Proverbs

By: Pastor Chad Wagner

The Excelsior Springs Church
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I. Introduction to the book of Proverbs

1. Reading the book of Proverbs is one of the most profitable uses of a Christian's time.
    A. I have been reading a chapter of Proverbs each day for about 13 years.
    B. I recommend that you do the same thing.
    C. Proverbs has 31 chapters and most months have 30-31 days, so I recommend reading the chapter of Proverbs that corresponds to the day of the month everyday.
2. The purpose of the book is to give the reader understanding, knowledge, wisdom, judgment, subtilty, and discretion **(Pro 1:2-4)**.
3. It is written from a Father to a son (Solomon to his son, and God to us) **(Pro 3:1; Pro 3:21; Pro 4:1; Pro 4:20; Pro 5:1; Pro 7:1)**.
4. The layout of the book
    A. The first nine chapters of Proverbs exhort the reader of the necessity and benefits of getting wisdom.
    B. After making a thorough and compelling case for getting wisdom in the first third of the book, Solomon begins the actual proverbs in chapter 10 **(Pro 10:1)**.
5. What is a proverb?
    A. Proverb *n.* - 1. a. A short pithy saying in common and recognized use; a concise sentence, often metaphorical or alliterative in form, which is held to express some truth ascertained by experience or observation and familiar to all; an adage, a wise saw.
    B. In other words, a proverb is a short saying based on observation and experience.
    C. A proverb by its nature is not necessarily a promise or an infallible decree from God.
        i. Proverbs by definition are common sayings about things that generally and normally hold true, but *all of them* do not *always* hold true.
        ii. For example, Jesus Christ's ways *always* pleased the Lord **(Joh 8:29)**, but His enemies were *not* always at peace with Him **(Pro 16:7)**.
    D. Usually, though, the wisdom contained in the Proverbs will hold true in life.
6. The themes of the book
    A. Wisdom
        i. The foremost theme in the book of Proverbs is to "get wisdom" **(Pro 4:5; Pro 4:7: Pro 16:16)**, which is "the principal thing" **(Pro 4:7)**.
            a. Wisdom *n.* - 1. a. Capacity of judging rightly in matters relating to life and conduct; soundness of judgement in the choice of means and ends; sometimes, less strictly, sound sense, esp. in practical affairs: opp. to *folly*.
            b. Principal - *adj.* 1. First or highest in rank or importance; that is at the head of all the rest; of the greatest account or value; foremost: = *chief*
        ii. *Wisdom* and its cognates *wise*, *wiser*, and *wisely* are used 125 times in the book of Proverbs.
    B. Knowledge
        i. The book of Proverbs tells us to receive knowledge **(Pro 8:10)**.
        ii. In order to judge rightly in matters relating to life and conduct, a man must first have the pertinent facts in his mind, which is *knowledge*.

iii. Knowledge *n.* - II. Senses derived from the verb know, in its later uses. 5. a. The fact of knowing a thing, state, etc., or (in general sense) a person; acquaintance; familiarity gained by experience. 8. a. Acquaintance with a fact; perception, or certain information of, a fact or matter; state of being aware or informed; consciousness (of anything).
iv. *Knowledge* and its cognates *know*, *knoweth*, *knowest*, and *known* are found 66 times in Proverbs.

C. Understanding
i. The book of Proverbs exhorts us to get understanding **(Pro 4:5)**.
ii. In order to have knowledge, a man must have the intellectual ability to perceive and acquire facts and reason with them, which is *understanding*.
iii. Understanding *n.* - 1. a. (Without article.) Power or ability to understand; intellect, intelligence. b. *of understanding*, intelligent, capable of judging with knowledge. Similarly *of some, of no, understanding*. c. With *the*: The faculty of comprehending and reasoning; the intellect.
iv. *Understanding* and its cognates *understand* and *understandeth* are used 66 times in the book of Proverbs.

D. How understanding, knowledge, and wisdom relate to each other
i. Putting it together, in order to be wise, which should be the ultimate goal of a Christian, a man must have the facts (*knowledge*), and the faculty of intellect, reason, and judgment (*understanding*), in order to consider the facts and apply correct thinking to judge rightly and choose the best means and ends in his life and conduct, which is *wisdom*.
ii. God gives all three of these virtues to humble children of God who earnestly seek after them **(Pro 2:1-6)**.

E. Discretion
i. Discretion *n.* - 1. The action of separating or distinguishing, or condition of being distinguished or disjunct; separation, disjunction, distinction. III. [Cf. discreet.] 6. Ability to discern or distinguish what is right, befitting, or advisable, esp. as regards one's own conduct or action; the quality of being discreet; discernment; prudence, sagacity, circumspection, sound judgement.
ii. *Discretion*, which is found six times in Proverbs.
iii. Our modern politically correct world vilifies judgment and discrimination.
iv. But God's word magnifies and encourages it, with this caveat: "Judge not according to the appearance, but judge righteous judgment" **(Joh 7:24)**.
v. To be able to have wisdom, we must know how to judge between right and wrong, and discriminate between good and bad.

F. Prudence
i. Prudence *n.* - 1. Ability to discern the most suitable, politic, or profitable course of action, esp. as regards conduct; practical wisdom, discretion.
ii. *Prudence* and its cognate *prudent* appear 13 times in Proverbs.
iii. The *prudent* man:
a. dwells with wisdom **(Pro 8:12)**
b. covers shame **(Pro 12:16)**
c. gets, conceals, and deals with knowledge **(Pro 18:15; Pro 12:23; Pro 13:16)**

d. understands his way **(Pro 14:8)**
e. looks well to his going **(Pro 14:15)**
f. is crowned with knowledge **(Pro 14:18)**
g. regards reproof **(Pro 15:5)**
h. foresees evil and hides himself from it **(Pro 22:3; Pro 27:12)**

G. Foolishness
   i. Foolishness *n.* - 1. The quality or condition of being foolish.
   ii. Foolish *adj.* - 1. Fool-like, wanting in sense or judgement.
   iii. Fool *n.* - I. 1. a. One deficient in judgement or sense, one who acts or behaves stupidly, a silly person, a simpleton. (In Biblical use applied to vicious or impious persons.) The word has in mod.Eng. a much stronger sense than it had at an earlier period; it has now an implication of insulting contempt which does not in the same degree belong to any of its synonyms, or to the derivative *foolish*.
   iv. These definitions make clear that he who exhibits the attribute of *foolishness* lacks judgment, acts stupidly, and is worthy of contempt.
   v. *Foolishness* and its cognates *fool* and *fools* are used a 84 times in Proverbs.

H. Folly
   i. Folly *n.* - 1. a. The quality or state of being foolish or deficient in understanding; want of good sense, weakness or derangement of mind; also, unwise conduct.
   ii. *Folly* is used 13 times in Proverbs.

II. Interpreting a Proverb

1. There are two things to keep in mind when interpreting a proverb: 1) the general rules of Bible interpretation, and 2) the identification of the type of structure of the proverb.
2. The rules of Bible interpretation
   A. There are no contradictions in the scriptures.
      i. No verse of scripture can be privately (separated from the rest of the body of scripture) interpreted **(2Pe 1:20)**.
      ii. Private - Withdrawn or separated from the public body
      iii. The public body in context is the scripture.
      iv. Therefore, no interpretation (explanation) of a prophecy (divinely inspired utterance or discourse) of the scripture can be withdrawn or separated from the rest of the body of the scripture, for to do so would create contradictions.
   B. Words should normally be defined with primary meanings.
      i. When interpreting a verse, the words should be read distinctly (in a distinct or separate manner; separately, individually, severally) and the sense should be given **(Neh 8:8)**.
      ii. Sense - The meaning or signification of a word or phrase; also, any one of the different meanings of a word, or that which it bears in a particular collocation or context.
      iii. *The meaning* (the primary meaning) of a word should be used by default unless to do so creates a contradiction or an absurdity, or the particular collocation or context of the passage makes it obvious that a secondary meaning is being used.
   C. Scripture should be compared with scripture to understand scripture.

i. The Bible is written so that the information on a given topic is scattered "here a little, and there a little" all through the scriptures **(Isa 28:9-10)**.
ii. This is how God organized the Bible to teach us doctrine **(Isa 28:9)**.
iii. All the information on a given topic is not given in one verse, so almost always one verse must be compared with other verses to get all the information.
iv. This is how the Holy Ghost teaches, and so ought we **(1Co 2:13)**.

D. Reference texts must be distinguished from proof texts.
i. A proof text expressly states a point of doctrine.
a. An example of a proof text would be **Joh 5:24**.
b. Joh 5:24 states that a person who presently believes the gospel presently has everlasting life and his passing from death unto life happened prior to that (*is passed* is present perfect tense - something that happened in the past and continues into the present).
ii. A reference text refers to a point of doctrine but does not expressly define it. The point must be proved elsewhere.
a. An example of a reference text would be **Rom 10:13**.
b. Rom 10:13 states that a person who calls on the name of the Lord shall be saved. Since the Bible speaks of more than one type of salvation, the question then needs to be asked, "Saved from what?".
c. The text doesn't say what type of salvation is being spoken of; it merely *refers* to a salvation.
d. Therefore, it would need to be compared with other texts to define what salvation is under consideration.

E. Pay attention to the context of the verse in question.
i. Text without context is pretext.
ii. Consider to whom the book or epistle was written.
iii. Was it written to an individual, a church, or the entire human race?
iv. Example: **1Co 12:27**
a. Don't read 1Co 12:27 and conclude that the entire human race is the body of Christ.
b. Don't conclude that "all believers" collectively the body of Christ.
c. The epistle was written to the church at Corinth **(1Co 1:2)**, and therefore the text is stating that their local church was the body of Christ.
d. Then it can be deduced that each local church is the body of Christ.
v. Always read at least ten verses around the verse in question before beginning to interpret it.

3. The structures of proverbs
A. Solomon's proverbs are usually comprised of two parts which are joined together by a colon, a semicolon, or a comma, and generally involve a comparison between two statements.
B. The two clauses of a proverb are often linked together by conjunctives such as *and*, *but*, and *so*.
C. Occasionally, a proverb will be only a statement of truth that contains no comparison.

D. In order to properly interpret a proverb, it is first necessary to identify its configuration.
E. There are four basic configurations found in the book of Proverbs, which are:
    i. Contrasting - The clauses of the proverb are joined by a colon, semicolon, or comma followed by the word *but*.
        a. The meaning of such a proverb can be understood by contrasting the two clauses and focusing on their difference.
        b. The second clause will often explain the first by showing its opposite.
        c. The contrasting configuration is the most common form used in the book of Proverbs. Examples of such proverbs are:
            (i) "Treasures of wickedness profit nothing: but righteousness delivereth from death." - **Pro 10:2**
            (ii) "The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward." - **Pro 11:18**
        d. Occasionally, the *contrasting* configuration is brought about by the use of the conjunctive *so*, as in the following:
        e. "As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death." - **Pro 11:19**
    ii. Comparison - The clauses of the proverb are joined by a colon, semicolon, or comma followed by the word *and*.
        a. The meaning of such a proverb can be understood by comparing the two clauses and focusing on their similarity.
        b. The second clause will tend to elaborate on the first. Examples of comparative proverbs are:
            (i) "When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, there is shouting." - **Pro 11:10**
            (ii) "He that is soon angry dealeth foolishly: and a man of wicked devices is hated." - **Pro 14:17**
        c. The *comparing* configuration is also sometimes accomplished by use of the conjunctive *so*, such as in the following proverbs:
            (i) "As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him." - **Pro 10:26**
            (ii) "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion." - **Pro 11:22**
    iii. No conjunction - The clauses of the proverb are joined by a colon, semicolon, or comma, but no conjunction is used.
        a. This configuration can be used with a comparative or a contrasting proverb.
        b. The following are examples of such:
            (i) "The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul." - **Pro 16:17**
            (ii) "There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches." - **Pro 13:7**
    iv. Statement of truth - Some proverbs do not follow the two-clause model, but are simply a statement of truth with no comparison or contrast.

a. An instance of such is:
b. "Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge." - **Pro 14:7**
c. Sometimes a *statement of truth* configuration will also contain a comparative concept, such as in the following proverbs:
(i) "He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread." - **Pro 12:9**
(ii) "The law of the wise is a fountain of life, to depart from the snares of death." - **Pro 13:14**

F. Recognizing these distinctions in the proverbs will aid us in properly interpreting them.

III. Chapter 1

1. **Pro 1:1** - "The proverbs of Solomon the son of David, king of Israel;"
   A. Solomon is identified as the author of the book of Proverbs.
   B. Proverb *n.* - 1. a. A short pithy saying in common and recognized use; a concise sentence, often metaphorical or alliterative in form, which is held to express some truth ascertained by experience or observation and familiar to all; an adage, a wise saw.
   C. In that a proverb is a short *wise* saying, the author of it must therefore be wise.
   D. There was no man more qualified to write Proverbs than Solomon.
      i. He asked for an understanding heart rather than long life, riches, or the lives of his enemies **(1Ki 3:9-11)**.
      ii. Because of that, God gave him a wise and understanding heart that had never, nor would ever, be equaled **(1Ki 3:12; 1Ki 4:29-31)**.
      iii. There was only one man who was wiser than Solomon: the Lord Jesus Christ **(Luk 11:31)**.
   E. Solomon spoke 3,000 proverbs **(1Ki 4:32)**.
   F. Considering that there are 915 verses in the book of Proverbs, and the actual proverbs begin in chapter 10 **(Pro 10:1)**, Solomon spoke well over three times as many proverbs as are recorded in the book of Proverbs.

2. **Pro 1:2** - "To know wisdom and instruction; to perceive the words of understanding;"
   A. **Pro 1:2-4** gives Solomon's purpose for writing the book of Proverbs.
   B. The primary purpose of the Proverbs is to *know* certain things.
      i. Know - I. 1. a. *trans*. To perceive (a thing or person) as identical with one perceived before, or of which one has a previous notion; to recognize; to identify.
      ii. Therefore, the human mind is capable of *knowing things*.
      iii. This may seem obvious, but this simple fact has escaped many so-called great minds, both of the ancient Sophists of Socrates' day, and their philosophical grandchildren of the Enlightenment, who "professing themselves to be wise, they became fools" **(Rom 1:22)** and declared that a man cannot know anything for certain.
         a. This, of course, is self-refuting nonsense.

b. If it is certain that a man cannot know anything for certain, then he knows something for certain; and if it is not certain that a man cannot know anything for certain, then he cannot with certainty state that he cannot know anything for certain.

iv. Solomon didn't need to prove that the human mind is capable of knowing, for it is a self-evident truth which must be affirmed to be denied.

C. Not only can the mind *know facts*, God created man's mind to be able to *know wisdom*.

i. Wisdom *n.* - 1. a. Capacity of judging rightly in matters relating to life and conduct; soundness of judgement in the choice of means and ends; sometimes, less strictly, sound sense, esp. in practical affairs: opp. to *folly*.

ii. Therefore, man is capable of knowing how to judge rightly in matters relating to life and conduct.

iii. But he isn't born with this knowledge innately, for he is commanded to "get wisdom" **(Pro 4:5)**, which demands that he doesn't have it naturally.

iv. Man, therefore, has to *learn wisdom* in order to know it.

D. The next purpose for the book of Proverbs is "to know instruction."

i. Instruction *n.* - 1. The action of instructing or teaching; the imparting of knowledge or skill; education; information.

ii. In order to learn wisdom, a man must first know that he needs to be taught, which implies that he must first recognize his ignorance.

iii. The man that doesn't think he needs instruction, needs instruction, for "if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know" **(1Co 8:2)**.

iv. Wise men receive instruction **(Pro 9:9)**, but fools despise it **(Pro 1:7)**.

E. The next purpose for the book of Proverbs is "to perceive the words of understanding."

i. Perceive *v.* - 1. *trans.* To apprehend with the mind; to become aware or conscious of; to observe, understand.

ii. Understanding *n.* - 1. a. (Without article.) Power or ability to understand; intellect, intelligence. b. *of understanding*, intelligent, capable of judging with knowledge. Similarly *of some, of no, understanding*. c. With *the*: The faculty of comprehending and reasoning; the intellect.

iii. Therefore, the Proverbs were written to help us to apprehend with our minds the words of intelligence and reason.

3. **Pro 1:3** - "To receive the instruction of wisdom, justice, and judgment, and equity;"

A. To "*know* wisdom and instruction" **(Pro 1:2)**, one must "*receive* the instruction of wisdom" **(Pro 1:3)**.

i. Receive *v.* - I. 1. a. *trans*. To take in one's hand, or into one's possession (something held out or offered by another); to take delivery of (a thing) from another, either for oneself or for a third party. d. To take from another by hearing or listening; to attend, listen, or give heed to.

ii. Instruction *n.*- 1. The action of instructing or teaching; the imparting of knowledge or skill; education; information.

iii. From this we can learn three things.

a. Firstly, it tells us that the instruction of wisdom is *available* for the taking.
b. Secondly, it lets us know that for a man to acquire the instruction of wisdom he must first desire it and be willing to accept it from another who is prepared to impart it to him.
c. Thirdly, for the instruction of wisdom to be received the recipient must exert mental effort by listening, attending, and giving heed to what he is being taught.

B. Another purpose of the Proverbs is also to receive the instruction of *justice*, *judgment*, and *equity*.
   i. Justice *n.* - 1. The quality of being (morally) just or righteous; the principle of just dealing; the exhibition of this quality or principle in action; just conduct; integrity, rectitude.
      a. *Justice* is an integral ingredient for a happy and tranquil life, both personal and societal.
      b. Many people clamor for justice in the courts, but they themselves are not just and righteous in their personal lives.
      c. Is it any wonder that justice has been turned on its head in the United States when judgment has not first begun in the house of God **(1Pe 4:17)**?
      d. If God's people would judge themselves, they would not be judged by being given leaders who pervert justice **(1Co 11:31)**.
      e. Justice will not be found in a society devoid of wisdom.
      f. By wisdom kings are supposed to reign and princes decree justice **(Pro 8:15)**, which is why the *instruction of wisdom* must be first received, and *justice* will follow **(Pro 1:3)**.
   ii. Judgment *n.* - 1. a. The action of trying a cause in a court of justice; trial. 8. a. The faculty of judging; ability to form an opinion; that function of the mind whereby it arrives at a notion of anything; the critical faculty; discernment.
      a. *Judgment* and *justice* go hand-in-hand.
      b. These two virtues are essential in a good leader, as the Lord told David, "he that ruleth over men must be just, ruling in the fear of God" **(2Sa 23:3)**.
      c. God chose to us Abraham because he would "do justice and judgment" **(Gen 18:19)**.
      d. Every father would do well to follow Abraham's example.
      e. The great king David "executed judgment and justice unto all his people" **(2Sa 8:15)**.
      f. God made Solomon king for the same purpose **(1Ki 10:9)**.
      g. O that leaders today would rule in the fear of God and do justice and judgment!
      h. But men can't expect their leaders to execute justice and judgment if they themselves live morally reprehensible lives.

i. Some men reason that getting religious will make up for their lack of principle and integrity, but the scripture says that "to do justice and judgment is more acceptable to the LORD than sacrifice" **(Pro 21:3)**.

iii. Equity *n.* - 1. The quality of being equal or fair; fairness, impartiality; evenhanded dealing.

a. Even children have a sense of fairness, at least when it comes to how *they* are treated.

