, 38; 7:33; 10:34; John 2:3, 9, 10; 4:46; Rom. 14:21; Eph. 5:18; 1 Tim. 3:8; 5:23; Titus 2:3; Rev. 6:6; 14:8, 10; 16:19; 17:2; 18:3, 13; 19:15
    - ii) note related words
      - (1) *oinopotes* “drunkard” (Matt. 11:19; Luke 7:34)
        - (a) used of Jesus
      - (2) *oinophlugia* “drunkenness” (1 Pet. 4:3)
        - (a) extended drinking bouts
      - (3) *paroinos* “addicted to wine (1 Tim. 3:3; Titus 1:7)
  - b) *gleukos* “sweet wine” (Acts 2:13)
  - c) *sikera* “liquor” (Luke 1:15)
- 5) Helpful illustration
- a) Suppose you are traveling through the mountains and come to a fork in the road. One fork says “Safe for all travelers.” The other is labeled “Dangerous road. Watch for falling rocks. Soft shoulders. Landslides possible. Sharp curves, no guard rails. Travel at your own risk.” Both roads are open, both offer scenic views, and you see cars going both ways. Which way are you going to go? *I suppose it depends on how ready you are to risk your own life.* Either way, you’ve got a choice to make. (R. Pritchard, *The ABC’s of Wisdom*)

**Helpful resources:**

*Zondervan Pictorial Encyclopedia of the Bible*, Vol. 5, pp. 935ff  
*International Standard Bible Encyclopedia*, Vol. 5, pp. 3086ff  
*Theological Wordbook of the Old Testament*, Vol. 1, pp. 375ff

## Anger

- 1) There are two **types** of angry people
  - a) Quick/short fuse/hot—14:17; 15:18; 22:24; 29:22
  - b) Slow/long—14:29; 16:32; 19:11
  - c) NOTE: It is not anger that is the problem, it is the **type** of anger we have, or perhaps at times has us!
  
- 2) The **dangers** of uncontrolled anger
  - a) 14:17—acts foolishly
  - b) 14:29—promotes foolishness
  - c) 15:18; 30:33—causes arguments/quarrels/strife
  - d) 19:19—pays the repeated consequences
  - e) 22:24-25—a contagious attitude
  - f) 29:22—causes much sin
  
- 3) When we control our anger, it **demonstrates** ...
  - a) 14:29—understanding
  - b) 16:32 (cp. 25:28)—ruling one’s spirit
  - c) 19:11—good sense/discretion
  - d) 29:11—wisdom
  
- 4) **Benefits** to others of controlling our anger
  - a) 15:18—calms arguments/quarrels/strife
  - b) 16:14—spares trouble for others
  
- 5) **Helps** for subduing the anger of others
  - a) 15:1—calm responses
  - b) 15:18—slow to anger
  - c) 19:11 (1 Pet. 4:8)—overlook some wrongdoing
  - d) 21:14—appropriate gifts
  - e) 22:24, 25 (cp. 19:19)—cautious friendship
  
- 6) Other helpful passages
  - a) Gen. 4:5-7
  - b) Ps. 7:11 (cp. Mark 3:5)
  - c) Matt. 5:22
  - d) Eph. 4:26-32
  - e) Jam. 1:19-20
  
- 7) Remember, anger **usually** stems from selfishness (frustration, i.e. the lordship of our desires). We did not get our way. Therefore, we choose to be angry.
  