(i) A common chorus in every home with young children is "that's not fair!"

(ii) While nearly all men know that they should be treated fairly, and quickly recognize when they have not been, many of them have a memory lapse when it comes to their dealing rightly with others.

(iii) Hence the importance of reading the book of Proverbs, to "receive the instruction of . . . equity" **(Pro 1:3)**.

b. Our country resembles Israel of old when it comes to a lack of equity **(Isa 59:14; Mic 3:9)**.

(i) The wealthy pay a much higher percentage of their income in taxes than do lower income people.

(ii) Certain classes of people are accepted into universities and offered jobs based on their skin color, sexual preference, or protected status.

(iii) The ultra-rich and famous get off with short, cushy jail sentences for crimes that a normal man would not, such as billionaire Jeffery Epstein who served a 13 month sentence in a private wing of a county jail with work-release and immunity from further prosecution in the future for molesting young girls.

c. Dealing equitably with people is especially important for pastors **(1Ti 5:21)** and all Christians alike **(Jam 2:1)**.

d. The Lord Jesus Christ is the model of a man who was just and fair in His dealing with men **(Isa 11:1-5; Mat 22:16)**.

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

A. This verse gives the final reasons that Solomon wrote the book of Proverbs.

B. *To give subtilty to the simple*.

i. Subtlety *n*. - 1. Of persons, the mind, its faculties or operations: Acuteness, sagacity, penetration: in modern use chiefly with implication of delicate or keen perception of fine distinctions or nice points.

ii. A man endued with subtilty has a mind that is sharp and keen which can penetrate through complex and convoluted ideas and perceive fine distinctions which are key to discerning the truth of the matter.

iii. Simple *n*. - 1. a. As *pl*. Persons in a humble or ordinary condition of life. 2. a. As *pl*. Those who are unlearned, ignorant, easily misled, unsuspecting, etc. 1611 Bible Ps. cxix. 130 The entrance of thy wordes+giueth vnderstanding vnto the simple. b. As *sing*. An ignorant or foolish person.

iv. To "know wisdom" and "perceive the words of understanding" **(Pro 1:2)** requires that the mind be subtle, able to sort through false and extraneous information to find the truth hidden therein.
v. The simple-minded have no such ability **(Pro 17:24)**.
vi. The simple don't have a focused mind capable of penetration and keen perception.
    a. They are instead scatter-brained, chasing every thought that skips across their feeble mind.
    b. The average person today truly *thinks* very little, if at all.
vii. How can the simple man rectify his problem and become wise?
viii. The solution *is simple*: read the Proverbs and meditate therein **(Jos 1:8; Psa 1:2)**.
ix. God's word gives understanding to, and makes wise, *the simple* **(Psa 19:7; Psa 119:130)**.

C. *To give...to the young man knowledge and discretion*.
i. Man is born with a problem: *stupidity* **(Pro 22:15)**.
ii. Man's default intellectual state is *ignorance*, which is why the scriptures exhort parents to "train up a child in the way he should go" **(Pro 22:6)**, and fathers to "bring them up in the nurture and admonition of the Lord" **(Eph 6:4)**.
    a. Parents must do their part to educate their children when they are young, but every young man is himself responsible to "get wisdom: and with all thy getting get understanding" **(Pro 4:7)**.
    b. Where should the young man look to find knowledge and wisdom? -- the word of God **(Psa 119:9)**.
    c. Reading the proverbs, which are part of God's word, will give the young man "more understanding than all [his] teachers" when they are his meditation, and cause him to "understand more than the ancients" when he keeps them **(Psa 119:99-100)**.
iii. Along with lacking knowledge, the young man also naturally lacks *discretion*.
    a. Discretion *n*. - I. 1. The action of separating or distinguishing, or condition of being distinguished or disjunct; separation, disjunction, distinction. II. 2. The action of discerning or judging; judgement; decision, discrimination. III. 6. Ability to discern or distinguish what is right, befitting, or advisable, esp. as regards one's own conduct or action; the quality of being discreet; discernment; prudence, sagacity, circumspection, sound judgement.
    b. A short survey of the decisions and actions of youth thoroughly proves that young men lack discretion.
    c. One need only consider the friends, lovers, food, and entertainment chosen by the average youth, uninfluenced by his parents and the word of God, to consent wholeheartedly to this truth.
    d. The solution to this problem is reading and studying the book of Proverbs which will give young people discretion to save them from the harmful influences of the world **(Pro 2:1-6, 10-11)**.

5. **Pro 1:5** - "A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:"
    A. *A wise man will hear*.
        i. There is hearing and then there is *hearing*.
            a. Hear *v.* - 1. a. *intr*. To perceive, or have the sensation of, sound; to possess or exercise the faculty of audition, of which the specific organ is the ear.
                (i) This type of hearing is done by wise and foolish alike.
                (ii) The Pharisees heard Christ's words in the physical sense which was evidenced by the fact that they wanted to kill Him for what he said **(Joh 8:37-38)**.
            b. Hear *v.* - 4. To exercise the auditory function intentionally; to give ear, hearken, listen.
                (i) This type of hearing is unique to the wise.
                (ii) The Pharisees could not hear Christ's words with understanding because 1) they were not of God, and 2) they were fools and didn't want to **(Joh 8:43-47)**.
        ii. The result of the second type of hearing is that the wise man will *increase learning*.
            a. In order to increase learning, we must listen *intentionally*.
            b. We must bow down our ears to hear the words of the wise **(Pro 22:17)**.
            c. In order to hear and increase learning, a man has to listen more than he talks **(Jam 1:19; Ecc 5:1)**.
    B. *A man of understanding shall attain unto wise counsels*.
        i. A wise man has enough sense to know that he doesn't know everything.
        ii. There are two ways to be wise: either know information personally, or know where to find it when needed.
            a. A man of understanding realizes that he doesn't need to be an expert in every discipline, but need only know someone who is.
            b. When he needs to increase his learning, rather than proudly and foolishly staying at home trying to figure it out himself, he instead attains unto wise counsel.
            c. Attain *v.* - III. 10. To come so far as, succeed in coming to, get (to). *to attain to* = reach, arrive at.
        iii. A wise man doesn't wait for wise counsel to come to him, rather, he goes to it.
            a. I will gladly take unsolicited advice from wise men, but I usually seek it out from them first when making any important decision.
                (i) Before I would make any major, life-changing decision, I would seek wise counsel.
                (ii) Such decisions would include going to college, choosing a career, changing careers, changing jobs, retirement planning, retiring, buying a house, buying a car or other large

expenditures, engagement and marriage, raising children, education plans for children, investing large amounts of money, starting a business, major health decisions, etc.

(iii) In all these areas, counsel should be sought *before* already having one's mind made up.

b. The only man that *will learn* is he who *wants to learn*, and voluntarily seeks instruction.

c. There is an old adage which says, "When the student is ready, the teacher will appear."

d. This is why it's a fool's errand to send most young people to college with a check in their hand, expecting them to get an education **(Pro 17:16)**.

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

A. Let's look at the second half of this proverb first before getting to the first half.

B. *The words of the wise, and their dark sayings*.

i. Even to a learned man, some of the proverbs are difficult to understand, hence the reason they are called *dark sayings*.

ii. Dark *adj* - I. *literal*. 1. a. Characterized by (absolute or relative) absence of light; devoid of or deficient in light; unilluminated; said esp. of night. II. *fig*. 6. a. Obscure in meaning, hard to understand.

iii. A dark saying is something that has been kept secret **(Psa 78:2 c/w Mat 13:35)**.

iv. Some proverbs, therefore, are secretive sayings with obscure meanings that are hard to be understood which is why they have to be *interpreted*.

C. *To understand a proverb, and the interpretation*...

i. From the word order we see that *the proverb itself* must first be understood, after which *the interpretation* can be comprehended **(Pro 1:6)**.

a. Put another way, to understand what a verse *means* we must first understand what it *says*.

b. To know what a proverb *says* requires that we identify its form which will usually be one of the following types: *comparing, contrasting, or a statement of truth* (see Interpreting a Proverb, Section II).

c. Once it is clear what a proverb *says*, then the *interpretation* must be given.

d. Interpretation *n.* - The action of interpreting or explaining; explanation, exposition.

e. To give the *interpretation* is to explain what the proverb *means*.

ii. To understand a proverb and the interpretation, Solomon taught in the previous verse that a wise man must attain unto wise counsel, listen, and learn **(Pro 1:5)**.

iii. Proverb *n.* - 1. a. A short pithy saying in common and recognized use; a concise sentence, often metaphorical or alliterative in form, which is held to express some truth ascertained by experience or observation and familiar to all; an adage, a wise saw.

a. Though a proverb is a saying in common use, its meaning is not necessarily obvious to all.
b. Given that a proverb is a wise saying that expresses a truth gained by experience, those who have yet to experience what the older and wiser generation have must therefore learn to understand and interpret their sayings.

iv. As previously stated, a man must attain unto wise counsels to understand a proverb and the interpretation **(Pro 1:5-6)**.
a. How can a man understand what he reads without some man to guide him **(Act 8:30-31)**?
b. In the multitude of counselors there is safety **(Pro 11:14)**.
c. The best counsel of all is the counsel of the LORD **(Pro 19:21)**.
(i) God's counsel is found in His word **(Psa 119:24; Pro 2:6; Pro 22:20-21)**, which is manifested through preaching **(Tit 1:3)**.
(ii) The best way to understand a proverb and the interpretation is to learn in the manner in which the Holy Ghost teaches, "comparing spiritual things with spiritual" **(1Co 2:13)**.
(iii) For the finest explanation of an author's work, it's best to ask the author himself.
(iv) The proverbs are no different.

7. **Pro 1:7** - "The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction."
A. *The fear of the LORD is the beginning of knowledge...*
i. There are certain things that carnal men without the fear of God **(Rom 3:18)** can know naturally **(Jud 1:10)**.
a. They are ever learning *things*, but never come to the *knowledge of the truth* **(2Ti 3:7)**.
b. This is not the knowledge that Solomon is speaking of in this verse.
ii. Solomon is instead speaking of *the knowledge of God* which comes after one understands *the fear of the Lord* **(Pro 2:5)**.
iii. The world by its wisdom cannot have the knowledge of God **(1Co 1:21)**.
iv. In order to have the knowledge of God and His truth, a man must first possess the *fear of the Lord* which is the beginning of knowledge.
a. Before a man can fear God, he must first have been born again by the Spirit of God because the natural man cannot fear God **(Rom 3:18)** and is not subject to the law of God **(Rom 8:5-8)**.
b. He next must believe that God exists **(Heb 11:6)**.
c. For an honest man, this merely requires:
(i) looking up at the heavens **(Psa 19:1)**
(ii) looking around at the amazingly complex creation **(Rom 1:20)**
(iii) looking at himself who is fearfully and wonderfully made **(Psa 139:14)**

(iv) These three things demand that there is an eternal, omnipotent God that created them all.

d. A humble child of God should be overwhelmed with a dreadful feeling of *fear* toward the omnipotent God that created all these things.

e. Fear *n*. - 1. In OE.: A sudden and terrible event; peril. 2. a. The emotion of pain or uneasiness caused by the sense of impending danger, or by the prospect of some possible evil.

f. A man's awareness of God's eternal power and infinite intelligence should give rise to a solemn *fear* of disobeying Him.

v. The God of the Bible does not simply require a *healthy respect* like some fools say.

a. But rather we must, "fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him" **(Luk 12:5)**.

b. Our God is a consuming fire who must be served acceptably with reverence *and* godly *fear* **(Heb 12:28-29)**.

vi. The fear of the LORD is the beginning of knowledge **(Pro 1:7)** and wisdom **(Pro 9:10)** because it *is wisdom* **(Job 28:28)**.

a. Beginning *n*. - 1. The action or process of entering upon existence or upon action, or of bringing into existence; commencing, origination.

b. When a man fears God, he has made his first act of wisdom which opens the door for knowledge and more wisdom to enter.

c. The fear of the LORD is the instruction of wisdom **(Pro 15:33)**.

d. In other words, the fear of God teaches us wisdom.

e. Those that don't fear God hate knowledge **(Pro 1:29)** and therefore will not receive it.

f. The fear of the LORD teaches men to obey God and do His commandments **(Psa 111:10)**.

(i) God's word is our wisdom **(Deut 4:5-6)**.

(ii) When we learn and do His commandments, we learn His knowledge.

g. Men that fear God hate evil **(Pro 8:13)** and depart from it **(Pro 16:6)** and its snares of death **(Pro 14:27)**.

(i) When we depart from evil, God increases our knowledge of Him **(Joh 7:17; Pro 1:23)**.

(ii) When we avoid evil men and company with good men, we learn the knowledge of God **(Pro 13:20)**.

h. The fear of the LORD leads to knowledge which leads to riches, honor, and life **(Pro 22:4)**.

B. *...but fools despise wisdom and instruction*.

i. A man who denies there is a God is a supreme fool **(Psa 14:1)**.

a. A fool of this magnitude will certainly not find the knowledge of God, seeing he denies His very existence.

b. He will, of course, therefore despise God's wisdom and instruction.

ii. But not all fools deny God's existence.

a. Many of them profess belief in the LORD, blessing His name when things go well, but then fretting against Him when they have perverted their way by their foolishness, and are suffering for it **(Psa 107:17; Pro 19:3)**.
b. A cursory reading of the book of Proverbs unfortunately shows that believers, as well as unbelievers, often bear the characteristics of a fool.
c. Fool *n.* - 1. a. One deficient in judgement or sense, one who acts or behaves stupidly, a silly person, a simpleton. (In Biblical use applied to vicious or impious persons.)
d. Such a man naturally despises *wisdom*.
e. Wisdom *n.* - Capacity of judging rightly in matters relating to life and conduct; soundness of judgement in the choice of means and ends; sometimes, less strictly, sound sense, esp. in practical affairs: opp. to folly
f. He also despises *instruction* because he has no desire to be shown the error of his way which would require that he make changes in his life.

iii. *The fear of the LORD is the beginning of knowledge*, but a fool never gets past the first rung of knowledge's ladder because he doesn't fear God's judgment and forges on ahead in his foolishness **(Pro 14:16)**.
iv. As the old saying goes: "Fools rush in where angels fear to tread."
v. If a man despises instruction, thinks he knows it all, and has no need to be taught by another, he is a *fool*.
a. This goes for the child or young man **(Pro 15:5)** and the old man alike **(Ecc 4:13)**.
b. Such a man not only despises his instructor, but also despises *himself* **(Pro 15:32)**.

8. **Pro 1:8** - "My son, hear the instruction of thy father, and forsake not the law of thy mother:"

A. Solomon's son was the intended recipient of this collection of proverbs.
i. This verse is the first of twenty-two appeals that Solomon makes to "my son" throughout the book.
ii. If Rehoboam was the son to whom Solomon gave his wise instruction, sadly, it fell on deaf ears **(2Ch 10:8)**.
iii. Such is often the case with the children of great men, who, not having put in the effort of their fathers, and therefore not appreciating what they have, fail to measure up.

B. Christians face a similar concern with their children.
i. This is especially the case for those parents who were converted from a life of sin and error, and thus deeply appreciate the salvation and the knowledge of the truth that they have in Christ Jesus.
ii. The children of such Christians, if not properly instructed by their parents, have a high likelihood of not walking in the faith to the same degree, if at all, as their faithful parents.

iii. This happened to the generation of Israel that followed those who had experienced the mighty power of God which brought them into the promised land **(Jdg 2:10)**.

C. This is why God instructed the fathers in Israel to teach their children the law of God, that they forget not the LORD **(Psa 78:4-7)**.
   i. This principle is still incumbent upon Christian fathers today who are to "bring [their children] up in the nurture and admonition of the Lord" **(Eph 6:4)**.
   ii. Though this duty of imparting the law of God to children is primarily given to fathers, Solomon here charges his son to not only "hear the instruction of thy father," but to also "forsake not the law of thy mother" **(Pro 1:8)**.
   iii. Our society has turned this parental precept on its head with most instruction given to children coming from their mothers, and scant, if any, being provided by their fathers.
      a. *Fathers* should be the primary instructor of their children in spiritual matters.
      b. Why do you think that "Christianity" has been so feminized over the last few generations?
      c. It's because most Biblical instruction given to children comes from their mothers, and very little comes from their fathers.

D. This verse implies what should be obvious: fathers and mothers should be *instructing*, *commanding* **(Pro 6:20)**, and *giving laws* to their children.
   i. I see far too many parents asking, suggesting, bribing, and begging their children to do what they want them to do.
   ii. In this generation, a quick stroll down the grocery store aisle will confirm that children are not subject to their parents, but rather "are their oppressors" **(Isa 3:12)**.
   iii. Is it any wonder that our society is in such a dismal state?
   iv. Solomon's warning ought to be heeded by all children who should obey and honour their parents in all things **(Col 3:20; Eph 6:2-3)**.

E. Another important lesson from Solomon's words: heed good counsel, *even when coming from a hypocrite*.
   i. Solomon wisely exhorted his son to "forsake not the law of thy mother;" yet he didn't follow his own advice.
   ii. His mother **(Pro 31:1)**, warned him to "give not thy strength unto women, nor thy ways to that which destroyeth kings" **(Pro 31:3)**.
   iii. Sadly, Solomon forsook the law of his mother **(1Ki 11:4; Neh 13:26)**.
   iv. We should follow Solomon's advice, even though he himself did not.

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

A. The instruction of fathers and the law of mothers, when heeded by obedient children **(Pro 1:8)** is as precious jewelry worn for all to see.
   i. Better it is to wear an ornament of *grace* than one of *gold*.
   ii. A "wise reprover upon an obedient ear" is "as an earring of gold, and an ornament of fine gold" **(Pro 25:12)**.

iii. Young girls often want to wear earrings before their parents are ready to allow it, but if a young lady regards her parents' rules, she is already wearing the finest gold earring she could wish for.
iv. Jewelry is often worn to beautify a person and draw the attention of others.
v. A wise and well-mannered child who respects and observes the commands and instructions of her parents will stand out more than if she were wearing a golden crown and three pounds of gold chains around her neck.
vi. I have seen people go out of their way to compliment the parents of well-behaved and well-mannered children.

B. This is not only true of children, but adults alike **(Pro 4:7-9)**.
i. The most handsome necklace a man can don is one made of mercy and truth **(Pro 3:3)**.
ii. A godly woman adorned with "the ornament of a meek and quiet spirit" **(1Pe 3:3-4)** looks far more attractive to her husband than does the "fair woman which is without discretion" **(Pro 11:22)**.

C. A father's commandment and a mother's law should be kept and not forsook **(Pro 6:20)**, especially when they are repetitions of God's commandments and laws.
i. In order to ensure they are not lost, Solomon tells his son to "bind them continually upon thine heart, and tie them about thy neck" **(Pro 6:21)**.
ii. This is the finest necktie that a young man will ever wear which will be noticed and praised by many.
iii. Most decent parents would not let their children leave the house dressed like slobs.
a. How much more important it is to not let them leave home without having adorned them with the knowledge of God.
b. Parents, just as God instructed Israel, teach the scripture to your children while they are still young and impressionable **(Deu 6:6-9)**.

10. **Pro 1:10** - "My son, if sinners entice thee, consent thou not."

A. Having exhorted his son of the importance and benefits of getting wisdom for the first nine verses, Solomon begins a warning to his son of potential danger that lies ahead.

B. Children are born into this world with a depraved heart **(Psa 58:3; Gen 8:21)**.
i. If that wasn't bad enough, they also have ungodly friends who try to *entice* them to do evil.
ii. Entice *v.* - 1. *trans*. To stir up, incite, instigate (to a course of action); also to provoke (to anger).

C. My experience with children has taught me that they generally fall into three categories.
i. The *instigators*
a. There are usually one or more these children in every group.
b. They are the trouble-makers.
c. They are not necessarily bad kids (although sometimes they are), but they need constant supervision and restraint.

d. They *instigate* other children (the *instigated*) who normally would behave themselves if they were not incited to foolishness by the *instigators*.
e. To maintain order, the *instigators* must be identified and publicly reprimanded (or punished if necessary) so that the other *instigators* and the *instigated* will see and fear **(1Ti 5:20; Pro 19:25; Pro 21:11)**.
f. These children make managing children a challenge.

ii. The *instigated*
a. There are usually between a handful to a small majority of these children in every group.
b. If the *instigators* are not reigned in early, the ranks of the *instigated* will grow as the more timid children (*potential instigateds*) are emboldened to join in the folly.
c. The *instigated* children behave well in the absence of an *instigator*.
d. Trouble-making doesn't come as naturally to them.
e. If they or one of their fellows are punished, they quickly calm down and remain that way for a while.

iii. The *unaffected*
a. There are usually between a handful to a large minority of these children in every group.
b. They are *unaffected* by the actions of the *instigators* and the *instigated*.
c. They sit quietly and mind their own business no matter how much chaos is going on around them.
d. These children make managing children a breeze.

iv. The *instigated* are the children and young adults that particularly need to heed the warning of **(Pro 1:10)**.
v. Raising children on an uninhabited island would be much easier, but that's not the world we live in.

D. Peer pressure is a powerful influence for children and adults alike.
i. This is why God warned Israel to not follow a multitude to do evil **(Exo 23:2)**.
ii. King Saul fell into this snare when he listened to the people **(1Sa 15:9,20-21)** instead of God **(1Sa 15:3)**.
iii. Men have a tendency to adopt "herd mentality" and follow the crowd, even when they have no idea where it is headed.
iv. This happened with the two hundred men who followed Absalom in his rebellion against David **(2Sa 15:11)**.
v. This type of "group think" was responsible for the uprising in Ephesus instigated by Demetrius the silversmith who had ulterior motives **(Act 19:23-32)**.

E. Patriots should take note: there is usually a *presented reason* for a political uprising, and then there is the *real reason*.

i. Christians should be very cautious in getting involved in such demonstrations because it might just be that sinners have enticed them to action only to be used for their own nefarious purposes.
ii. Never forget Solomon's warning: "A violent man enticeth his neighbour, and leadeth him into the way that is not good" **(Pro 16:29)**.

F. Solomon's warning to his son should teach us another valuable lesson: we don't have to, nor should we, consent to enticement.
i. Consent *v.* - I. To agree together. 1. *intr*. To agree together, or with another, in opinion or statement; to be of the same mind. II. To agree to a proposal, request, etc. 6. Voluntarily to accede to or acquiesce in what another proposes or desires; to agree, comply, yield.
ii. The scripture teaches that "every man is tempted, when he is drawn away of his own lust, and enticed" **(Jam 1:14)**.
iii. Enticement is not itself sin, nor is it irresistible.
iv. Lust and enticement consented to brings forth sin and death **(Jam 1:15; Pro 1:18)**.
v. To prevent this, we must "have no fellowship with the unfruitful works of darkness (consent not), but rather reprove them" **(Eph 5:11)**.
vi. A companion of fools shall be destroyed **(Pro 13:20)**.
vii. Heed the wise words of Solomon, and "Do not err, my beloved brethren" **(Jam 1:16)**.

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

A. Solomon here describes the nature and thinking of fallen, depraved men.
i. These are sinners **(Pro 1:10)** who have not been saved by grace **(Pro 1:16 c/w Rom 3:15)**.
ii. Therefore, it can be concluded that the conspirators in Pro 1:10-19 are not a *rare exception* to the generally good members of the human family.
iii. They are actually *the norm* which all men would imitate if not saved by the grace of God, or, in the case of the reprobate, restrained by the hand of God **(Psa 76:10)**.
iv. For a child of God with a conscience, it is difficult to imagine that there are men in this world who actually "lay wait for blood" and "who lurk privily for the innocent without cause", but there are such people among us.

B. They carry out their despicable deeds *privily*.
i. Privily *adv*. - 1. In a privy manner; not openly or publicly; secretly, privately; stealthily; craftily.
ii. They do their devilment in the darkness because they *are* darkness **(2Co 6:14)**, and they *love* darkness **(Joh 3:19)**.
iii. Sinners commit their sins at night when they are concealed **(2Pe 3:10; 1Th 5:7)**.
iv. Deeds that must be done in secret are usually evil **(Eph 5:12)**.
v. Thank God that we who were sometimes darkness are now light in the Lord **(Eph 5:8)**.

C. These reprobates would be classified as psychopaths today, for they "lurk privily *for the innocent without cause*."
    i. Psychopaths show no empathy for their fellow man, even for those they know to be innocent.
    ii. Their consciences are seared with a hot iron **(1Ti 4:2)**.
    iii. They target the vulnerable without cause, feeling no pricks in their stony hearts, and deriving pleasure thereby.
    iv. When a young man, or any man, comes into contact with someone possessing these wicked tendencies, he most certainly must steer clear of them completely **(Pro 1:15)**.

12. **Pro 1:12** - "Let us swallow them up alive as the grave; and whole, as those that go down into the pit:"
    A. These wicked conspirators devise a plan to "swallow [the innocent] up alive...and whole."
    B. Solomon likely learned of the ways of these evildoers from his father David who begged God for protection from such abjects **(Psa 56:1-2)**.
    C. These immoral men learned this tactic *of swallowing up* their prey *alive* from their father the devil, "that old serpent" **(Rev 12:9)** who "was a murderer from the beginning" **(Joh 8:44)**.
        i. Snakes *swallow up* their victims *alive* and *whole*.
        ii. Snakes *lay wait* in the grass and lurk privily for their prey **(Pro 1:11)**.
        iii. The serpent's children do the works of their father **(Joh 8:41)** because they are "by nature the children of wrath" **(Eph 2:3)**, being "full of...murder" **(Rom 1:29)**.
    D. Knowing that there are wicked men in the world who plot and scheme to murder the righteous could make a man paranoid and afraid to leave the house.
        i. It is wise to walk circumspectly (looking around) **(Eph 5:15)**.
        ii. This is true in both in a spiritual and in a natural sense **(Pro 22:3)**.
        iii. But we must never be driven by fear **(2Ti 1:7)**.
    E. How do we "fear not" when we live in a dangerous world?
        i. *Fear* needs to be countered with *faith* and *trepidation* with *trust* **(Psa 56:3-4, 13)**.
        ii. We must never fear what men can do to us **(Heb 13:6)**.
    F. The reprobates who desire to *swallow up the righteous as those that go down into the pit* will be the ones who are swallowed up of the grave and of hell **(Pro 28:17; Psa 7:14-16; Psa 9:15-17)**.

13. **Pro 1:13** - "We shall find all precious substance, we shall fill our houses with spoil:"
    A. Here we find the true motivation of these brutal men: *money*.
        i. Their inspiration for conspiring to lurk secretly and lay wait for the blood of the innocent was the insidious sin of *covetousness*.
        ii. They were so "greedy of gain" that they were willing to "[take] away the life of the owners thereof" to get it **(Pro 1:19)**.
        iii. Evil men will stop at nothing to fulfill their lusts.
        iv. The eyes of man are never satisfied **(Pro 27:20)**.

v. As Matthew Henry so eloquently wrote commenting on Lev 11:43-47, "Nature is content with little, grace with less, but lust with nothing."

B. The love of money is the root of all evil **(1Ti 6:10)**.
   i. Wicked men should consider their ways and ask themselves if filling their houses with spoil is worth losing their own souls **(Mar 8:36)**.
   ii. Life does not consist of the abundance of possessions **(Luk 12:15)**.
   iii. The most important things in life are not things.
   iv. It's better to make a difference than a fortune.
   v. We cannot serve God and money, and if a man tries, he will end up hating one or the other **(Mat 6:24)**.
   vi. Walking straddled over a fence is sure to end in pain.

C. The desire to be rich will ruin a man **(1Ti 6:9; Pro 28:22)**.
   i. If a man wants to fill his house with precious substance, he should seek to do so by living righteously and faithfully and working hard **(Pro 3:33; Pro 28:20)**.
   ii. He should not do so by plundering his neighbor, whether on the street corner or at the ballot box **(Exo 20:15)**.

D. Even if these thugs were successful in pillaging the innocent and robbing them of their substance, it would be short lived **(Pro 10:3; Pro 13:22)**.
   i. They may succeed in spoiling their innocent victims, but the LORD will "spoil the soul of those that spoiled them" **(Pro 22:22-23)**.
   ii. You reap what you sow **(Gal 6:7)**, and "they that plow iniquity, and sow wickedness, reap the same" **(Job 4:8)**.

14. **Pro 1:14 -** "Cast in thy lot among us; let us all have one purse:"

A. *Let us all have one purse*.
   i. In other words, let's make all of our collective wealth commonly owned.
   ii. It should come as no surprise that these men who secretly conspired to band together and plunder the wealth of others by any means necessary, including murder, are *communists*.
   iii. If only those who followed Lenin, Stalin, Mao, Pol Pot, and all other wicked communist leaders had read and heeded Solomon's warning. consented not **(Pro 1:10)**, and refrained their feet from their path **(Pro 1:15)**, tens of millions of innocent lives would have been spared.
   iv. Communists always promise *equality* for the masses.
      a. They repeatedly make good on their pledge, for the masses invariably end up being equal indeed, all sharing *nothing*.
      b. On the other hand, the rulers enjoy the national wealth for themselves which they expropriated from the producers in society.
      c. "All animals are equal, but some animals are more equal than others." (George Orwell, *Animal Farm*)
   v. Even a communistic system of shared profits set up by the most well-meaning of men will fail because of human nature.
      a. Human nature always looks out for itself and is inclined to avoid the pain of labor and enjoy the fruits of others when possible.

b. When profit is not proportional to labor, the incentive to work is diminished.
c. The pilgrims who landed at Plymouth Rock in the seventeenth century learned this lesson the hard way.
d. At first, they tried a communal system where all worked to gather and grow food, and all shared the produce equally.
e. After nearly starving to death, they decided a system of private property and "every man for himself" was much more conducive to human flourishing.
f. The early Jerusalem church tried a system of communal living **(Act 2:44-45)**.
(i) Notice a few things about this communal system.
(ii) God did not command them to do it.
(iii) It was voluntary to distribute one's goods, not compulsory **(Act 5:4)**.
(iv) It doesn't appear to have worked out very well for them **(Act 11:29; Rom 15:26)**.

B. *Cast in thy lot among us*.
i. Lot *n.* - 1. a. An object (app. usually a piece of wood) used in a widely diffused ancient method of deciding disputes, dividing plunder or property, selecting persons for an office or duty, etc., by an appeal to chance or the divine agency supposed to be concerned in the results of chance. The 'lots', each bearing the special mark of one of the competitors, were placed in a receptacle (in Homeric Greece a helmet); according to Greek procedure the vessel was shaken, the winning lot being that which fell out first; in Scandinavia the winning lot was drawn out by an uninterested party.
a. When a man casts in a *lot* with others, he is taking *a chance*.
b. These socialists, therefore, are letting poor, unwitting dupes know that they are taking *a gamble* by joining themselves with them.
c. Unfortunately, many are too simple to recognize it.
ii. The very nature of a *lot* demands that when it is drawn to divide the plunder, the result will not be *equality*.
a. If equality was the goal, a simple division equation would suffice.
b. As at the casino where the odds are always in favor of the house, so it is when making deals with collectivists: probability predicts a loss.
iii. If the blood of millions in the last century is not reason enough to keep the simpleminded from joining those who want us all to "have one purse", hopefully these wise warnings of Solomon will be.

15. **Pro 1:15** - "My son, walk not thou in the way with them; refrain thy foot from their path:"
A. Solomon was a wise teacher.
i. He first *warned* his son to not consent when enticed by sinners **(Pro 1:10)**.
ii. Then he gave him a detailed example of *what* the enticement might sound like **(Pro 1:11-14)**.
iii. Next, he *reiterated* his warning to walk not with them and refrain from their path **(Pro 1:15)**.

iv. Finally, he told him *why* to steer clear of such sinners: for their end is destruction **(Pro 1:16-19)**.

B. An important lesson can be gleaned from the order in which Solomon instructed his son.
   i. It is essential to do *what* God commands us before we endeavor to understand *why* He commanded it.
   ii. Once we do *what* God commands, then we can seek to know the Lord's *reason* for issuing the instruction.
      a. For example: it's not necessary for a Christian to understand exactly why God commands him to not fornicate **(1Co 6:18)**, before he decides to keep himself from premarital or extramarital sex.
      b. After he has done *what* God said, he then is free to philosophize about *why* God may have given that precept.
   iii. Children of God too often act like the children of parents who question the reason for their father's command before consenting to do it.
      a. God doesn't put up with that type of rebellion and neither should parents.
      b. Delayed obedience is disobedience.

C. *Walk not thou in the way with them; refrain thy foot from their path*.
   i. These bloodthirsty communists **(Pro 1:11,14)** are so dangerous that a man dare not even walk with them, nor put his foot on their path.
   ii. Solomon later warned his son to not so much as get near the wicked, but to turn from them and pass away **(Pro 4:14-17)**.
   iii. "To keep from falling over the edge of the precipice, one should move as far back from that edge as possible." (Jay Adams, *Competent to Counsel*, p. 134)
   iv. Be very careful who you follow, for there are *many* that walk the broad way that leadeth to destruction **(Mat 7:13-14)**.
   v. Following the wrong crowd could cost you your money **(Pro 28:19)**, your wellbeing **(Pro 16:29; Mat 15:14)**, or even your life **(Isa 9:16)**.

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

A. As was noted in the comments on Pro 1:11, these wicked men are reprobates **(Pro 1:16 c/w Rom 3:15)**.
   i. Since the wicked have no understanding **(Rom 3:11)**, it is vain to try to reason them out of their evil plans.
   ii. This is why Solomon admonished his son to "walk not thou in the way with them" and "refrain thy foot from their path" in the previous verse **(Pro 1:15)**.
   iii. We should never attempt to walk with the wicked in hopes of convincing them to change **(Psa 1:1; Pro 22:24-25)**.
   iv. Those that would conspire to kill and plunder the innocent demonstrate that they have a heart of stone which is unable to be changed apart from the sovereign operation of God.
   v. He that would try will not be blessed of God, will get a snare to his soul, and will be destroyed **(Pro 13:20)**.

B. *Their feet run to evil, and make haste to shed blood*.

i. O that all saints were as motivated to do righteousness as sinners are to do wickedness!
ii. The Christian life is often referred to as a *walk*, but too often it would scarcely pass for a *crawl*.
iii. The children of God are too often caught *sleeping* instead of *watching* **(Mar 14:37)**.
iv. Conversely, the children of this world "sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall" **(Pro 4:16)**.
v. The children of this world are in their generation wiser than the children of light **(Luk 16:8)**.
vi. These sinners are diligent and deep thinkers, whose studiousness would put many Christians to shame **(Pro 24:2; Psa 64:5-6)**.
vii. Just as the sluggard should go to the ant and consider her ways, and be wise **(Pro 6:6)**, so should the Christian take note of the ways of sinners and imitate their *diligence*, but not their *devices* **(Heb 12:1; 1Co 9:26; Psa 119:60)**.

17. **Pro 1:17** - "Surely in vain the net is spread in the sight of any bird."
A. It would be an exercise in futility to spread a net in the presence of one's prey.
i. This is why these sinners lay wait and lurk privily so as not to be seen **(Pro 1:11)**.
ii. Privily *adj.* - 1. In a privy manner; not openly or publicly; secretly, privately; stealthily; craftily.
iii. They think that their net will not be perceived by their victims, nor even by God himself, seeing that "there is no fear of God before their eyes" **(Rom 3:18)**.
B. The psalmist described such sinners in the tenth psalm **(Psa 10:8-12)**.
C. These murderers surmise that they have their tracks covered, operating under a cloak of secrecy in their plans to ensnare the guiltless.
D. But they fail to realize that there is a "bird" who watched them spread their net, and He will deliver them **(Psa 91:3-4)**.
i. The Lord will judge these vile men with one of His signature judgments: catching the wicked in their own net **(Psa 9:15-16)**.
ii. The diabolical plans of evil men may go unnoticed by the sheep, but the Good Shepherd always has His watchful eye on His flock **(2Ch 16:9)**.
iii. Since "the eyes of the LORD are in every place, beholding the evil and the good" **(Pro 15:3)**, any net set for the righteous is indeed spread *in vain*.
iv. Vain - II. 5. In the advb. phrase *in vain*, to no effect or purpose; ineffectually, uselessly, vainly.

18. **Pro 1:18** - "And they lay wait for their own blood; they lurk privily for their own lives."
A. The intent of these conspirators was to *lay wait* and *lurk privily* for the lives of *the innocent* **(Pro 1:11)**.

B. But because there is a God in heaven who pleads the cause of the oppressed **(Pro 22:22-23; Pro 23:10-11)**, the lives that these monsters will end up destroying will be *their own*.
C. For this reason, we should not despair when we see evil men in high places oppressing the helpless.
D. Remember, the LORD, the righteous judge, beholds it and will not suffer it to continue forever, but will render to the wicked their due **(Ecc 5:8; Psa 37:35-40)**.
E. Solomon could warn his son with confidence that the net that these men spread for the innocent would be "for their own lives," based on his father David's experience **(Psa 35:7-8; Psa 57:6)**.
F. As was noted in the comments on the previous verse, punishing men using the instruments which they planned to harm others with is one of God's signature judgments **(Psa 7:15-16)**.
G. Numerous times throughout history God has rendered recompense to the enemies of righteousness.
    i. God rendered the wickedness of Abimelech and of the men of Shechem upon their own heads **(Jdg 9:56-57)**.
    ii. God had Haman hanged on the gallows that he had prepared for Mordecai **(Est 7:10)**.
    iii. God had the men that accused Daniel cast into the den of lions that they had planned to use to execute him **(Dan 6:24)**.
    iv. God takes the wise in their own craftiness **(Job 5:13)**.
H. Solomon enshrined these observations in his timeless proverbs, not only for his son, but for all of God's children throughout all ages **(Pro 11:5-6; Pro 26:27; Ecc 10:8)**.