- 8) For further word study, the Hebrew words related to this topic in Proverbs are:
  - a) Anger
    - i) **aph**—nostril, nose, perhaps referring to the flaring of the nostrils during anger or the changed breathing under charged emotions  
(1) 14:17, 29; 15:1, 18; 16:32; 19:11; 21:14; 22:24; 24:18; 25:15; 27:4; 29:8, 22;  
30:33

- ii) **zaam**—intense anger, to be indignant and the expression of that indignation  
(1) 22:14; 24:24; 25:23
- iii) **chemah**—to be hot  
(1) 6:34; 15:1, 18; 16:14; 19:19; 21:14; 22:24; 27:4; 29:22
- iv) **ebrah**—to overflow, arrogance  
(1) 11:4, 23; 14:35; 21:24; 22:8
- b) Temper, quick-tempered
  - i) **ruach**—spirit  
(1) 14:29; 29:11

**Helpful resources:**

*Good and Angry* by David Powlison

*Anger: Escaping the Maze* by David Powlison

*Heart of Anger* by Lou Priolo

**Developing Contentment**  
(Satisfaction versus Greed, Discontent, and Covetousness)

- 1) General principles
  - a) There are some things worth more than material things. (15:16, 17; 16:8; 17:1; 19:23; 28:6)
  - b) Be aware of the dangers of greed and the benefits of integrity. (15:27)
  - c) Beware the natural discontent of our flesh. (27:20)
  - d) God alone can bring genuine satisfaction to our souls. (30:8-9)
  
- 2) Specific examples
  - a) A man is to be content with his wife. (5:19)
  - b) Wise generosity encourages contentment. (11:24-26; 21:24-26)
  - c) Focusing wisely on hard work encourages contentment. (12:11; 21:24-26; 23:4-5)
  - d) There is genuine value in godly living. (13:25; 22:1)
  - e) Wise physical discipline encourages contentment. (20:13)
  
- 3) Other Scriptures to consider
  - a) Having a right relationship with God encourages contentment. (Ps. 23:1)
  - b) Covetousness has a variety of different forms against which we must guard ourselves. (Luke 12:15-21)
  - c) Learning to be content is a long process as we are enabled by God. (Phil. 4:11-13)
  - d) Covetousness is a form of idolatry. (Col. 3:5)
  - e) Contentment walks in close fellowship with godliness. (1 Tim. 6:6-10)
  - f) Genuine contentment is directly related to our understanding and embracing the greater value of the ongoing presence of God in our life. (Heb. 13:5-6)

**Helpful resources:**

*Respectable Sins* by Jerry Bridges

## Conquering Deceit

- 1) Applications
  - a) How do you feel when you are deceived? Why?
  - b) What should we do when we know we have been deceived?
  - c) What should we do if we have knowingly deceived someone else?
- 2) Definition of deceit:
  - a) To represent as true what is known to be false; to mislead; to lead into error
- 3) Things which may deceive people
  - a) Appearance—31:30
  - b) Conduct—12:15; 14:8
  - c) Some displays of affection—27:6
  - d) Eyes—10:10
  - e) Money—11:18; 21:6
- 4) Areas in which we deceive or are deceived
  - a) Speech—10:18; 12:17, 22; 14:25; 24:28; 25:14; 26:19, 24-27
  - b) Advice—12:5
  - c) Business transactions—11:1; 16:11; 20:10, 23
  - d) Food—20:17
  - e) Attitudes—10:18; 26:24-26
  - f) Appearance—31:30
  - g) Actions and attitudes toward sin—27:5, 6
- 5) Developing truthfulness and honesty in our lives
  - a) Negatively
    - i) Remember what displeases God—6:16-19; 12:22
    - ii) Remember what should displease us—13:5
    - iii) Remember the dangers of deceit—19:5, 9; 21:6; 22:28; 25:18
  - b) Positively
    - i) Remember the value of truth-telling—12:17, 19; 14:5, 25; 30:7-8
- 6) Hebrew words
  - a) kazab—lie, falsehood (6:19; 14:5, 25; 19:5, 9, 22; 21:28; 23:3; 30:8)
  - b) mirmah (from ramah)—to beguile, deal treacherously with (11:1; 12:5, 17, 20; 14:8, 25; 20:23; 26:19, 24)
  - c) iqqeshuth (from aqash)—to twist, crooked (4:24; 6:12; 10:9; 28:18)
  - d) pathah (related to pethi)—open, spacious, wide (24:28)
  - e) athar—abundant (27:6)
  - f) shav'—emptiness, vanity (30:8)