19. **Pro 1:19** - "So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof."
A. Solomon sums up his exhortation to his son to not be enticed by sinners (v.10), who in order to fill their houses with precious substance (v.13) would murder the owners thereof (vv.11-12), by reiterating that their end will be the destruction they thought to inflict on their victims (v.18).
B. This is the lot of *everyone* which would commit such a heinous crime.
    i. There are no exceptions to this rule.
    ii. There is no getting away with such a wicked act **(Num 32:23)**.
    iii. The recompense may not come immediately, but it will come eventually to *everyone* who commits such egregious sins **(1Ti 5:24)**.
    iv. With promises such as these from Almighty God, a young man would be wise to "consent thou not" and "walk not thou in the way with them" **(Pro 1:10, 15)** lest he *surely* come into condemnation.
C. If ever enticed by sinners to murder the innocent in order to reap their spoil, every child of God should remember Solomon's warning and consider the account of the murder of Naboth the Jezreelite who fell prey to conspirators of the same ilk as these reprobates in Proverbs 1.
    i. Naboth had a vineyard that bordered king Ahab's palace which Ahab wanted for himself to plant a garden in **(1Ki 21:1-2)**.

ii. Being a righteous man and not willing to give up his God-given inheritance, Naboth declined the king's offer of a better vineyard which caused Ahab to sulk **(1Ki 21:3-4)**.
iii. Ahab's wicked wife Jezebel, being far more innovative and aggressive than her husband, devised a plan in which Naboth would be set on high among the people, only to have two children of Belial bear false witness against him saying that he blasphemed God and the king, which they did before executing him by stoning **(1Ki 21:5-14)**.
iv. They also apparently killed his sons so that they could not inherit his land **(2Ki 9:26)**.
v. Having taken away the life of the owner thereof, Ahab took possession of the vineyard **(1Ki 21:15-16)**.
vi. It seemed for the time that Ahab and Jezebel had literally gotten away with murder, but they failed to realize that there is a God in heaven pleading the cause of the oppressed.
vii. The LORD sent the prophet Elijah to give Ahab a sobering message to let him know that he and his wicked wife had laid wait and lurked privily *for their own lives* **(1Ki 21:19, 23-24)**.
viii. Ahab and Jezebel met their fate just as the LORD had promised **(1Ki 22:37-38; 2Ki 9:30-37)**, confirming Solomon's warning: "So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof" **(Pro 1:19)**.

20. **Pro 1:20** - "Wisdom crieth without; she uttereth her voice in the streets:"
A. In verses 20-33, wisdom is personified as a woman.
i. She publicly cries out to men from every corner of life, calling unto them to hear her reproof, turn from their foolishness, and be spared from the self-inflicted destruction that awaits them.
ii. In chapter one, as well as in chapters eight and nine, wisdom is referred to in the feminine.
a. In the Hebrew language, which the book of proverbs was originally written in, every noun has a gender, either masculine or feminine.
b. Being feminine in the Hebrew, the translators translated *wisdom* as feminine in the King James Bible.
B. As the proceeding verses shall show, *wisdom*, which cries out to men to repent and then later judges them by filling them with their own devices, is *the LORD*.
i. Jesus Christ, who is the LORD **(Joh 1:1-3, 14; Joh 8:58; 1Ti 3:16)**, is "the wisdom of God" **(1Co 1:24)**.
ii. In Him "are hid all the treasures of wisdom and knowledge" **(Col 2:3)**.
C. The fact that God, who is masculine, is represented by wisdom, who is feminine, is not a contradiction.
i. Ships serve as a good example of things which are dominant in masculine characteristics, but are nevertheless referred to by feminine pronouns.
ii. Ships are designed, built, and operated predominately by men and often even bear male names such as the *USS George Washington*, *USS Abraham Lincoln*, and *USS Ronald Reagan*.

iii. Yet they are referred to with the feminine pronouns *she* and *her*, which has been the case for thousands of years **(Act 27:15)**.
iv. A feminine pronoun is fitting for *wisdom* which is softer and more tender in character and demeanor than some of the other attributes of God such as *judgment*.
v. In addition to His dreadful side, the LORD also has a merciful and compassionate element to Him **(Psa 103:13)**.
vi. Possessing such kindhearted characteristics, Jesus Christ, "who of God is made unto us wisdom" **(1Co 1:30)**, is rightly symbolized in Proverbs by *wisdom* which is a feminine personification.

D. *Wisdom crieth without*.
i. Cry *v.* - 1. To entreat, beg, beseech, implore, in a loud and emoved or excited voice
ii. Without *adv.* - 1. On the outside or outer surface; externally
iii. It is evident from this verse that God uses an *external* rather than an *internal* method of communicating His word to His people.
iv. Wisdom utters her voice to her people *in the streets*, not telepathically *in their heads*.
a. At times throughout Biblical history God spoke inwardly and directly to a few select prophets, but not at all times, nor to all men.
b. He communicated His wisdom "unto the fathers by the prophets" **(Heb 1:1)** in the Old Testament.
c. In New Testament times He has spoken unto us by his Son **(Heb 1:2)** who is the wisdom of God.
d. If we will learn wisdom, we must step *without* ourselves and read the word of God.
e. We must also listen to it preached **(Tit 1:3)** which is a man *crying* out the word of God.
v. Wisdom cries not in the *seminaries* or the *secret places*, but in *the streets*.
a. We don't have to go far to hear it if we will just open our ears.
b. Our Lord Jesus Christ spoke openly to the world and said nothing in secret **(Joh 18:20)**.
(i) Jesus told His apostles that what they heard in the ear they were to preach upon the housetops **(Mat 10:27)**.
(ii) This is why I post my sermons on the internet.
c. The problem today is not that wisdom hasn't cried in the streets.
d. The problem is that few will hear it and "truth is fallen in the street" **(Isa 59:14)**.
e. The rest of this chapter will show what happens to those who reject wisdom's cry.

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

A. Solomon here elaborates on the previous verse **(Pro 1:20)**.
B. Wisdom doesn't proclaim her message in empty roads or barren highways.
i. She rather does so in the busiest of streets, in the *chief place of concourse*.

ii. Chief *adj*. - 1.b Of things: Highest in rank, capital, head
iii. Concourse *n.* - 1. a. The running or flocking together of people; the condition or state of being so gathered together.
iv. In other words, wisdom cries in the midst of the crowd in order to be heard by the greatest amount of people possible.
v. Therefore, no man can fault God for not informing him of His truth, for He "commandeth all men every where to repent" **(Act 17:30)**.
vi. Not only does wisdom cry in the bustling boulevards, but in every corner of the earth and heavens **(Rom 1:20; Psa 19:1)**.
vii. *All* have heard wisdom's cry **(Rom 10:18)**.

C. Wisdom also cries *in the opening of the gates and in the city*.
i. The gates were the entry of a city **(Pro 8:3)**.
ii. Cities in Solomon's day were walled with gates allowing access to them.
iii. Thus the gates were bottlenecks of entry where condensed crowds of people served as the most efficient place for wisdom to *utter her words*.
iv. The gate of a city was also the place where the elders of the land assembled and civil judgment occurred, a city hall of sorts **(Deu 22:15; Pro 31:23; Amo 5:12,15)**.
a. If there is ever a place where the cry of wisdom is needed it is in the places of judgment.
b. Courts are often corrupt, which Solomon knew first hand and lamented **(Ecc 3:16)**.
c. The scripture declares that "he that ruleth over men must be just, ruling in the fear of God" **(2Sa 23:3)**.
d. But without godly wisdom there is no justice, for it is *by wisdom* that princes decree justice and rule **(Pro 8:15-16)**.
v. Therefore, neither judges nor the judged will have standing to plead ignorance in God's court on judgment day, for wisdom cried unto them at every turn while they walked the streets of life.
vi. If a Christian today is looking for a place to preach the wisdom of God, he could do so the next time he is at the airport in the *concourse* at the *gates*.

22. **Pro 1:22** - "How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?"

A. Notice first of all that God here instructs men by questioning.
i. This is the first question that appears in the book of Proverbs.
ii. Interestingly, it is a rhetorical question in which the answer is implied in the question.
iii. Teaching by asking questions which are formulated to prompt the student to come to the truth without it being expressly declared to him is known as the Socratic Method, named after the Greek philosopher Socrates who is known for teaching in such manner.
iv. In truth, it should be called the Divine Method since God was teaching by this means long before Socrates.

v. The Lord began this technique of teaching in the garden of Eden after Adam and Eve sinned when He asked them some soul-searching questions **(Gen 3:9, 11, 13)**.
    a. These were the first questions God ever uttered in the history of the universe.
    b. They were asked for the same purpose that God asked them to men in Proverbs chapter one: to expose their sin, cause them to acknowledge it, and bring them to repentance.

B. These searching questions asked by *wisdom* were pronounced *in the chief place of concourse* **(Pro 1:21)**.
    i. This means that the majority of people fall under this censure.
    ii. Simplicity, scorning, and hatred of truth are not isolated, but rather, are systemic problems in the human race.
    iii. Foolishness is bound in the heart of a child **(Pro 22:15)**.
    iv. For those who are not chosen of God, wisdom's words remain foolishness, but to those who are saved, they are the power of God **(1Co 1:18)**.
    v. Wisdom's cry of repentance is aimed at, and will only be heeded by, her children.

C. *How long?*
    i. This question implies that this deplorable condition has been ongoing for *a long time*.
    ii. It also shows that it has been going on for *too long*.
    iii. Jesus Christ, the wisdom of God **(1Co 1:24)**, had to ask His disciples a similar question: "*how long* shall I suffer you?" **(Mat 17:17)**.
    iv. Thankfully, the Lord "is *longsuffering* to us-ward" **(2Pe 3:9)**.

D. *How long, ye simple ones, will ye love simplicity?*
    i. This rhetorical question reveals that simple ones *love* simplicity and suggests that they *should not*.
        a. Simple *adj* - 9. Deficient in knowledge or learning; characterized by a certain lack of acuteness or quick apprehension: a. Of persons (and animals).
        b. Simplicity *n.* - 2. a. Want of acuteness or sagacity; lack of ordinary knowledge or judgement; ignorance; rusticity. c. A simple person; a simpleton.
        c. Ignorance is not a virtue but a vice.
        d. Those who are more simple and ignorant than they should be, given the mind that God dealt to them, should not be proud of it, but rather ashamed.
    ii. Most religions require the brain to be checked at the door.
        a. "Once he does so, he has no further use for his reason. He enters the Church, an edifice illuminated by the superior light of revelation and faith. He can leave reason, like a lantern, at the door" (*Explanation of Catholic Morals*, p. 76)."
        b. True Christianity, which is a religion of knowledge, is not so.

iii. Every Christian should be ever growing in the knowledge of God throughout his life and should never be content to remain stagnant **(Pro 8:10; Pro 18:15; 2Pe 1:5; 2Pe 3:18)**.

E. *...and the scorners delight in their scorning...?*

i. The question implies that scorners do indeed *delight* in their scorning.

a. Scorner *n.* - 1. One who scorns, derides, mocks or contemns; esp. one who scoffs at religion

b. Scorn *v.* - 1. To speak or behave contemptuously; to use derisive language, jeer

c. Delight *v.* - 1. a. *trans*. To give great pleasure or enjoyment to; to please highly. 2. *intr*. (for *refl*.) To be highly pleased, take great pleasure, rejoice: a. *in* or *to do* (anything).

d. In other words, scorners take great pleasure in mocking, deriding, and speaking contemptuously of the wisdom of God.

ii. Unregenerate sinners love their sin which is why they will not believe and obey the gospel.

a. Jesus, the light of the world, came and preached to them, but "men loved darkness rather than light, because their deeds were evil" **(Joh 3:19)**.

b. When He told them the truth, "they laughed him *to scorn*" **(Mat 9:24)**.

c. They later crucified Him, fulfilling the prophecy that they would laugh him *to scorn* **(Psa 22:7-8)**.

iii. Scorners are not in good company.

iv. They better heed wisdom's call to cease delighting in their scorning before they meet the fate of their fellows.

F. *...and fools hate knowledge?*

i. A foolish scorner hates to be reproved which is why he will not go unto the wise **(Pro 15:12)**.

ii. If fools don't want to be dead fools, they must stop hating knowledge and start embracing it **(Hos 4:6)**.

iii. Knowledge would preserve the fool **(Pro 2:10-11)** and deliver him **(Pro 11:9)**.

iv. But he is too stupid **(Pro 12:1)** to recognize it and instead bites the proverbial hand that feeds him.

G. Despite the simple's love of simplicity, the scorner's delight in scorning, and the fool's hatred of knowledge, wisdom nevertheless cries unto them to repent which brings us to the next verse.

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

A. *Turn you at my reproof.*

i. Wisdom gives the antidote to simplicity, scorning, and ignorance: *turning* from foolishness.

ii. As was noted in the previous verse, the fools to whom wisdom cries are headed for destruction.

a. Just as a car driving toward a cliff, their only option to spare themselves devastation is to *turn*.
b. Turn *v.* - IV. To change or reverse course. 13. *trans*. To alter the course of; to cause to go another way; to divert, deflect.
c. Sin compounds the longer it's left unchecked **(Rom 6:19; Jer 9:3; Isa 30:1)**.
d. The *longer* **(Pro 1:22)** they wait, the sharper the turn will have to be for disaster to be averted.

iii. *Turning* is a synonym of *repentance* and *conversion*.
a. Convert *v.* - II. To turn or change in character, nature, form, or function. 8. a. *trans*. To turn in mind, feeling, or conduct; to bring into another state (of mind, etc.).
b. Repent *v.* - 1. *refl*. To affect (oneself) with contrition or regret for something done, etc. 3. *intr*. To feel contrition, compunction, sorrow or regret for something one has done or left undone; to change one's mind with regard to past action or conduct through dissatisfaction with it or its results.
c. Therefore, the call of wisdom to "turn" is the selfsame call of the gospel to "repent and turn to God, and do works meet for repentance" **(Act 26:20)**.

iv. Scripture warns us to "exhort one another daily, while it is called *To day*; lest any of you be hardened through the deceitfulness of sin" **(Heb 3:13)**.
v. More than once the Lord admonishes us of the urgent need to turn from our sins *now* **(Heb 3:7-8, 15; Heb 4:7; 2Co 6:2)**.
a. God gives a space of repentance **(Rev 2:20-21)**, but when the space is exceeded punishment follows **(Rev 2:22-23)**.
b. God has a cup in which He measures our sin; and when it is full, judgment comes with a vengeance **(Gen 15:16)**.
c. None of us know how full our cup is, so we better *make haste* and *delay not* to keep God's commandments **(Psa 119:60)**.

B. *I will pour out my spirit unto you, I will make known my words unto you*.
i. Wisdom's message doesn't stop with a call to repentance.
ii. Attached to it is also a promise: *I will pour out my spirit unto you, I will make known my words unto you*.
iii. Here is how a man knows that he has been filled with God's Spirit: *when God's words are made known unto him*.
iv. We are filled with the Spirit when the word of Christ dwells in us richly **(Eph 5:18-19 c/w Col 3:16)**.
v. When a wayward sinner hearkens to wisdom's cry and turns at her reproof, he will begin to be filled with God's Spirit and to understand the word of God.
vi. When that man does God's will to the extent that he knows it, the Lord will make him to understand His doctrine **(Joh 7:17)**.
vii. The more of God's will he does, the more of it he will know, and on the process goes **(Pro 4:18)**.

24. **Pro 1:24** - "Because I have called, and ye refused; I have stretched out my hand, and no man regarded;"
    A. *Because I have called, and ye refused*.
        i. Here we see that *man*, not *God*, bears culpability for his lack of wisdom.
        ii. No man can claim ignorance when he is punished for his sin and foolishness **(Act 17:30)**.
        iii. The problem was not a lack of calling on wisdom's part.
            a. As was noted previously, she called everywhere including "in the streets...in the chief place of concourse, in the openings of the gates...in the city...in the top of high places, by the way in the places of the paths...at the coming in at the doors...[and] upon the highest places of the city" **(Pro 1:20-21; Pro 8:2-3; Pro 9:3)**.
            b. The blame rather lays solely on those who refused the cry of wisdom.
            c. The fact that they *refused* indicates that they heard, considered, and decided to reject the call.
        iv. In refusing the call of wisdom, they also declined the blessing attached to it **(Pro 8:33-36)**.
        v. When God calls, His children better answer or judgment awaits **(Isa 65:12; Isa 66:4)**.
            a. Parents should take heed to this sobering lesson of how God deals with His children.
            b. When they call, the children better answer quickly or trouble should follow.
            c. If the trouble that follows is simply *more calling* by the parents, they only demonstrate their weak and ineffective leadership and are setting their children up for failure and serious problems later in life.
    B. *I have stretched out my hand, and no man regarded.*
        i. Just as a man would extend his hand to pull a drowning person out of the water, so the LORD extends His hand to save His children from dying in their folly.
            a. We commonly refer to trying to help someone get through a difficult situation as *reaching out to them*.
            b. But oftentimes those to whom we reach out do not reach back.
            c. Pastor Phil Jonker said it well: "you can't fix people that don't want to be fixed; you can't change people that don't want to change."
            d. Those who have attempted in vain to help a wayward sinner get back on the strait and narrow should take comfort in the fact that God has met with the same frustration.
        ii. Those who don't embrace God's outstretched hand will be on the receiving end of His mighty fist **(Isa 5:25)**.
        iii. This is the case with the fools to whom wisdom cries in the remainder of this chapter.

25. **Pro 1:25** - "But ye have set at nought all my counsel, and would none of my reproof:"
    A. *But ye have set at nought all my counsel*.

i. Fools not only refuse wisdom's call and disregard her outstretched hand **(Pro 1:24)**, but they *set at nought* all her counsel.
   a. Nought - 1. Nothing. 6. *to set at nought*: to despise, defy, scorn, disregard.
   b. They didn't merely despise *some* of wisdom's admonition; they hated *all* of it.
   c. These fools did to Wisdom personified what their progeny did to Wisdom incarnate, the Lord Jesus Christ who is "the wisdom of God" **(1Co 1:24)**, when they "set him at nought, and mocked him, and arrayed him in a gorgeous robe" **(Luk 23:11)**.

ii. Men show themselves to be unwise when they refuse godly counsel, thinking that their way is right in their own eyes **(Pro 12:15)**.
   a. When wisdom's counsel is *set at nought* by fools, God *sets them at nought* by revoking His counsel from them and thereby causing their downfall **(Pro 11:14)**.
   b. When they reject the LORD's counsel their plans shall come *to nought* **(Isa 8:10)**.

iii. Though men defy and disregard God's counsel, thinking that they know better, the counsel of the Almighty remains steadfast **(Pro 19:21; Isa 46:10)**.

iv. Those that despise wisdom's words do so at their own peril and reject the counsel of God *against themselves* **(Luk 7:30)**.

v. This fact will become evident as wisdom in the coming verses pronounces condemnation on all that set at nought her words.

B. *...and would none of my reproof.*

i. One reason that counsel is often rejected is that contained in the advice is *reproof* which is offensive to the carnal mind.

ii. Such was the case with the men who heard the cry of wisdom and *would none of her reproof*.

iii. *Would* is the past tense of *will*.
   a. Would - pa. tense of *will v.1*
   b. Will - 1. *trans*. with simple obj.: Desire, wish for, have a mind to, 'want' (something); sometimes implying also 'intend, purpose'.
   c. Those who don't receive reproof do so because they do not desire or wish to have it.

iv. Reproof *n.* - 1. Shame, disgrace, ignominy or reproach, adhering or resulting to a person in consequence or by reason of some fact, event, conduct, etc. (Occas. with a and pl.) *Obs*. (went out of use in mid-1500s) 3. Censure, rebuke, reprimand, reprehension.

v. To be rebuked or reprimanded is never an enjoyable experience because it causes feelings of pain, uneasiness, embarrassment, and humiliation.
   a. For this reason most people avoid both giving and receiving it.
   b. When confronted by a brave reprover, a fool, rather than considering it and being thankful for it, will respond in anger and counteraccusation and despise the man who cared enough about him to tell him that he was wrong **(Pro 15:12)**.

c. Such a man thereby shows that he is nothing but a stupid fool **(Pro 12:1)**.

vi. If a man cannot receive reproof without becoming angry and lashing out, he will not get the reproof that he desperately needs.

vii. This is because the wise will avoid correcting him to escape the abuse that will ensue **(Pro 9:7-8)**.

viii. A wise and godly man will not only receive reproof with an open ear, but he will love the man that had the courage to rebuke him and will thank God for it **(Psa 141:5)**.

a. Such a man will grow in wisdom and character because those closest to him, including his pastor, will be willing to correct him when necessary.

b. Too often, pious sounding Christians outwardly welcome rebuke until it actually comes, at which time they show their true colors and respond like fools who *would none of wisdom's reproof*.

c. Those who do so have a difficult life ahead of them **(Pro 13:15)**.

26. **Pro 1:26** - "I also will laugh at your calamity; I will mock when your fear cometh;"

A. The punishment for repeatedly choosing to hate knowledge **(Pro 1:22)** and refuse reproof **(Pro 1:25)** is *calamity*.

i. Calamity *n.* - The state or condition of grievous affliction or adversity; deep distress, trouble, or misery, arising from some adverse circumstance or event.

ii. *Destruction* is the result of stubborn ignorance **(Hos 4:6)**.

iii. The judgment for repeatedly rejecting wisdom is not a slap on the hand or a mild reprimand; but rather grievous affliction, deep distress, and misery.

iv. If this seems severe, remember that "it is a fearful thing to fall into the hands of the living God" **(Heb 10:31)**.

v. If it seems far-fetched that such calamity could result from rejecting wisdom's counsel, then just ask the approximately one fourth of all young adults who are suffering the grievous affliction of sexually transmitted diseases because they rejected wisdom's ample warning to "flee fornication" **(1Co 6:18)**.

B. *I also will laugh at your calamity*.

i. God has a sense of humor, laughing at the calamity of fools who hate knowledge and despise reproof.

ii. Every instance of the LORD laughing in scripture is the laughter of *derision* **(Psa 2:2-4)**.

iii. Derision *n.* - The action of deriding or laughing to scorn; ridicule, mockery.

iv. The Lord laughs at the wicked who plot against the just **(Psa 37:12-13; Psa 59:8)**.

v. This may seem cruel of God to laugh at the anguish of sinners, even though they brought it upon themselves.

a. But recall that these fools *set at nought* (*to scorn*) God's counsel **(Pro 1:25)**.

b. In that they scorned Him, God simply responds in kind, "answer[ing] a fool according to his folly, lest he be wise in his own conceit" **(Pro 26:5)**.
c. When *the wisdom of God* walked the earth and spoke the truth to men *they laughed him to scorn* **(Mat 9:24)**.
d. Turnabout is fair play: as Jesus said to the wicked, "woe unto you that laugh now! for ye shall mourn and weep" **(Luk 6:25)**.
e. God will get the last laugh.

C. *I will mock when your fear cometh*.
i. God will not only *laugh* at those who despise His words, but will also *mock* them.
ii. Mock *v.* - To hold up to ridicule; to deride; to assail with scornful words or gestures.
iii. Notice that the LORD said that He will mock *when*, not *if*, their fear comes.
iv. The judgment that follows the rejection of God's reproof is not a *possibility* but a *promise*.
v. Those who delight in scorning and mocking God's judgments will one day be suffering under severe adversity only to look up to God in the heavens who will be howling with laughter and shooting out His lip in ridicule of them.

27. **Pro 1:27** - "When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you."
A. The LORD elaborates on the *calamity* **(Pro 1:26)** that will surely befall the foolish who despise His reproof.
B. God expounds on the *fear* which would come upon them "as desolation."
i. Fear *n*. - 1. In OE.: A sudden and terrible event; peril. 2. a. The emotion of pain or uneasiness caused by the sense of impending danger, or by the prospect of some possible evil.
ii. Fear is debilitating and "hath torment" **(1Jo 4:18)**.
a. Lions use the paralyzing effect of fear when they creep up on their prey and roar causing their victim to freeze up momentarily while they go in for the kill.
b. Satan uses fear to overcome his prey as a roaring lion walking about, seeking whom he may devour **(1Pe 5:8)**.
iii. Those who refuse the reproof of God's words and reject His commandments have not the love of God in them **(Joh 5:42)** which casts out fear **(1Jo 4:18)**.
C. The consequence of defiance of God is *fear*: and not just any fear, but fear that cometh as *desolation* **(Pro 1:27)**.
i. Desolation *n.* - 1. The action of laying waste a land, etc., destroying its people, crops, and buildings, and making it unfit for habitation; utter devastation; an act or occasion of this kind.
ii. The fear that will come upon foolish men who disregard and mock God's warnings will cause them utter *destruction* and *devastation*.
iii. Their destruction will come as a whirlwind (a tornado).
a. A tornado will wreck a man's house.

b. Crippling fear will wreck a man's life.
c. Both will bring him *to nought*.

D. This tornadic fear, which the LORD promises will come upon rebels, will cause them *distress* and *anguish*.
   i. Distress *n.* - I. †1. a. The action or fact of straining or pressing tightly, strain, stress, pressure; fig. pressure employed to produce action, constraint, compulsion; less usually, pressure applied to prevent action, restraint. 2. a. The sore pressure or strain of adversity, trouble, sickness, pain, or sorrow; anguish or affliction affecting the body, spirit, or community. b. with *a* and *pl*. A sore trouble, a misfortune or calamity that presses hardly; esp. in *pl*. straits, distressing or strained circumstances.
   ii. Anguish *n.* - 1. Excruciating or oppressive bodily pain or suffering, such as the sufferer writhes under.
   iii. Notice again that it is not *if* fear, distress, and anguish come upon foolish sinners who reject God's word, but *when*.

E. This description of the fear, desolation, destruction, distress, and anguish that comes upon those who ignore God's word should make every man that fears God stop dead in his tracks, repent, and reverse course.
   i. But fools will disregard **(Pro 14:16)** and suffer for it **(Psa 107:17)**.
   ii. They will eventually call upon Him, but not until it's too late as the next verse shows.

28. **Pro 1:28** - "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:"

A. Scoffers always think that judgment is a long way off **(2Pe 3:4)**.
   i. Therefore they *set at nought* wisdom's counsel and receive none of her reproof **(Pro 1:25)**.
   ii. After wisdom has cried tirelessly for a sufficient amount of time **(Pro 1:20-27)**, she *stops crying*.
   iii. This is evident by her change of pronouns from *ye* and *you* in verses 22-27 to *they* and *them* in verses 28-33.
   iv. Beginning in verse 28, wisdom no longer *speaks to* the simple ones, but instead *talks about* them.
   v. Once wisdom stops crying, the fools who turned a deaf ear and scorned at her words *start crying*.
   vi. Unfortunately for them though, it's too late; wisdom's office hours are over and her door is shut.

B. God gives ample time for men to heed His warnings before judgment ensues.
   i. But when a man's allotted time is up, it's up, and there is no turning back the clock.
   ii. When distress and anguish comes upon them **(Pro 1:27)** they then decide that they want to listen to wisdom's cry, and they call upon her.
   iii. But just as the men in Noah's day who likely beat upon the door of the ark when the flood waters rose, but received no answer, so the simple ones who ignored and scorned wisdom's counsel call upon her, but she will not answer.

iv. They *seek her early* as soon as trouble arrives; but, as a train that has already left the station, they will not find her.

C. The Lord's ears are open to the righteous, but when the righteous work wickedness and rebel against Him past their space of repentance **(Rev 2:21)** the Lord shuts His ears to their prayers and turns His face against them **(1Pe 3:12)**.

i. Consider some examples.

a. The fornicator

(i) He was warned repeatedly by the LORD in His word to forsake his whoremongering **(1Co 6:18)** and to "remove thy way far from her, and come not nigh the door of her house" **(Pro 5:8)**.

(ii) He will call out to God when he contracts a sexually transmitted disease and beg for Him to take it away, but He will not answer.

(iii) How foolish and regretful will he feel in that day when he remembers God's admonitions through His word, his pastor, and his parents that he stupidly despised and took no heed to **(Pro 5:11-13)**.

b. The sodomite that contracts AIDS.

c. The adulterer who loses his wife, children, church, and reputation.

d. The alcoholic who is diagnosed with cirrhosis of the liver.

e. The drug addict whose brain is fried.

f. The smoker who gasps for breath while dying from emphysema.

g. The glutton who has his feet amputated because of self-inflicted diabetes.

h. The paraplegic teenager who insisted on driving recklessly.

i. The gambler who bets away his life savings.

j. The undisciplined spender who files for bankruptcy or dies in poverty because he didn't save money.

k. The lascivious man who is left impotent and unable to perform sexually due to his pornography addiction.

ii. Their cry will all be the same: "how have I hated instruction, and my heart despised reproof; And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!" **(Pro 5:12-13)**

D. When God repeatedly cries out to His children and receives in response indifference, mockery, and rebellion, He turns away His ear and will not answer their cries for relief when judgment begins **(2Ch 36:14-17; Mic 3:4; Jer 11:11-12, 14; Jer 14:11-12; Eze 8:18; Zec 7:8-14)**.

E. It is a fearful thing to fall into the hands of the living God **(Heb 10:31)**.

29. **Pro 1:29** - "For that they hated knowledge, and did not choose the fear of the LORD:"

A. The LORD reiterates the reason for His judgment of fools.

i. That God might be justified in His sayings, and overcome when he is judged **(Rom 3:4)**, the LORD reminds the foolish why calamity has befallen them **(Pro 1:26-27)** and He has stopped calling and listening **(Pro 1:28)** and

started laughing **(Pro 1:26)**: *because they hated knowledge, and did not choose the fear of the LORD*.

ii. He had pled with them with a stretched out hand asking how long they would hate knowledge **(Pro 1:22)**.

iii. They responded by continuing headstrong in their folly.

iv. They finally turned and called upon Him simply because anguish had taken them.

v. The LORD now gives an answer to their cries which can be summarized by "I told you so," by simply reiterating their sinful attitude which caused their judgment.

B. In his affliction, man often forgets the foolish decisions which put him in that dreadful condition and complains to God about it **(Psa 19:3)**.

i. Instead of turning his attention inward and examining himself to search for possible causes of the judgment under which he suffers, too often a man instead turns his attention heavenward and blames God for letting it happen.

ii. The LORD has a good memory and is quick to remind him who is to blame.

C. *They did not choose the fear of the LORD*.

i. This is the underlying cause of these fools' hatred of knowledge.

ii. In that "the fear of the LORD is the beginning of knowledge" **(Pro 1:7)**, it's no wonder that they hated knowledge, not having the requirement for it.

iii. The fear of the LORD is a *choice* for a child of God, not an inalienable attribute.

a. Reprobates do not have the spiritual capability to fear the LORD **(Rom 3:18)**.

b. But such is not the case with the regenerate who have the ability to do so through the new birth.

c. The regenerate can nevertheless *choose* to not fear the LORD by not departing from evil **(Pro 16:6)**.

d. But with choice comes culpability; those who do not choose the fear of the LORD inevitably choose the desolation which will invariably result.

30. **Pro 1:30** - "They would none of my counsel: they despised all my reproof."

A. The LORD continues His explanation of why judgment has come on the fools to whom He gave ample opportunity to turn from their folly and hearken to His call of repentance.

i. The reason destruction came is the same reason that God had previously given: they would none of wisdom's counsel and they despised all her reproof **(Pro 1:25 c/w Pro 1:30)**.

ii. God shows Himself wise and heads off any objection that might be raised against Him by reminding the foolish that they were made aware of the consequences of their sin long before calamity befell them and are therefore without excuse.

B. By comparing verse 25 with verse 30, we see that the simple ones both *despised* and *rejected* the LORD's counsel and reproof.

i. Recall from the notes on verse 25 that to *set at nought* means *to despise*, and *would* means *to desire or want*.
ii. In the former verse they despised wisdom's counsel and desired not her reproof; in the latter they despised her reproof and wanted none of her counsel.
iii. It is fitting that wisdom's words were *despised* and *rejected* given that the embodiment of wisdom, the Lord Jesus Christ, in whom is hid all the treasures of wisdom and knowledge **(Col 2:3)**, was "*despised* and *rejected* of men; a man of sorrows, and acquainted with grief" **(Isa 53:3)**.
iv. Whereas natural men despise and reject the wisdom of God (both the concept and the Person), Wisdom's obedient children neither despise nor reject the Lord Jesus Christ, nor His ministers which proclaim Him and His wisdom **(Gal 4:14)**.

C. There is a direct correlation between not receiving God's words and rejecting God Himself.
i. God regards His word above even His very name **(Psa 138:2)**.
ii. Therefore, when a man rejects the counsel and reproof of the LORD's word, he rejects God Himself **(Psa 81:11)**.

D. The same is true of men who reject God's word when declared by a prophet of old or a preacher today.
i. Those that despise the rebuke of the word of God despise not the man who preaches it, but the God who bid him to do so **(1Th 4:7-8; Luk 10:16)**.
ii. Those who despise the reproof and counsel of the word of God when it is declared to them best beware.
iii. They are treading the same path as the fools in Proverbs 1.
iv. They will meet the same fate as they did by eating of the fruit of their own way, being filled with their own devices, and ultimately being destroyed thereby **(Pro 1:31-32)**.
v. "Correction is grievous unto him that forsaketh the way: and he that hateth reproof shall die" **(Pro 15:10)**.

31. **Pro 1:31** - "Therefore shall they eat of the fruit of their own way, and be filled with their own devices."

A. God first *pronounced the judgment* that those who reject wisdom's counsel and despise her reproof will be judged severely with calamity, fear, desolation, destruction, distress, and anguish **(Pro 1:26-27)**.

B. Now He explains *how* and *by what means* the judgment will be executed: *by letting the fools suffer under the weight of their own foolish ways*.
i. This world operates under numerous immutable laws such as gravity and other laws of physics which are unforgiving and cannot be overruled.
a. If a man swings from a rope that is not strong enough to counterbalance the force of gravity, the rope will break and the man will suffer the consequences of his foolish decision.
b. When a child disobeys his parents' instruction forbidding him to touch the stove and gets burned, he suffers the just desert of his rebellion.

c. These are called natural consequences, and they are one of God's methods of punishing sinners.

ii. Consider some natural consequences of sinful, foolish, or unwise decisions and actions:
   a. AIDS and other STDs are the judgment for sodomy, fornication, and adultery.
   b. Cirrhosis of the liver is the judgment for alcoholism.
   c. Poverty is the judgment for undisciplined spending and going into debt.
   d. Obesity is the judgment for gluttony and undisciplined eating.
   e. Emphysema and lung cancer are the judgment for smoking cigarettes.
   f. Divorce is the judgment for unfaithfulness, selfishness, unkindness, not spending enough time at home, not appreciating one's spouse, etc.
   g. Losing one's children is the judgment for not training them up in the way they should go and not giving them the time and attention they need.
   h. Being fired is the judgment for being lazy, late, disrespectful, etc. on the job.

iii. While there is not always a direct cause and effect relationship between the things just mentioned, oftentimes there is, and a wise man will consider his ways.

C. Making sinners eat the fruit of their own ways and be filled with their own devices is one of God's signature judgments.
   i. Using the wickedness, lust, or backsliding of men or nations as the means of correction is poetic justice on the LORD's part.
   ii. One of the worst forms of punishment God inflicts upon His children is to let them have things their way.
   iii. "There are two kinds of people: those who say to God, 'Thy will be done,' and those to whom God says, 'All right, then, have it your way.'" (C.S. Lewis)
   iv. The scripture is full of warnings regarding this often used method of judgment by God **(Pro 14:14; Psa 94:23; Jer 2:19; Jer 6:19; Jer 14:16; Psa 81:11)**.

D. Oftentimes, men assume that God's judgment is the precursor of it.
   i. Christians often say that God will judge our nation for things such as sodomy, fornication, abortion, broken families, debt, and wicked leaders.
   ii. What they fail to realize is that all these things *are the judgment of God*.
   iii. **Rom 1:18-32** declares that God gave men up to fornication, sodomy, wickedness, being without natural affection, and all manner of evil because they rejected the knowledge of God.
   iv. These things are not *the cause* of God's judgment; they *are His judgment*.

E. A man will reap what he sows.
   i. If a farmer sows the seeds of briars and thistles, he will in time reap briars and thistles.

ii. A child who fails to observe his father's warning and sows weeds expecting to reap vegetables will learn a very difficult lesson at the time of harvest.
iii. The same principle applies to God's dealings with His children.
iv. When He warns them against making foolish decisions and they stubbornly refuse, they will be made to reap what they sow **(Job 4:8; Pro 22:8; Gal 6:7)**.

F. The Almighty will often give rebels the very thing that they so obstinately desire against all good counsel as a judgment against them.
i. He did this with Israel when they clamored for flesh to eat after He had already given them manna from heaven to meet their needs.
ii. It was flesh they wanted, and it was flesh they got; and they got it in such abundance that they loathed it **(Num 11:18-20)**.
iii. In addition to the judgment of the overabundance of flesh, the LORD added affliction on top of it **(Psa 106:14-15; Psa 78:29-31)**.

G. Sometimes, God takes a more active role in judging sinners for their foolish rejection of His call to repentance and wisdom by sending them a strong delusion to cause them to believe a lie because they refused to receive the truth **(Isa 66:4; 2Th 2:10-12)**.