## Discerning Discipline

- 1) Discipline is administered **to different groups**.
  - a) People in general (1:2, 3, 7; 5:23; 8:10, 33; 9:7; 10:17; 12:1; 13:18; 15:10, 32; 16:22; 19:20; 23:12; 24:32; 29:19)
  - b) Children (1:8; 4:1, 13; 5:12; 6:23; 13:1, 24; 15:5; 19:18, 27; 22:15; 23:13, 23; 29:17; 31:1)
  - c) God's people (3:11; 15:33)
  - d) Unknown (7:22)
  
- 2) Discipline is to be administered **in different ways**.
  - a) It is commanded
    - i) *yasar*—19:18; 29:17
    - ii) *yakah*—9:8
  - b) It is verbal
    - i) With children—1:8; 4:1; 13:1; 19:27; 23:23; 31:1
    - ii) With people in general—8:33; 9:7; 19:20; 29:19
  - c) It is physically applied—13:24; 22:15; 23:13
  
- 3) What was “the rod” that was used to discipline the people of their culture?
  - a) The rod was a common oak stick about 3 to 3 1/2 feet in length.
  - b) Rod mentioned in Proverbs
    - i) Found in: 10:13; 13:24; 22:8, 15; 23:13, 14; 26:3; 29:15
    - ii) Implied in: 17:10; 19:29
  - c) It symbolized at least 3 things to the people:
    - i) Protection—Ps. 23:4
    - ii) Authority—Ex. 4:20
    - iii) Discipline—Prov. 13:24
  - d) Note the following regarding corporal (spanking) punishment of children
    - i) Dangers of unwisely rejecting it in hatred: 13:24; 29:15
    - ii) Benefits of wisely practicing it in love: 13:24; 19:18; 22:15; 23:13-14; 29:15
  - e) In Proverbs it symbolizes discipline, and failure to use the preventive discipline of verbal rebuke and the corrective discipline of physical punishment will end in the child's death.
  
- 4) Words used for discipline or correction
  - a) 2 main words are used.
    - i) *yasar*
      - (1) The verb is used in: 9:7; 19:18; 29:17, 19; 31:1
      - (2) The noun form is *masar*
        - (a) It is used in: 1:2, 3, 7, 8; 3:11; 4:1, 13; 5:12, 23; 6:23; 7:22; 8:10, 33; 10:17; 12:1; 13:1, 18, 24; 15:5, 10, 32, 33; 16:22; 19:20, 27; 22:15; 23:12, 13, 23; 24:32
        - (b) *yasar* and *masar* refers more to *PATERNAL* instruction which often involves chastisement
    - ii) *tokehah* (from *yakah*)
      - i) *tokehah* is found in: 1:23, 25, 30; 3:11; 5:12; 6:23; 10:17; 12:1; 13:18; 15:5, 10, 31, 32; 27:5; 29:1, 15
      - ii) *yakah* is found in: 3:12; 9:7, 8; 15:12; 19:25; 24:25; 25:12; 28:23; 30:6

- iii) *tokehah* and *yakah* refers more to *JUDICIAL* instruction, confrontation and rebuke, reproof
- c) The two terms are used together in the following passages:
  - i) 3:11; 5:12; 6:23; 9:7; 10:17; 12:1; 13:18; 15:5, 10, 32
- 5) These 2 Hebrew words have Greek counterparts found in both the LXX and the N.T.
  - a) *yasar* is the equivalent to *paideuo*
    - i) To instruct and educate through chastening and correction. Not to be confused with legal punishment.
  - b) *yakah* is the equivalent to *elengchos*
    - i) Implies not merely the charge on the basis of which one is convicted, but the manifestation of the truth of that charge and the results to be reaped; also the acknowledgement, if not outwardly, yet inwardly, of its truth on the part of the accused.

**Helpful resources:**

*Building a Godly Home* by William Gouge (1575-1653)

*God, Marriage, and Family* by Andreas Kostenberger (2010)

## **Human Government** (principles written by a king)

- 1) The responsibilities of government leaders
  - a) They must act and speak righteously. (16:10-13; 17:7; 20:28; 28:15-16)
  - b) They must make wise and just decisions. (20:8, 26; 25:2; 29:2, 4, 12, 14; 31:3-4)
  - c) They should appropriately recognize skillful citizens. (22:29)
  - d) They must surround himself with righteous advisors. (25:5)
  
- 2) Our responsibilities to government leaders
  - a) We should live wisely. (14:35)
  - b) We should speak wisely. (16:13-14)
  - c) We should act prudently in their presence. (23:1)
  - d) We should avoid unjust rebellion against them. (24:21-22)
  - e) We should demonstrate humility in their presence. (25:6-7)
  - f) We should communicate patiently and graciously with them. (25:15)
  - g) We should encourage righteous behavior to limit the size of government and promote its stability. (28:2)
  
- 3) General principles about government leaders
  - a) We should appropriately encourage the population growth of our country. (14:28)
  - b) God is ultimately in control of government. (21:1) cf. Rom. 13:1-ff
  - c) Righteous behavior and verbal graciousness will often capture the leader's attention. (22:11)
  - d) Leaders should diligently pursue knowledge but remember that we will never fully understand every reason for a leader's decision. (25:2-3)
  - e) There is something impressive about a leader and his military. (30:29-31)

### **Helpful resources:**

*Why Government Can't Save You* by John MacArthur

*Understanding the Times* by David A. Noebel

## Conquering Laziness and Developing Self-Control

- 1) Laziness
  - a) Primary passages in Proverbs
    - i) 6:6-11
      - (1) Why use the example of the ant?
      - (2) What are some characteristics of the sluggard?
    - ii) 18:9
      - (1) Why compare laziness with destruction?
      - (2) How does this relate to your job?
    - iii) 22:13
      - (1) What is one cause for laziness?
    - iv) 24:30-34
      - (1) What principles are lacking in the sluggard?
      - (2) What should we learn from such people?
    - v) 26:13-16
      - (1) What are the characteristics of the sluggard?
      - (2) What is the best defense against such things?
  - b) Hebrew words for the concept of “lazy”
    - i) *atsel* “sluggard” or “lazy one”—found 14x in OT, all in Proverbs (6:6, 9; 10:26; 13:4; 15:19; 19:24; 20:4; 21:25; 22:13; 24:30; 26:13, 14, 15, 16)
      - (1) Sluggishness, laziness, being at leisure
      - (2) See also related words in 19:15 and 31:27
    - ii) *remiyah* “negligent”, “slack”, “slothful”, or “laziness”—found 15x in OT, 4x in Proverbs (10:4; 12:24, 27; 19:15)
      - (1) Laxness, slackness
    - iii) *raphah* “let go”, “slack”—found 44x in OT, 3x in Proverbs (4:13; 18:9; 24:10)
      - (1) To sink, relax, drop
- 2) Developing Self-Control
  - a) Questions and principles regarding Self-Control
    - i) Why does Solomon compare self-control with what he does in Prov. 16:32? What is a comparable illustration for today?
    - ii) What are 2 areas of life we struggle with as humans in the realm of self-control? (Prov. 25:27)
    - iii) What was a main characteristic of the scribes and Pharisees? (Matt. 23:25)
    - iv) Part of Paul’s message to Felix was what? (Acts 24:25)
    - v) One part of the Spirit’s fruit in a believer’s life is what? (Gal. 5:23)
    - vi) Satan tempts couples in what specific area of marriage? (1 Cor. 7:5)
    - vii) Marriage is necessary for what group of people? (1 Cor. 7:9)
    - viii) What is a key ingredient in both athletics and spiritual growth? (1 Cor. 9:24-27)
    - ix) What needs to be done with those who are unruly in a congregation? (1 Thess. 5:14)
    - x) How is a congregation to respond to those whose lives are characterized as being habitually unruly? (2 Thess. 3:6, 14, 15)
    - xi) Who is responsible for self-discipline in a believer’s life (1 Tim. 4:7)?