H. The story of the false prophet Balaam is a good example of God's dealings with headstrong fools who are determined to do whatever they desire regardless of what the God has said.
i. Balaam was greedy of gain and "loved the wages of unrighteousness" **(2Pe 2:15)**.
ii. He desired to go with Balak the king of Moab in order to curse Israel and be financially rewarded **(Num 22)**.
iii. After receiving the offer, Balaam went to the LORD hoping to get God's rubber-stamp on His plans.
iv. But wisdom cried and said, "thou shalt not go with them; thou shalt not curse the people: for they are blessed" **(Num 22:12)**.
v. After relaying the LORD's message to Balak and receiving a better offer, Balaam rejected the counsel of God and returned to the LORD hoping that He had changed His mind **(Num 22:13-19)**.
a. The LORD had already cried unto Balaam to turn at His reproof **(Pro 1:23)**.
b. Balaam would none of it and despised it **(Pro 1:24-25)**.
c. The LORD then answered the fool according to His folly **(Pro 26:5)**, and made Balaam eat of the fruit of His own ways and be filled with his own devices **(Pro 1:31)**.
d. He told him what he wanted to hear, saying, "if the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do" **(Num 22:20)**.
e. This was the opposite of what the LORD had told Balaam previously, which would have spared him trouble.
f. But because Balaam would have none of God's counsel, the LORD gave him what he wanted as a judgment against him and then opposed him as His enemy **(Num 22:22)**.

g. After several failed attempts to follow his own lust in disobedience to God, Balaam ended up dying for his iniquity by being slain with the sword **(Num 31:8)**.
h. Balaam was a victim of his own devices, as will be all fools who disregard wisdom's cry and are given over to their own way as a judgment against them, for "the turning away of the simple shall slay them" **(Pro 1:32)**.

32. **Pro 1:32** - "For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them."
    A. *The turning away of the simple shall slay them.*
        i. Wisdom had cried to the simple exhorting them to "turn you at my reproof" **(Pro 1:23)**.
        ii. But instead of heeding God's command to "turn away your faces from all your abominations" **(Eze 14:6)**, they instead turned away their ears from the truth **(2Ti 4:4)**.
        iii. The keeping of God's commandments adds years to a man's life **(Pro 3:1-2)**.
        iv. Turning away from them shortens it **(Pro 10:27)**.
            a. The LORD warned Israel that turning away their heart from Him would indeed slay them, and therefore admonished them to choose life **(Deu 30:17-19)**.
            b. King Amaziah learned this lesson the hard way **(2Ch 25:27)**.
        v. Christians face the same fate when they turn away from God who speaks from heaven through the scripture **(Heb 12:25)**.
        vi. Too many parents can attest to the truth of God's pronouncement that the turning away of the simple shall slay them.
        vii. Some have mourned over children who would none of wisdom's reproof and turned away from the LORD, only to be slain by drugs, alcohol, STDs, reckless driving, gang violence, or suicide.
        viii. While fools turn away from God, inviting His wrath, contrarily, "wise men turn away wrath" **(Pro 29:8)** by repenting at wisdom's reproof.
        ix. Want to avoid this judgment? Follow Job's example: "neither have I *gone back* from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food" **(Job 23:12)**.
    B. *The prosperity of fools shall destroy them.*
        i. Prosperity *n*. - The condition of being prosperous, successful, or thriving; good fortune, success, well-being.
        ii. Prosperity in itself is not necessarily sinful or harmful.
            a. It's true that the wicked are often prosperous **(Psa 73:3-5)**.
            b. But God also gives prosperity and success to the righteous who meditate in His word **(Jos 1:8)** and to those who humbly seek wisdom as did Solomon **(1Ki 10:7)**.
        iii. Though prosperity can be a blessing, it will try the righteous at least as much as poverty, if not more so **(Pro 30:8-9)**.
        iv. Affluence will destroy children of God faster than poverty will **(Deu 8:11-20)**.

v. It takes a very wise and strong man to be able to handle wealth and success **(Pro 11:16)**.
vi. Excessive wealth is often too much for a weak man to handle without blowing it like a drunken sailor or allowing it to make him puffed up with pride.
    a. Most men can identify with the Psalmist at one point or another in their lives when he said, "in my prosperity I said, I shall never be moved" **(Psa 30:6)**.
    b. Being made proud by wealth is a bigger failure than being made poor by it.
vii. For the average dolt, winning the lottery or receiving a large inheritance is a curse rather than a blessing.
    a. Stories abound of fools winning millions of dollars in the lottery, only to end up more broke in a few years than they were before they bought the ticket **(Pro 13:11; Pro 20:21)**.
    b. Most men will respond to this assertion with denial, thinking that such would not be the case with them; they would know how to manage money and hold on to it: it would not change them, they surmise.
    c. Let such a man ask himself these questions.
        (i) Do I spend more when I make more?
        (ii) Do I save money no matter what my income?
        (iii) Do I save more now than I did five, ten, or twenty years ago when I made less, or do I save the same now as I did then and spend the extra?
        (iv) When I get a raise, do I save the extra after giving the LORD His share, or do I adjust my standard of living to meet my new higher salary?
        (v) Has my standard of living risen proportionally to my income over time?
    d. A man's answers to these questions will be a good indicator of whether or not prosperity would destroy him and whether winning the lottery or inheriting a large sum of money would be a curse to him.
    e. If a man spends more when he makes more, saves the same now as he did years ago when he made far less, and adjusts his standard of living to match his salary as it increases; he can assume with reasonable certainty that, because he spends every extra dime he makes, a significant increase in wealth and prosperity would be of no real benefit to him and would likely be a curse that would destroy him.
    f. Such a man should thank God for not materially prospering him, because for God to do so would be his destruction.

33. **Pro 1:33** - "But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil."
    A. The LORD concludes His rebuke and warning of the simple who would not hear with a word of encouragement to those who will.
        i. These last words of wisdom's discourse were not addressed to the prating fools that fell, but to the wise in heart who will receive commandments **(Pro 10:8)**.
        ii. The simple ones, who themselves are not hardhearted, ear-stopping fools, will consider the dire judgment of their peers and will be instructed and admonished thereby **(Pro 19:25; Pro 21:11)**.
    B. *But whoso hearkeneth unto me shall dwell safely.*
        i. Safety is one of the most cherished human needs.
            a. An unsafe place or situation breeds fear which is tormenting **(1Jo 4:18)**.
            b. Safely *adv*. - Without harm or injury occasioned or received.
            c. This most valuable and sought after commodity of safety is obtained, not by purchasing a gun or a home security system, but simply by hearkening unto wisdom's cry.
            d. If a Christian struggles with fear and feelings of insecurity, the antidote to that torment is to "keep sound wisdom and discretion" by reading the word of God and trusting in Him which will allow him to walk through this world safely and without fear **(Pro 3:21-26)**.
        ii. God's promise of dwelling safely isn't a guarantee that trouble will never come.
            a. Trouble will come **(Joh 16:33)**.
            b. But the LORD will bring us through the trouble as He did for Israel when He brought them out of the land of Egypt and "led them on safely, so that they feared not: but the sea overwhelmed their enemies" **(Psa 78:53)**.
        iii. In addition to living in safety, one of the deepest desires of a Christian is (or at least should be) to "lead a *quiet* and peaceable life in all godliness and honesty" **(1Ti 2:2)**.
            a. Quiet *n*. - II. 3. Free from disturbance, molestation, or annoyance; not interfered or meddled with; left in peace. a. of a state, condition, procedure, etc. Phr. *anything for a quiet life*:
            b. The one simple step necessary for reaching this goal of a quiet life, free from disturbance and full of peace, is the same that ensured safe dwelling: *hearkening unto wisdom*.
            c. Christians should read the scriptures and "study to be quiet" **(1Th 4:11)**.
            d. When they do so they will learn how to live righteously by keeping the commandments of the Lord Jesus Christ which will result in peace and quietness **(Isa 32:17-18)**.
            e. Hearkening unto the encouragement, instruction, and rebuke of God's word gives safety, peace, and quietness; and "when he giveth quietness, who then can make trouble?" **(Job 34:29)**.

IV. Chapter 2

1. **Pro 2:1** - "My son, if thou wilt receive my words, and hide my commandments with thee;"
    A. Proverbs 2 begins with a formula to follow to get understanding and find the knowledge and wisdom of God **(Pro 2:1-6)**.
    B. *My son, if...*
        i. These three words, tell us that whatever comes next is *conditional*.
        ii. Solomon would have made an excellent computer programmer, having shown his mastery of the *if-then statement* by adeptly using a complex tri-conditional statement:
            a. ...*if* thou wilt receive my words... **(v.1)**
            b. ...*if* thou criest after knowledge... **(v. 3)**
            c. ...*if* thou seekest her as silver... **(v. 4)**
            d. ...*then* shalt thou understand the fear of the LORD, and find the knowledge of God. **(v.5)**
        iii. The conditional *if* statements reveal that the understanding, knowledge, and wisdom of God are available only to those who meet God's criteria.
        iv. *If* the conditions are met, *then* the promised wisdom is given.
        v. *If not*, it is withheld.
        vi. Now that we know the formula to get the knowledge and wisdom of God, we have no one to blame but ourselves if we don't get it.
    C. *If thou wilt receive my words...*
        i. The first condition given to obtain the knowledge of God is to *receive* God's words.
        ii. Receive *v.* - To take in one's hand, or into one's possession (something held out or offered by another); to take delivery of a thing from another, either for oneself or for a third party.
        iii. Though the words written to his son are said to be Solomon's words, they are also *God's words* written to His sons since the book of Proverbs is scripture which was written under the inspiration of God **(2Pe 1:21)**.
            a. God offers His knowledge and wisdom to all of His children, which is implied by the fact that they are entreated to *receive* His words.
            b. God's words are only held out to His regenerate children who have the ability to receive them in faith, not to the natural man who "*receiveth not* the things of the Spirit of God" **(1Co 2:14)**.
        iv. The first step in finding the knowledge of God is *receiving* His word.
            a. But in order to be of any value, the word of God must not simply be accepted into one's hand "as the word of men."
            b. It must rather be received into one's heart, "as it is in truth, the word of God" **(1Th 2:13)** with all readiness of mind **(Act 17:11)**.
    D. *...and hide my commandments with thee*.
        i. We can't stop after having initially *received* the word of God; we must *hide* it in our hearts.
        ii. This means memorizing Bible verses.
            a. You can do this intentionally by picking a verse and repeating it many times for days in a row.

b. You can also do this by reading the Bible often and by listening to sermons often which will cause the verses to be etched in your memory over time.

iii. If the word is not *hidden* within us then Satan can snatch it away **(Mar 4:15)**.

iv. The Bible can be confiscated by wicked men, but the scriptures can never be wrested from a Christian who has them hidden, not in his house, but in his heart.

v. Having the word of God hidden in the heart is not only the means of finding the wisdom of God, but is also the best way for a believer to keep himself from sin **(Psa 119:11; Job 22:22-23)**.

2. **Pro 2:2** - "So that thou incline thine ear unto wisdom, and apply thine heart to understanding;"

A. The first condition which must be fulfilled to find the knowledge of God is comprised of two steps.

i. The first step is to receive the words of God and hide them in his heart **(Pro 2:1)**.

ii. God's words must be received and hidden within *so that* we can take the next step which is to incline our ears unto wisdom and apply our hearts to understanding **(Pro 2:2)**.

iii. So *adv*. - V. 23. *so that* (also *so* alone), denoting result or logical consequence; also sometimes = 'in order that'.

iv. A man therefore cannot *incline* his ear unto wisdom until he has first *received* God's words with that ear.

v. He cannot *apply* his heart to understanding until he first has *hidden* those words in his heart upon their reception.

B. Wisdom - 1. a. Capacity of judging rightly in matters relating to life and conduct; soundness of judgement in the choice of means and ends; sometimes, less strictly, sound sense, esp. in practical affairs: opp. to *folly*.

i. A man's judgment is only as good as his information.

ii. To judge rightly in matters of life, a man must of necessity first have truth in his mind.

iii. In that the word of God is truth **(Joh 17:17)**, a man must have knowledge of the scriptures before he is able to exercise sound judgment.

iv. Hence the reason that receiving God's *word* **(Pro 2:1)** must precede receiving His *wisdom* **(Pro 2:2)**.

C. *So that thou incline thine ear unto wisdom...*

i. Incline *v.* - 1. Bend or bow (the head, the body, oneself) towards a person or thing, and hence forward or downward; b. To bend or turn *one's ear(s)* towards a speaker, to give ear, listen favourably, attend (*to*).

ii. The Lord exhorts His children numerous times to *incline* their ear unto Him **(Jos 24:23; Pro 4:20; Pro 5:1; Pro 22:17)**.

a. How many Christians incline their ear unto a talebearer who whispers secrets about another, being all too eager to hear the gossip, but make little effort to incline their ear unto God's wisdom?

b. How many Christians incline their ear to the television, talk radio, or YouTube for hours per day with perfect attentiveness, but doze off during an hour long sermon expounding the wisdom of God?

iii. Acquiring wisdom requires effort.
a. When a man is interested in what another has to say and desires to fully comprehend it, he will get close to the speaker, turn his head to ensure clear hearing, lean toward the man, and focus his mind on what is being said.
b. The same level of exertion is required to learn the wisdom of God.
c. Wisdom has to be *attended* unto (to direct the ears, mind, energies to anything) **(Pro 5:1)**.
d. To incline his ear unto wisdom, a man must figuratively bow down toward the holy scriptures which come directly from the mouth of God **(Pro 2:6)**.
e. In NT times, God "hath manifested his word through preaching" **(Tit 1:3)** by way of pastors who "speak the wisdom God" **(1Co 2:7)** from the scriptures.
f. If a man truly desires wisdom, he will expend energy to focus his mind when listening to sermons in order to hear with comprehension what is being taught, while figuratively, and sometimes literally, *inclining* his ear unto wisdom.

D. *And apply thine heart to understanding*
i. The ear must be inclined to wisdom, and the heart must be *applied* to understanding.
a. Apply *v.* - II. To bring oneself into close practical contact with a pursuit. 13. To give or devote (any faculty) assiduously *to* some pursuit, or *to do* something.
b. Every instance of the word *apply* in the Bible is used in reference to the heart, such as the following **(Psa 90:12; Pro 22:17; Pro 23:12)**.
c. To find the knowledge of God and to attain unto wisdom, the heart must be brought into close contact and devoted (*applied*) to the pursuit of *understanding*.
d. Understanding *n.* - Power or ability to understand; intellect, intelligence.
e. The heart is the seat of the emotions, which is what too many Christians exclusively use it for.
f. But it is also where the intellect resides, for man is said to understand with his heart **(1Ki 3:12; Job 38:36; Mat 13:15)**.

ii. The heart is to be applied to *understanding*, not *emotion*.
a. Therefore, for a man to truly "find the knowledge of God" **(Pro 2:5)**, he must use his *intellect*, not his *feelings* **(Pro 15:14; Pro 14:33)**.
b. Most religion which passes for Christianity focuses on *emotion* rather than *faith* and *reason*.
c. Remove the music programs from today's "churches," which only stir the emotions of the goats, but provide no food for the sheep, and those organizations would soon go out of business.

d. Matthew Henry said it well commenting on Dan 3:1-7: "Note, That way that sense directs the most will go; there is nothing so bad which the careless world will not be drawn to by a concert of music, or driven to by a fiery furnace. And by such methods as these false worship has been set up and maintained."
e. If a Christian desires to truly know God, he must stop seeking an emotional experience and start *applying his heart to understanding*.

3. **Pro 2:3** - "Yea, if thou criest after knowledge, and liftest up thy voice for understanding;"
   A. This verse sets forth the second condition, which itself contains two requirements that must be met to find the knowledge of God **(Pro 2:5)**.
   B. *If thou criest after knowledge*.
      i. After *receiving* God's words and *hiding* them in our hearts **(Pro 2:1)**, and *inclining* our ear unto wisdom and *applying* our heart to understanding **(Pro 2:2)**, the next step is to *cry* after knowledge.
      ii. Knowledge *n.* - The fact of knowing a thing, state, etc., or (in general sense) a person; acquaintance; familiarity gained by experience.
      iii. We are not to cry after the knowledge of earthly things such as science, literature, the arts, or politics, but rather "the knowledge of God" **(Pro 2:5)**.
         a. The apostle Paul had a lot of earthly knowledge prior to his conversion.
         b. He was brought up at the feet of Gamaliel **(Act 22:3)**, one of the most prestigious teachers in Israel **(Act 5:34)**.
         c. He was therefore a highly educated and accomplished man **(Php 3:4-6)**.
         d. But Paul considered his renowned education to be "but dung" and "but loss" that he might have "the excellency of *the knowledge of Christ Jesus my Lord*", for which he "suffered the loss of all things" **(Phi 3:8)**, only desiring "that I may *know him*" **(Phi 3:10)**.
      iv. The knowledge of God is not innate in man.
      v. Nor is it given to those who exert little effort to get it.
      vi. It's only given to those who *cry after it*.
         a. Cry *v.* - To entreat, beg, beseech, implore, in a loud and emoved or excited voice.
         b. Therefore, if a man desires the knowledge and wisdom of God, he must *ask* for it.
         c. But simply asking will not suffice.
         d. If his request is to be granted, he must beg, beseech, and implore the LORD, not in a lukewarm, lackadaisical tone, but in a loud and impassioned voice.
         e. God "is a rewarder of them that diligently seek him" **(Heb 11:6)**, not those who halfheartedly do so.
         f. Jesus said, "ask, and it shall be given" **(Mat 7:7)**.
         g. But, as we compare scripture, we find that the appeals that are guaranteed to be granted are those that are made with *importunity*, not just a simple inquiry **(Luk 11:5-9)**.

h. Importunity - 4. Troublesome pertinacity in solicitation. 1526 Tindale Luke xi. 8 Because of hys importunite he woll ryse and geve hym as many as he nedeth.
i. God will give His elect the knowledge they desire if they cry day and night unto Him for it **(Luk 18:1-5)**.

vii. God wants to see that His children sincerely desire to know His truth before He grants it to them.
a. The LORD is longsuffering toward His elect and will never chastise them for repeatedly pleading with Him for knowledge and wisdom.
b. Rather than upbraid them for their ignorance, He will instead give wisdom liberally to those who ask in faith, nothing wavering **(Jam 1:5-7)**.
c. Upbraid *v.* - 2. To reproach, reprove, censure (a person, etc.).
d. Liberally *adv*. - 2. Bountifully, freely, generously.

C. *And liftest up thy voice for understanding*.
i. *Understanding* is the faculty of the intellect, the power or ability to understand a thing.
ii. To have the knowledge of God without the power to apprehend the meaning of it is of little value.
iii. Just as the knowledge of God has to be cried for, so too understanding is promised to those who *lift up their voice for it*.
iv. Many young men have received the understanding they earnestly desired after they lifted up their voice in prayer to God, begging Him for it, no matter the cost.
v. I am one such man.
vi. Such are following in the footsteps of the godly psalmist who cried to God for understanding of His word **(Psa 119:34, 73, 125, 169)**.