- xii) God, through Paul, characterizes the “last days” as being noted for what? (2 Tim. 3:3)
  - xiii) What person in the congregation must especially exhibit this quality? (Titus 1:8)
  - xiv) What is one result of self-discipline? (Heb. 5:14)
  - xv) What does Peter associate with self-control in his list of the various facets of spiritual maturity? (2 Pet. 1:6)
- b) OT words and definitions regarding the concept of “self-discipline”
- i) **ma`tsar** “control”—found only in Prov. 25:28
    - (1) From a root which is used 46x in the OT
    - (2) To restrain, retain, hold back, control
  - ii) **marshal** “rule”—found 81x in OT, 11x in Proverbs, only 1x referring to self-control
    - (1) To exercise dominion over, to have power over
    - (2) 6:7; 12:14; 16:32; 17:2; 19:10; 22:7; 23:1; 28:15; 29:2, 12, 26
- c) NT words and definitions regarding the concept of “self-discipline”
- i) **akrasia** “self-indulgence” or “lack of self-control”
    - (1) Lack of power to regulate one’s appetites, lack of strength
    - (2) Matt. 23:25; 1 Cor. 7:5
    - (3) From **akrates** “without self-control”
      - (a) Unable to govern one’s appetites, incontinent
      - (b) Only in 2 Tim. 3:3
  - ii) **ataktos** “unruly”
    - (1) Disorderly, irregular, out of order, to break the ranks, to neglect one’s duties, to deviate from prescribed order or rule
    - (2) 1 Thess. 5:14
    - (3) Root word of ...
      - (a) **atakteo**
        - (i) 2 Thess. 3:7
      - (b) **ataktos**
        - (i) 2 Thess. 3:6, 11
  - iii) **gumnazo** “discipline”, “practice”, “trained”
    - (1) To exercise, to train, to practice
    - (2) 1 Tim. 4:7; Heb. 5:14; 12:11; 2 Pet. 2:14
    - (3) Basis of ...
      - (a) **gymnasia** “discipline”
        - (i) 1 Tim. 4:8
  - iv) **egkrates** “self-controlled”
    - (1) Having power over, being master over
    - (2) Titus 1:8
    - (3) Root word of ...
      - (a) **egkrateia**
        - (i) Acts 24:25; Gal. 5:23; 2 Pet. 1:6
      - (b) **egkrateuomai**
        - (i) 1 Cor. 7:9; 9:25

## Parents and Parenting

- 1) Speaking directly to **Fathers**
  - a) Miscellaneous passages
    - i) What should a father teach?—4:1-9
    - ii) Why should a father teach?—6:20-24
    - iii) What often happens if a father does not teach well?—17:21
    - iv) What is the best way for a father to teach?—20:7
  - b) Activities
    - i) **Yasar, musar** (see “Discerning Discipline”)
      - (1) Correction which results in education; most often verbal rather than physical.
      - (2) Of a father: 1:8; 4:1; 13:1; 15:5
    - ii) **mitsvah** found 185x in OT, 10x in Proverbs (2:1; 3:1; 4:4; 6:20, 23; 7:1, 2; 10:8; 13:13; 19:16)
      - (1) Commands, the terms of an agreement, the instruction of a teacher to his pupil
      - (2) Of a father: 3:1; 4:4; 6:20, 23; 7:1, 2
    - iii) **torah** found 220x in OT, 13x in Proverbs
      - (1) Teaching, law
      - (2) Of a father: 3:1; 4:2; 7:2; 28:7, 9
- 2) Speaking directly to **Mothers**
  - a) Activities
    - i) **torah**
      - (1) (see under Fathers)
      - (2) Of mothers: 1:8; 6:20
  - b) Miscellaneous passages
    - i) What a godly woman’s children and husband think of her—31:28, 29
- 3) Speaking to **both Parents**
  - a) 22:6
    - i) Train—
    - ii) According to his own way—
      - (1) Understood as a negative
      - (2) Understood as a positive
    - iii) When he is old—
  - b) 22:15
  - c) 23:13, 14
  - d) 29:17
    - i) Correct—
    - ii) Rest—
    - iii) Delight—
- 4) The behavior and attitudes of children toward their parents
  - a) How might a child’s behavior affect a parent?
    - i) 10:1—may bring joy or may bring grief
    - ii) 15:20—may bring gladness or may show contempt for
    - iii) 17:25—may bring grief and bitterness

- iv) 23:22-25—may bring joy
  - v) 28:7—may bring shame/disgrace
  - vi) 29:3—may bring joy or may squander
- b) How might some children treat their parents?
- i) 19:26—may cause them physical harm
  - ii) 15:20; 20:20; 30:11—may treat with contempt and/or curse them
  - iii) 28:24—may steal from them
- 5) How *should* children respond to their parents?
- a) 13:1; 15:5; 23:22-23—they should listen carefully to them
  - b) 28:7—they should be obedient to God's Word
  - c) 29:3—they should love wisdom
- 6) Children have reputations just like adults do
- a) 20:11

## Prayer in Proverbs

- 1) List of passages on prayer
  - a) 15:8, 9—
  - b) 15:29—
  - c) 28:9—
  
- 2) Questions concerning prayer
  - a) Can prayers ever be offensive to God? How? (15:8, 9)
  
  - b) To whom does God not listen? Why? (15:8, 9, 29;28:9)
  
  - c) Does God “hear our life” before He hears our prayers? Why or why not? (15:8, 9)
  
  - d) What is God’s response to the prayers of the righteous? (15:8, 9, 29)
  
  - e) Do you ever feel you have to pretend with others about your prayer life? Do you think they would accept you “as you are”?
  
  - f) Usually the “dramatic” answers to prayer get the most attention. Does this help or hinder you in praying?
  
  - g) Does our assembly let people “hurt” in prayer? Why or why not?
  
  - h) Are you ever afraid to ask others to pray for you? Why or why not?

## Understanding Pride

- 1) Questions and applications
  - a) How would you evaluate yourself based on 6:16-19? How would others rate you?
  - b) What were Sodom's main sins (Ezek. 16:49)?
  - c) What is one source of arguments (3:10; 28:25)?
  - d) Have you ever noticed 15:25 in action? When?
  - e) How are 16:5, 18; 18:12; and 29:23 accomplished in real life?
  - f) Why is 16:19 true?
  - g) What does God think of pride (21:4)?
  - h) Give three nicknames for a proud person (21:24).
  - i) What is at the root of pride (28:25; 26)?
- 2) Words used
  - a) **ga'ah** "to rise up"
    - i) 15:25; 16:19
    - ii) 8:13
    - iii) 14:3; 29:23
    - iv) 8:13; 16:18
  - b) **gabah** "to be high, exalted"
    - i) 17:19; 18:12
    - ii) 16:5
    - iii) 16:18
  - c) **tsid** "to boil up, to act presumptuously or rebelliously"
    - i) 21:24
    - ii) 11:2; 13:10; 21:24
  - d) **rum** "to be high, exalted"
    - i) 3:35; 4:8; 6:17; 11:11; 14:29, 34; 24:7; 30:13
    - ii) 21:4; 25:3
  - e) **rachab** "wide, broad, large"
    - i) 21:4; 28:25