4. **Pro 2:4** - "If thou seekest her as silver, and searchest for her as for hid treasures;"
A. The third and final condition necessary to find the knowledge of God **(Pro 2:5-6)** is also comprised of two elements: *seeking* and *searching* **(Pro 2:4)**.
B. We must first *ask* **(Pro 2:3)**, and then *seek*, before *finding* the knowledge of God **(Mat 7:7-8)**.
C. *If thou seekest her*.
i. Asking is *necessary*, but not *sufficient*, for finding God's knowledge and wisdom.
ii. We must prove that our desire for the truth is genuine by *seeking* it.
iii. Seek *v.* - 1. a. To go in search or quest of; to try to find, look for (either a particular object—person, thing, or place—whose whereabouts are unknown, or an indefinite object suitable for a particular purpose).
a. *Asking* involves *desire*, but *seeking* requires *effort*.
b. *Asking* is relatively *easy*, but *seeking* is *difficult*.
c. Because of *apathy*, few men *ask* for knowledge and wisdom.
d. Because of *laziness*, even fewer yet will *seek* for it.
iv. The fact that the knowledge of God must be sought for implies that God conceals it from men in general.
v. He does so by hiding it in plain sight: for wisdom cries from every corner of life **(Pro 1:20-21; Pro 8:1-3)**.

D. *If thou seekest her as silver*.
   i. Here we see the intensity that understanding, knowledge, and wisdom are to be sought after.
   ii. Mining for gold and silver is not for the slothful, but for the industrious.
      a. For millennia men have compassed land and sea, enduring hardship and deprivation, with the hopes of finding precious metals.
      b. They often forsook family and career for the chance of finding a fortune they deemed worth it.
      c. Rarely is silver found lying on the surface of the earth, but is nearly always discovered buried deep within it, requiring extreme effort and risk to extract it.
      d. As it is for him who seeks silver, so it is for the man that seeks the knowledge of God: it will cost him dearly, sometimes including even his family, friends, time, reputation, career, and lifestyle.
      e. The knowledge and wisdom of God are far more valuable than gold or silver, and are therefore worth exerting more time and effort to find and acquire than them **(Pro 3:13-15; Pro 8:10-11, 19; Pro 16:16)**.
   iii. While the act of seeking is difficult, finding the place to search is not.
      a. We must look no further than the word of God **(Pro 2:6)**.
      b. We must "*search* the scriptures" **(Joh 5:39; Act 17:11)**.
      c. God's law (where His knowledge is found) is more precious than gold and silver **(Psa 19:7-10; Psa 119:72, 127)**.

E. *And searchest for her as for hid treasures*.
   i. If a Christian is to find the knowledge of God, it will be by searching for it with the same ambition as he would when looking for a sunken ship full of precious cargo or treasures that ancestors had buried on the family farm.
   ii. To find material treasures, a man might have difficulty ascertaining where to begin looking.
   iii. But to find true treasure, he only need look as far as Jesus Christ, "in whom are hid all the treasures of wisdom and knowledge" **(Col 2:3)**.
   iv. To know the truth of God, we must read and study the word of God **(Joh 8:31-32)**.
   v. By doing so, we can lay up "*treasures* in heaven" **(Mat 6:20)**.
   vi. Finding the treasure of the knowledge of God is worth selling all that a man has to buy them **(Mat 13:44-46)**.
   vii. It is worth giving up whatever one has to obtain that treasure **(Mar 10:28-30)**.

5. **Pro 2:5** - "Then shalt thou understand the fear of the LORD, and find the knowledge of God."

A. In the first four verses of this chapter, Solomon gave eight specific requirements necessary for finding the knowledge of God **(Pro 2:1-4)**.
   i. The LORD stressed the conditional nature of acquiring this knowledge by repeating the word *if* three times.

ii. Thus there are three general prerequisites required to obtain of the knowledge of God.
    a. *if thou wilt* **(Pro 2:1)**: He must be willing to have it.
    b. *if thou criest* **(Pro 2:3)**: He must ask for it earnestly.
    c. *if thou seekest* **(Pro 2:4)**: He must search for it diligently.
iii. If all these prerequisites are fulfilled, then, and only then, will we understand the fear of the LORD and find the knowledge of God **(Pro 2:5)**.

B. The man who desires, asks, and seeks in the manner prescribed *shall* find the knowledge of God **(Jam 1:5-7)**.
i. The LORD didn't say that such a man *might*, *could*, or *will possibly* find the knowledge of God, but that he *shall* find it.
ii. This means that the person who has not found the knowledge of God has not earnestly desired it, asked for it, and sought for it.
iii. The reason that most people (including many that profess to be Christians) never find the truth is solely owing to the fact that they don't want it badly enough and are not willing to exert the effort required, and forsake whatever is necessary, to attain it.
iv. Therefore, the man who claims that he sincerely wants to find and understand the truth and is willing to do whatever is necessary to obtain it, but never finds it, is a liar; for God has said that it *shall be given* to such a man.

C. *Then shalt thou understand the fear of the LORD*.
i. Though the knowledge of God is the primary object of the seeker of truth **(Pro 2:3)**, it is first necessary to understand "the fear of the LORD [which] is the beginning of knowledge" **(Pro 1:7)**.
ii. The fear of the LORD is not only an emotion, but is also a concept that can be understood when it is taught to a man with the spiritual capacity to receive it **(Psa 34:9-11)**.
iii. There is no fear of God before the eyes of natural men who are spiritually dead in their sins **(Rom 3:18)**.
iv. But for the righteous, the fear of the LORD...
    a. is a fountain of life **(Pro 14:27)**
    b. can be chosen **(Pro 1:29)**
    c. is the beginning of wisdom **(Pro 9:10)**
    d. is the instruction of wisdom **(Pro 15:33)**
    e. teaches them to hate evil **(Pro 8:13)**
    f. teaches them to depart from evil **(Pro 16:6)**
v. Thus, when a man truly desires the knowledge of God, the Almighty first makes him to understand the fear of the LORD which enables him to clean up his heart in preparation for seeking and finding the truth.

D. *And find the knowledge of God*.
i. Once a man understands the fear of the LORD his eyes are then opened to find the knowledge of God.
ii. The knowledge of God's truth is the key which opens the door to a rich Christian life, and should therefore be highly preferred by every believer.

iii. God desires that His people know Him more than for them to offer to Him sacrifices **(Hos 6:6)**.
    a. The LORD judged His people Israel "because there [was] no truth, nor mercy, nor knowledge of God in the land" **(Hos 4:1)**.
    b. God has not changed **(Mal 3:6; Heb 13:8).**
    c. He still chastens His people in the New Testament for their ignorance of His truth **(1Co 15:34)**.
iv. The knowledge of God is deep and rich, unsearchable and past finding out, which is why a Christian's pursuit of it should never end **(Rom 11:33)**.
v. We should count all things but loss for the excellency of the knowledge of Christ Jesus our Lord **(Php 3:8)**.
    a. We should devote our lives to "casting down imaginations, and every high thing that exalteth itself against *the knowledge of God*, and bringing into captivity every thought to the obedience of Christ" **(2Co 10:5)**.
    b. We should pray that we and our brethren would increase in the knowledge of God **(Col 1:10)**.
    c. We should cry after knowledge and lift up our voice for understanding, esteeming the knowledge of God's truth more highly than any earthly pursuit.
    d. When they do, grace and peace shall be multiplied unto us through the knowledge of God, and of Jesus our Lord **(2Pe 1:2)**.

6. **Pro 2:6** - "For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding."
    A. In **Pro 2:1-5**, the Lord revealed the *method* of obtaining the understanding, knowledge, and wisdom of God.
    B. In **Pro 2:6** the LORD reveals the *source* of them.
        i. It's necessary for us to diligently desire, ask, and seek for knowledge, but it's not within our power to produce it ourselves by mental effort.
        ii. It's rather the gift of God, "for *the LORD giveth wisdom*: out of his mouth cometh knowledge and understanding" **(Pro 2:6)**.
    C. *The LORD giveth wisdom*.
        i. *Wisdom* is the ability to judge rightly in matters of life and conduct.
        ii. It is the LORD alone who gives wisdom because He is the sole source of it in the universe **(Rom 16:27; 1Ti 1:17; Jud 1:25)**.
            a. "Wisdom and might are his" **(Dan 2:20)** and "he is mighty...in wisdom" **(Job 36:5)**.
            b. The depth of God's wisdom and knowledge are unsearchable **(Rom 11:33)**.
            c. But even though He has an infinite supply, God doesn't give wisdom to all men indiscriminately, but rather He gives it to men that are good in his sight **(Ecc 2:26)**.
        iii. The LORD *gives* wisdom, not merely *makes it available* to those who earnestly seek it.

a. Give *v.* - General sense: To make another the recipient of (something that is in the possession, or at the disposal, of the subject). I. *trans*. To bestow gratuitously. 1. a. To hand over (a thing) as a present; to confer gratuitously the ownership of (some possession) on another person.
b. God not only gives wisdom to those who sincerely ask for it in faith, but He gives it to them *liberally* **(Jam 1:5)**.
c. Liberally *adv.* - 2. Bountifully, freely, generously. b. Without stint; abundantly, amply, plentifully.
d. This is what God did to Solomon when he asked for wisdom **(1Ki 3:9-12; 1Ki 4:29)**.

iv. God not only gives wisdom to older people, but to younger people too who seek after it.
a. The older generation are usually endued with wisdom, but such is not always the case **(Job 32:7-9)**.
b. Sometimes older people still make foolish decisions.
c. "The hoary head is a crown of glory, *if it be found in the way of righteousness*" **(Pro 16:31)**.
d. A wise child is better than an old fool **(Ecc 4:13)**.
e. A young child that believes, studies, and submits his life to the scriptures will receive more wisdom from God than those who are many years elder than he who do not **(Psa 119:97-100)**.
f. The Lord Jesus Christ at a mere twelve years of age was "filled with wisdom" **(Luk 2:40)** and "increased in wisdom" **(Luk 2:52)** as He matured.

D. *The LORD giveth wisdom . . . knowledge and understanding*.
i. Along with wisdom, the LORD also gives *knowledge* and *understanding* to those who zealously seek after it.
ii. *Knowledge* is "the fact of knowing a thing" (OED).
iii. To *know* is to "have cognizance of something, through observation, inquiry, or information; to be aware or apprised of; to become cognizant of, learn through information or inquiry, ascertain, find out" (OED).
iv. To learn information through observation and inquiry requires that a man first possess *understanding* which is the "power or ability to understand; intellect, intelligence" (OED).
a. To acquire facts without using the intellect to connect them logically so as to properly understand their relationship with each other is of little value.
b. One can know the individual meanings of a group of words, but until those words are ordered in a purposeful way via the intellect to convey a thought representative of reality, true knowledge is not attained.
c. Thus, the LORD gives a man understanding in order to facilitate the acquisition of knowledge; and once knowledge is obtained, He gives wisdom which enables the man to use his understanding to apply his

knowledge to a particular situation, judge rightly what is the proper course of action, and choose the best means of accomplishing it.

E. *Out of His mouth cometh knowledge and understanding*.
   i. Now we find out *how* God gives wisdom, knowledge, and understanding to the seeker of truth.
   ii. Wisdom is not conferred not telepathically or miraculously.
   iii. God gives them by speaking them to us from His mouth.
      a. But it doesn't come to us audibly, the claims of deluded charismatic "Christians" and madmen notwithstanding.
      b. The LORD does so by speaking through His prophets and apostles who were holy men of God that spoke and wrote His words as they were moved by the Holy Ghost **(Heb 1:1-2; 2Pe 1:21; 2Sa 23:2; Jer 36:1-2)**.
   iv. After inspiring His prophets and apostles to write down His words in the scriptures **(2Ti 3:16)**, the LORD then ordained pastors to preach His word to His people and feed them with knowledge and understanding **(Jer 3:15; Tit 1:3)**.
   v. Christians in turn must do as the noble Bereans who "received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" **(Act 17:11)**.
   vi. The written word of God is the wisdom and understanding of every child of God who reads and believes it **(Deu 4:5-6)**.
   vii. If a Christian desires to "get wisdom [and] get understanding," he must not "decline from the words of [God's] mouth" **(Pro 4:5)**, but instead read the scriptures, which are, as it were, God speaking directly into his ear, imparting wisdom to him and enabling him to make wise decisions and "cleanse his way . . . by taking heed thereto according to [His] word" **(Psa 119:9)**.

7. **Pro 2:7** - "He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly."
   A. The LORD has a depository of wisdom from which He dispenses to the diligent who ask and seek for it.
      i. Lay *v.* - 60. *lay up*. c. To deposit or put away in a place for safety; to store up (goods, provisions); to put by.
      ii. Even with infinite resources at His disposal, the LORD is nevertheless a saver, laying up wisdom for the time to come.
         a. As a good leader, God leads by example in teaching His children the importance and necessity of saving, a principle that is taught throughout the Bible.
         b. "There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up." **(Pro 21:20)**
         c. It's prudent to under-consume to put away physical wealth for the future; how much more so is it incumbent upon a Christian to "lay up for [himself] treasures in heaven" **(Mat 6:20)**.

iii. The LORD repeatedly admonishes His people to follow His lead and lay up spiritual treasures, not in their houses, but in their hearts.
   a. **Deu 11:18** - "Therefore shall ye *lay up these my words in your heart and in your soul*, and bind them for a sign upon your hand, that they may be as frontlets between your eyes."
   b. **Job 22:22** - "Receive, I pray thee, the law from his mouth, and *lay up his words in thine heart*."
   c. **Pro 7:1** - "My son, keep my words, and *lay up my commandments with thee*."
   d. **Pro 10:14** - *Wise men lay up knowledge*: but the mouth of the foolish is near destruction.
   e. **Pro 23:23** - *Buy the truth, and sell it not*; also wisdom, and instruction, and understanding.

B. *He layeth up <u>sound wisdom</u>*
   i. The wisdom that God lays up for us is not "the wisdom of this world" **(1Co 1:20)**, nor the "the wisdom of men" **(1Co 2:5)**, but rather *sound* wisdom.
   ii. <u>Sound</u> *adj.* - II. 8. a. In full accordance with fact, reason, or good sense; founded on true or well-established grounds; free from error, fallacy, or logical defect; good, strong, valid.
   iii. Sound wisdom is *the truth* which conforms to reality and is in agreement with fact and reason.
      a. <u>Truth</u> *n.* - II. 5. a. Conformity with fact; agreement with reality; accuracy, correctness, verity (of statement or thought).
      b. Sound wisdom (truth) is found in the word of God which is truth:
         (i) "Thy word is true from the beginning..." **(Psa 119:160)**
         (ii) "...all thy commandments are truth" **(Psa 119:151)**
         (iii)"thy word is truth" **(Joh 17:17)**
      c. It is reliable and cannot be gainsaid.
      d. It therefore can be trusted unreservedly: "blessed is that man that maketh the LORD his trust" **(Psa 40:4)**.

C. *He layeth up sound wisdom <u>for the righteous</u>*
   i. God doesn't cast His pearls before swine **(Mat 7:6)**.
   ii. He only lays up sound wisdom for *the righteous*.
   iii. <u>Righteous</u> *adj.* - 1. a. Of persons: Just, upright, virtuous; guiltless, sinless; conforming to the standard of the divine or the moral law; acting rightly or justly.
   iv. God is only concerned with the righteous **(Psa 34:15)**.

D. *He is a buckler to them that walk uprightly*.
   i. <u>Uprightly</u> *adv.* - 1. In a just or upright manner; with strict observance of justice, honesty, or rectitude; sincerely, justly.
   ii. <u>Buckler</u> *n.* - 1. A small round shield
   iii. In other words, God is the protector and defender of the righteous.
   iv. He accomplishes this by two means: *directly* and *indirectly*.
      a. God *directly*, through His sovereign control of all things, hedges His children about, keeping the devil and the evil of this world from them **(Psa 5:12; Psa 91:4-10)**.

b. He also *indirectly* safeguards His obedient children by giving them wisdom through His word which enables them to make wise decisions to avoid the snares and traps of the wicked **(Pro 2:10-12, 16)**.

8. **Pro 2:8** - "He keepeth the paths of judgment, and preserveth the way of his saints."
   A. *He keepeth the paths of judgment*
      i. Keep *v.* - II. Transitive uses (in early use also intr.). * To have regard, pay attention to, observe. 9. To have regard, to care, to reck 14. To guard, defend, protect, preserve, save.
      ii. Given the context of God being a *buckler* (a means of defense; a protector) **(Pro 2:7)** who *preserves* the way of His saints **(Pro 2:8)**, to *keep* is accordingly defined as "to guard, defend, protect, preserve, save."
      iii. Thus, the LORD guards, defends, and protects the paths of judgment.
      iv. In that the paths that the LORD keeps are paths of *judgment*, it is apparent that these are figurative paths which are "course[s] of action or procedure, line[s] of conduct, way[s] of behaviour."
      v. There are many such metaphorical paths on which a Christian should walk, such as:
         a. "the path of life" **(Psa 16:11)**
         b. "the path of the just" **(Pro 4:18)**
         c. "the paths of righteousness" **(Psa 23:3)**
         d. "the paths of uprightness" **(Pro 2:13)**
         e. All these paths are "right paths" **(Pro 4:11)**, being "the paths of the LORD" **(Psa 25:10)**.
      vi. Seeing that "narrow is the way which leadeth unto life" **(Mat 7:14)**, every Christian ought to pray to God to "shew me *thy ways*, O LORD; teach me *thy paths*" **(Psa 25:4)**, and "make me to go in *the path of thy commandments*" **(Psa 119:35)**.
      vii. There are also other "froward...paths" **(Pro 2:15)** which a follower of Christ must definitely avoid such as:
         a. "the path of the wicked" **(Pro 4:14)**
         b. the paths of strange women which "inclineth...unto the dead" **(Pro 2:18)**
         c. We must definitely avoid those types of paths **(Pro 1:15)**.
   B. *The paths of judgment*
      i. Judgment *n.* - 1. a. The action of trying a cause in a court of justice; trial. 8. a. The faculty of judging; ability to form an opinion; that function of the mind whereby it arrives at a notion of anything; the critical faculty; discernment. b. Good or sound judgement; discernment, discretion, wisdom, understanding, good sense.
      ii. In the context of *wisdom* (Pro 2:6,7,10), *understanding* (Pro 2:6,11), and *discretion* (Pro 2:11), *judgment* refers to sense #8 above.
         a. Therefore, the *path of judgment* is a course of action and conduct that is characterized by using the faculties of wisdom and discernment to

make sound decisions to arrive at correct opinions while navigating oneself through life.

iii. Because man's judgment is often lacking and feeble, God protects and guards his path, "lead[ing] [him]...in the midst of the paths of judgment" **(Pro 8:20)**, keeping him from deviating too far either to the left or the right so that he "enter[s] not into the path of the wicked, and go[es] not in the way of evil men" **(Pro 4:14)**.