## Biblical Concepts of Sleep

- 1) Practical principles
  - a) Restful, secure sleep comes from making choices that evidence one has embraced wisdom. (3:24)
  - b) The wicked do not sleep peacefully because of their eager enslavement to sin. (4:16)
  - c) Don't rest as you as you pursue your goal of getting yourself out of a precarious financial situation. (6:4)
  - d) People who sleep too much, delaying the start of work, are deceived concerning the eventual suffering of unpleasant consequences. (6:9, 10)
  - e) Embracing the Biblically wise teaching of your parents allows you to rest calmly because you have not fallen prey to temptations to sin. (6:22)
    - i) The words of parents, when thoroughly permeated with the word of God, move the feet and will of a child into the will of God. (J. Kitchen)
  - f) Sleeping at the wrong time displays an unwillingness to make the appropriate diligent effort to prepare for what lies ahead, causing shame to his parents. (10:5)
    - i) The wise one is he who thinks first of opportunity and only secondarily of desirability. (J. Kitchen)
  - g) The cycle of slothfulness will hinder you from providing for yourself. (19:15)
  - h) A diligent attitude and sound work ethic is revealed by how much value one places on sleep. (20:13)
  - i) Drunken people demonstrate physical instability, illustrated by trying to sleep in some strange places. (23:34)
  - j) People who attempt to justify their laziness do not realize the consequences of their intended neglectful laziness. (24:33)
  - k) Engaging in controversy with a fool may result in an exasperating loss of rest. (29:9)
    - i) No guaranteed technique and no amount of effort can resolve a controversy with a fool. (J. Kitchen)
  - l) Correcting the naturally wayward child in a Biblically appropriate way may eventually bring the delayed gratification of restful, inward joy. (29:17)
- 2) Words for sleep
  - a) **yashen** "to sleep"
    - i) 4:16a
    - ii) Root of **shenah** "sleep"  
(1) 3:24b; 4:16b; 6:4a; 6:9a; 6:10a; 20:13; 24:33a
  - b) **nuach** "to rest"
    - i) 29:17
  - c) **num** "to be drowsy, slumber"
    - i) Root of **tenumah** "slumber"
    - ii) 6:4b; 6:10b; 24:33b
  - d) **nachath** "quietness"
    - i) 29:9
  - e) **shakab** "to lie down"
    - i) 3:24a, b; 6:9a; 6:10c; 6:22; 23:34; 24:33c
  - f) **radam** "to be in or to fall into a heavy sleep, unconscious"
    - i) 10:5
    - ii) Root of **tardemah** "deep sleep"  
(1) 19:15

## Speech

(including Gossip, Amount of, Potential Harm and Benefits of)

- 1) How much talking is enough?
  - a) What is the main result of talking too much (10:19)?
  - b) What will happen to the one who talks too much (13:3)?
  - c) How does 14:23 relate to work?
  - d) Does 17:9 contradict Matthew 18:15-ff and Galatians 6:1?
  - e) Is the statement “It is better to be silent and thought a fool than to speak and remove all doubt” Biblical? (17:27, 28)
  - f) Taken together, what is the main point of 18:13, 17? How does this apply to: raising children? Giving advice? Counseling? Church business meetings? Legal cases?
  - g) What should we be careful about our speech (21:23)?
  - h) Just how serious is it to have a “motor-mouth?” (29:20)
  
- 2) Conquering gossip and slander
  - a) What are some dangers of gossip and slander (16:28; 26:20, 21; 30:10)?
  - b) When does seeking advice (20:18) become gossip (20:19)?
  - c) How would you put 20:19b into practice? How about a church?
  - d) What is the cause of many church and family problems (26:20, 21)?
  - e) Why is it so hard to resist listening to gossip (18:8; 26:22)?
  - f) How does 30:10 relate to our fellow workers?
  
- 3) Potential harm and benefits of speech?
  - a) The potential **HARM** of speech
    - i) What or whom can we destroy with our speech (11:9, 11)?
    - ii) What is one way to get people mad with us (15:1)
    - iii) How might we crush someone’s spirit (15:4)?
    - iv) Is it really true that “Talk is cheap” (18:6, 7, 21)?
    - v) If a north wind often brings rain, what does a gossip bring (25:23)?
    - vi) Who suffers the consequences of flattery (29:5)?
  
  - b) The potential **BENEFITS** of speech
    - i) Are we better at “cutting up” or “healing” (12:18)?
    - ii) How can we lift a burden with our tongue (12:25)?
    - iii) How do 15:2, 4, 7; 16:21-24 apply to teaching?
    - iv) How would 18:21 apply to someone considering suicide, divorce, etc.?
    - v) What should cause a parent to be joyful (23:15, 16)?
    - vi) Do 26:4, 5 contradict each other? Why or why not?
    - vii) Is the favor in 28:23 worth waiting for? Why or why not?

### Women in light of Proverbs

- 1) What is one way a woman can earn respect from others (11:16)?
- 2) How would a beautiful woman keep from being compared to a pig's nose ring?
  - a) cp. 11:22; Gen. 24:30, 47; Isa. 3:18-23; Ps. 119:66
- 3) Is it possible for the same woman to be a crown and rottenness to the same man (12:4)? How?
- 4) Give three practical "building blocks" and three "wrecking bars" that fit with 14:1
  - a) Building blocks
  - b) Wrecking bars
- 5) At the wedding, what else does a man receive besides his wife (18:22)?
- 6) To what does God, through Solomon, compare a nagging, arguing, and critical woman (19:13; 27:15, 16)? Why?
  - a) How does a wife offer suggestions or advice without being a "leaky roof" or a "dripping faucet"?
  - b) What man would rather live on a roof or in the desert than inside a nice house (21:9, 19; 25:24)? Men, where is your "roof" or "desert"?
- 7) Ultimately, who decides who will marry whom even in a culture where the father picks his future daughter-in-law (19:14)?
- 8) Seek to teach the principles found in 31:10-31 to your daughters and granddaughters!

## Our Response to God's Word

- 1) Words of Solomon: Proverbs 13:13
  - a) Responses
    - i) Despise—"treat with contempt, hold as insignificant"
      - (1) Done by unbelievers
        - (a) Lev. 26:14, 15; Num. 15:31; 1 Sam. 15:23, 26; 2 Chron. 36:12, 15, 16; Is.5:24; 30:12; Jer. 6:19; Ezek. 20:24; Amos 2:4
      - (2) Done by believers
        - (a) 2 Sam. 12:9, 10
    - ii) Fear—"revere, honor, have profound respect for"
  - b) Consequences
    - i) Indebtedness and/or destruction—"to bind, to pledge"
    - ii) Reward—"in peace, complete or sound"
- 2) Words of Solomon: Proverbs 16:20
  - a) Responses
    - i) Give attention to—"to pay attention, to comprehend"
    - ii) Trust—"to trust, to be confident of"
  - b) Consequences
    - i) Find good
    - ii) Be blessed—"happy"
- 3) Words of Solomon: Proverbs 28:9
  - a) Response
    - i) Turn away the ear from listening—"abandon, to put aside, reject"
  - b) Consequence
    - i) Even his prayer is an abomination
- 4) Words of Solomon: Proverbs 29:18 (cf. Exod. 32:25)
  - a) Responses
    - i) Where there is no vision—"revelation given through a vision (of a prophet)"
    - ii) Keeps the law—"to watch, keep, guard, observe"
  - b) Consequences
    - i) Unrestrained—"let go, loosened"
    - ii) Blessed—"happy" (see 16:20)
- 5) Words of Agur: Proverbs 30:5, 6
  - a) Franz Delitzsch said, "The words of God are the announcements of His holy will, measured by His wisdom; they are then to be accepted as they are, and to be recognized and obeyed."
  - b) Response to the trustworthy, sufficient Word
    - i) Take refuge in
    - ii) Do not add—"increase"
  - c) Consequences
    - i) He is a shield—"armed defense"
    - ii) He will rebuke you ("legally convince") and you be found a liar ("proven to be lying")