C. *And preserveth the way of His saints*.

i. Saint *n.* - B. n. A holy person. 1. One of the blessed dead in Heaven. 3. a. In biblical use, one of God's chosen people; in the New Testament, one of the elect under the New Covenant; a member of the Christian church; a Christian.

a. The dictionary's definition is in accord with the scripture which also defines a saint as one of God's faithful elect who is a member of a Christian church **(Rom 1:6-7 c/w Rom 8:28-30; 1Co 1:2)**.

b. A *saint* is NOT some dead guy that idolatrous fools pray to in disobedience to God.

ii. Preserve *v.* - 1. *trans*. To keep safe from harm or injury; to keep in safety, save, take care of, guard.

iii. The LORD takes care of His saints, both eternally and temporally, keeping them safe from harm or injury **(Joh 10:28)**.

a. **Psa 37:28** - For *the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever*: but the seed of the wicked shall be cut off.

b. **Psa 31:23** - O love the LORD, all ye *his saints: for the LORD preserveth the faithful*, and plentifully rewardeth the proud doer.

c. **Psa 97:10** - Ye that love the LORD, hate evil: *he preserveth the souls of his saints*; he delivereth them out of the hand of the wicked.

d. **Psa 145:20** - *The LORD preserveth all them that love him*: but all the wicked will he destroy.

e. **2Ti 4:18** - And *the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom*: to whom be glory for ever and ever. Amen.

f. **Jud 1:1** - Jude, the servant of Jesus Christ, and brother of James, *to them that are sanctified by God the Father, and preserved in Jesus Christ*, and called:

iv. Not only does the LORD preserve His saints, but He also *preserves their way*.

a. He does so *directly* by divine intervention **(Psa 121:8)**.

b. He also does so *indirectly* by teaching them wisdom from the scriptures which enables them to make wise decisions that keep them from evil and its consequences **(Pro 4:5-6; Pro 16:17)**.

9. **Pro 2:9** - "Then shalt thou understand righteousness, and judgment, and equity; yea, every good path."

A. Introduction

i. Proverbs 2 began with the LORD giving conditions (desiring, asking, and seeking) which must be met to find the knowledge, wisdom, and understanding of God **(Pro 2:1-4)**.
ii. Upon their fulfillment, the LORD gives the desired reward through His revealed word **(Pro 2:5-6)**.
iii. Along with these blessings, the LORD also protects and preserves both His saints and their way **(Pro 2:7-8)**.
iv. The culmination of the process of asking and seeking on the part of the believer, and giving and protecting on the part of God, is the ability of His saints to understand righteousness, judgment, equity, and every good path **(Pro 2:9)**.

B. *Then shalt thou understand righteousness*.
i. The word *then* shows that getting knowledge and wisdom is a prerequisite to understanding righteousness, for the possession of them precedes it **(Pro 2:6-9)**.
ii. Righteousness *n.* - Justice, uprightness, rectitude; conformity of life to the requirements of the divine or moral law; virtue, integrity.
iii. For a man to be righteous, he must conform his life to the requirements of God's law.
iv. But in order to do so, he must first *understand* the law of God which is "the word of righteousness" **(Heb 5:13)**.
v. Thus, the aim of obtaining the knowledge and wisdom of God is to understand both what godly living is and how to attain unto it.
vi. Knowledge is therefore not the end of the Christian life, but the means of it; for, "knowledge puffeth up, but charity edifieth" **(1Co 8:1)**.

C. *Then shalt thou understand...judgment*.
i. The next godly attribute that the acquisition of knowledge and wisdom facilitates is *judgment*.
ii. As was noted in the comments on the previous verse, *judgment* is the ability to use the faculties of wisdom and discernment to make sound decisions to arrive at correct opinions while navigating the course of life.
iii. The most effective way to *understand judgment* is to study God's perfect example of it found in His word **(Psa 119:160; Psa 147:19)**.

D. *Then shalt thou understand...equity*.
i. The next attribute that will be understood as a result of finding the knowledge of God is *equity*.
ii. Equity *n.* - The quality of being equal or fair; fairness, impartiality; evenhanded dealing.
iii. Having understood righteousness and judgment, which are inward and personal virtues, the knowledge of God next leads a man to understand *equity*, which, when properly understood, affects not only himself, but also his dealings with his neighbor.

E. The word order in Pro 2:9
i. The word order in Pro 2:9 is in keeping with the two great commandments of the law.

a. The first and greatest commandment embodies righteousness (conforming one's life to the divine law): "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" **(Mat 22:37)**.
b. The love of God is shown by keeping His commandments **(Joh 14:15)**, which is righteousness by definition.
c. The second great commandment encompasses equity (evenhanded dealing with one's fellow man): "thou shalt love thy neighbour as thyself" **(Mat 22:39)**.
d. Loving one's neighbor as oneself is accomplished by treating him how one desires to be treated, or, in other words, *fairly*.

ii. Proverbs 2:9 also follows the pattern set forth by the apostle James: "But the wisdom that is from above is *first pure, then peaceable*, gentle, and easy to be intreated, full of mercy and good fruits, *without partiality*, and without hypocrisy" **(Jam 3:17)**.
iii. When a man receives God's wisdom, which is *first pure, then peaceable and without partiality*, he consequently first comes to understand *righteousness* and then *equity* **(Pro 2:9)**.
iv. It is fitting that the seeker of truth will come to understand righteousness, judgment, and equity in that order, for this is the order in which God operates.
a. **Psa 98:9** - Before the LORD; for he cometh to judge the earth: with *righteousness* shall he *judge* the world, and the people with *equity*.
b. **Isa 11:4** - But with *righteousness* shall he *judge* the poor, and reprove with *equity* for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

F. *Then shalt thou understand...every good path*.
i. The understanding granted to the diligent seeker of truth doesn't end at righteousness, judgment, and equity.
ii. It includes the comprehension of *every good path*.
iii. There is no honorable course that a Christian can walk for which the word of God will not prepare him by imparting to him the understanding necessary for a prosperous journey thereupon.

10. **Pro 2:10** - "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;"
A. In the first nine verses of Proverbs 2, Solomon gave the conditions for acquiring understanding, knowledge, and wisdom from God.
B. In the rest of the chapter, Solomon gives some of the practical benefits of possessing wisdom, most notably its temporal saving and preserving qualities.
i. There are many benefits to getting wisdom, but a Christian's primary motivation for obtaining it should not be the temporal advantages it affords, but rather its intrinsic virtue.

ii. The LORD first instructs His children to "get wisdom, get understanding" **(Pro 4:5)** before He reveals the earthly gain it provides: "she shall preserve thee...and she shall keep thee" **(Pro 4:6)**.
iii. We should desire wisdom, first and foremost, for the sake of having it because it "is the principal (first or highest in rank or importance - OED) thing" **(Pro 4:7)**, not merely because "she shall promote thee [and]...bring thee to honour [and]...give to thine head an ornament of grace [and] a crown of glory" **(Pro 4:8-9)**.

C. *When wisdom entereth into thine heart*.
i. This statement indirectly reveals that the natural state of man's heart is one that is devoid of wisdom.
ii. If wisdom is promised to enter into our hearts, then that means it does not currently reside there.
iii. Wisdom isn't found innately in a man from his youth, but rather "foolishness is bound in the heart of a child" **(Pro 22:15)**.
iv. That foolishness must be driven out with the rod of correction before wisdom has a hope of replacing it.
v. By nature, "the heart is deceitful above all things, and desperately wicked" **(Jer 17:9)**, "is little worth" **(Pro 10:20)**, and is full of evil **(Mar 7:21-23)**.
vi. God must remove our old stony heart and give us a new heart so that we have the ability and desire to receive wisdom **(Eze 36:26-28)**.

D. *And knowledge is pleasant unto thy soul*.
i. Knowledge is not appealing to those who don't have a heart prepared to receive it.
ii. Rather than embracing it, "fools hate knowledge" **(Pro 1:22)** and "despise wisdom and instruction" **(Pro 1:7)**.
iii. When the heart has been prepared by God through regeneration to receive His word, instead of being irritating, knowledge becomes *pleasant*.
a. Pleasant *adj*. - Having the quality of giving pleasure; originally synonymous with *pleasing*, but now used more vaguely: Agreeable to the mind, feelings, or senses; such as one likes.
b. To the child of God with a renewed heart, the knowledge of God gives pleasure unto his soul which is the very essence of his being.
c. While knowledge is pleasing to his inward man, at times it is not so to his flesh, for "he that increaseth knowledge increaseth sorrow" **(Ecc 1:18)**.
iv. Though the truth may be hard to receive, and often will cost a man dearly, it will free his spirit from the bondage of lies which enslave him **(Joh 8:31-32)**.

11. **Pro 2:11** - "Discretion shall preserve thee, understanding shall keep thee:"

A. *Discretion shall preserve thee*
i. When wisdom enters into the heart, one of its effects is the cultivation of *discretion*.
a. Discretion *n.* - II. [Cf. discreet.] 6. Ability to discern or distinguish what is right, befitting, or advisable, esp. as regards one's own

conduct or action; the quality of being discreet; discernment; prudence, sagacity, circumspection, sound judgement.

b. Discretion *preserves* us.

c. Preserve *v.* - 1. *trans*. To keep safe from harm or injury; to keep in safety, save, take care of, guard.

d. Therefore, having the ability to discern what is right with regards to our conduct will save us from much trouble, hardship, and harm in life.

ii. Consider the following examples of people whose discretion preserved them.

a. 3000 Jews on the day of Pentecost *saved themselves from their untoward generation* **(Act 2:40)**, when they *foresaw the evil and hid themselves* **(Pro 27:12)** by obeying the Lord and being baptized **(Act 2:41)**.

b. The wise men who came to worship the young child Jesus were told to report His location to Herod **(Mat 2:8)**, but wisdom entered their heart through a dream and *their discretion preserved them* as they departed into their country another way **(Mat 2:12)**.

c. When Paul was made aware that the governor of the city of Damascus sought to apprehend him, *discretion preserved him* when he used sound judgment to escape during the night by being let down by the wall through a window in a basket **(2Co 11:32-33)**.

d. During Israel's sojourning in the land of Egypt the Hebrew midwives were given an ungodly order from the king to kill all of the baby boys that were born to the Jews **(Exo 1:15-16)**.

(i) They disobeyed and "saved the men children alive" **(Exo 1:17)**, making up a story to cover for themselves **(Exo 1:19)**.

(ii) Discretion not only saved them **(Exo 1:20-21)**, but also the lives of many innocent children.

e. When Joshua sent spies into Jericho to bring back an intelligence report on the city, they lodged in the house of Rahab the harlot.

(i) When the king sent men to her home looking for the men of Israel, Rahab's discretion preserved both her and them.

(ii) She hid them on the roof and wisely and righteously lied to the officials, saying they went out another way **(Jos 2:3-6)**.

(iii)Discretion preserved both her and them.

f. When Nehemiah was leading the effort to rebuild Jerusalem after the Babylonian captivity, his enemies who opposed the rebuilding project sought to lure him into a meeting by deceit in order to bring down both him and those he led.

(i) Through the wisdom given him by God, Nehemiah sagely perceived their duplicity, recognizing that "they thought to do me mischief" **(Neh 6:2)**.

(ii) He prudently declined their offer to meet four times **(Neh 6:3-4)**.

(iii)Discretion preserved him and the great work which he oversaw.

iii. As in all these examples, Christians should be "wise as serpents, and harmless as doves" **(Mat 10:16)**, applying the principles taught by God in the scripture, "walk[ing] circumspectly, not as fools, but as wise" **(Eph 5:15)**, and using their God-given discretion to save themselves and those around them.

B. *Understanding shall keep thee*.

i. Keep v. - II. Transitive uses (in early use also intr.). * To have regard, pay attention to, observe. 9. To have regard, to care, to reck 14. To guard, defend, protect, preserve, save.

ii. Receiving the word of God, which has been grafted into the heart by God in regeneration, is the means by which a child of God can *save*, or *keep*, his soul *temporally* **(Jam 1:21)**.

iii. God first "worketh in you both to will and to do of his good pleasure" **(Php 2:13)** when He spiritually implants a new heart in a man and writes His law in it **(Heb 8:10)**.

iv. Once a child of God has a new heart with the law of God engraved upon it, the written word of God when read or heard can then be received into that heart, fitting into the sockets prepared for it by the LORD.

v. That word, when received and put into practice **(Jam 1:21-22)** by way of the understanding imparted by God **(Pro 2:6-10)**, will *preserve* and *keep* the obedient Christian from living a life displeasing to God.

vi. *Understanding*, which is acquired through studying the word of God, when gotten and not forsaken, will keep a believer from error, lies, and foolish decisions.

vii. When God's commandments are *kept* by His children, God will in turn "keep [them] from evil" **(2Th 3:3)** and "keep [them] from falling" **(Jud 1:24)**.

viii. He does this by giving them understanding which enables them to act wisely and avoid foolish decisions and actions that would be their destruction **(Pro 4:5-6; Pro 6:20-22)**.

12. **Pro 2:12** - "To deliver thee from the way of the evil man, from the man that speaketh froward things;"

A. *To deliver thee from the way of the evil man*

i. Solomon now gives us a specific example of the preserving influence that wisdom will have on us **(Pro 2:10-11)**.

ii. Discretion will *deliver* us from the way of the evil man.

a. Deliver *v*. - I. 1. *trans*. To set free, liberate, release, rescue, save. b. Now esp. To set free from restraint, imminent danger, annoyance, trouble, or evil generally.

b. *Deliver* is a synonym of *save* **(Act 2:21 c/w Joel 2:32)**.

c. Thus wisdom and discretion will save an obedient Christian from the manner of the wicked.

d. The salvation under consideration is obviously not eternal salvation, but rather temporal salvation from the way of the evil man.

B. *The way of the evil man*

i. The man who seeks and finds wisdom is promised to be saved from the way of the *evil* man.
ii. Evil *adj*. - A. *adj*. The antithesis of good in all its principal senses. 1. Morally depraved, bad, wicked, vicious.
iii. We should pray to be delivered from such men **(Psa 140:1; 2Th 3:1-2; Mat 6:13)**.
iv. An evil man "seeketh only rebellion" **(Pro 17:11)**.
v. In his transgression "there is a snare" **(Pro 29:6)** which will catch the unsuspecting.
vi. A Christian must stay far from such a man to avoid the judgment that will befall him when "a cruel messenger shall be sent against him" **(Pro 17:11)**, and his "candle...shall be put out" **(Pro 24:20)**.

C. *From the man that speaketh froward things*
i. Evil men are not always easily recognized as such.
ii. So Solomon here gives one of their defining characteristics: they speak *froward* things.
iii. Froward *adj*. - 1. Disposed to go counter to what is demanded or what is reasonable; perverse, difficult to deal with, hard to please; refractory, ungovernable; also, in a wider sense, bad, evilly-disposed, 'naughty'. (The opposite of toward.) 2. Of things: a. Adverse, unfavourable, untoward; difficult to deal with, refractory.
iv. Jesus taught that the wicked heart of an evil man will be made manifest by what comes out of his mouth **(Luk 6:45)**.
v. Pay close attention to a man's words, and he will tell you who he is; and when he does, believe him -- and then avoid him **(Pro 4:14)**.

13. **Pro 2:13** - "Who leave the paths of uprightness, to walk in the ways of darkness;"

A. In this verse and the following two, we are given a vivid description of evil men.
B. *Who leave the paths of uprightness*
i. Notice first of all that evil men *leave* the paths of uprightness.
ii. The fact that they *leave* the upright paths means that *they were once walking them*.
iii. Uprightness *n.* - The state or condition of being sincere, honest, or just; equity or justness in respect of principle or practice; upright quality or conduct; moral integrity or rectitude.
iv. As was noted in Proverbs 2:8, *paths* are courses of action or procedure, lines of conduct, ways of behavior.
a. Putting it together then, *paths of uprightness* are courses of action and behavior in life that are honest, just, and characterized by moral integrity.
b. These paths direct a man to the strait gate and narrow way "which leadeth unto life" that few find **(Mat 7:13-14)**.
c. Men that walk such paths are good men, or at least appear to be while they tread them.
v. Men who leave the paths of uprightness are either:
a. 1) Righteous men who backslide into sin and veer off of the path, or

b. 2) Wicked men who never had a right to walk them in the first place, but only did so for a time to obtain some personal gain.
c. The Bible speaks of both types of men, warning Christians to take heed to not become the former, and to be careful to avoid the latter.

vi. Scripture gives many sobering examples of regenerate children of God who turned from the way of righteousness, such as:
a. Solomon
(i) God gave Solomon "wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore" **(1Ki 4:29)**.
(ii) Yet when Solomon was old "his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God" **(1Ki 11:4)**.
b. Israel
(i) God delivered Israel out of Egypt and they "by faith...passed through the Red sea as by dry land" **(Heb 11:29)**.
(ii) Yet they died in the wilderness because of their sin, rebellion, and unbelief **(1Co 10:5-10; Heb 3:17-19)**.
c. Examples like these should make us all be not highminded lest we also fall **(Rom 11:20; 1Co 10:12; Pro 16:18)**.

vii. Scripture also gives examples of wicked men who will for a time company with the saints on the paths of uprightness in an effort to infiltrate the church to destroy it, or to hide their sin under the cloak of religion.
a. The Pharisees, who were of their father the devil **(Joh 8:44)**, crept into churches as "false brethren unawares brought in, who came in privily to spy out [their] liberty which [they] [had] in Christ Jesus, that they might bring [them] into bondage" **(Gal 2:4)**.
b. Jude warned of "certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" **(Jud 1:4)**.
c. These wolves in sheep's clothing **(Mat 7:15)** will for a while appear to be walking the paths of uprightness, being "ministers of righteousness" **(2Co 11:15)**, and will "by good words and fair speeches deceive the hearts of the simple" **(Rom 16:18)**.

viii. The Bible teaches us how to avoid both types of men.
a. Whether the man is an unregenerate reprobate who crept into the church to lead others astray, or whether he is a child of God fallen into sin and gone out of the way, wisdom given by God through His word will deliver us from him **(Pro 2:10-13)**.
b. Wisdom teaches us to "believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" **(1Jo 4:1)**.
c. Wisdom tells us to "prove all things; hold fast that which is good" **(1Th 5:21)**.

d. We must do so by measuring every man's words by the scripture to see what manner of man he is **(Isa 8:20)**.
e. The key to not being led away by the wicked is continuing to grow in the knowledge of Christ **(2Pe 3:17-18)**.

C. *To walk in the ways of darkness*

i. There is no middle ground: a man is either on the narrow way that leads to life or the broad way that leads to destruction **(Mat 7:13-14)**.
a. Those who leave the paths of uprightness don't depart them to wander the roads of spiritual neutrality, but they rather do so to *walk in the ways of darkness*.
b. To *walk in darkness* is to follow the devil who is the prince of "the darkness of this world" **(Eph 6:12)**.
c. If a Christian is to avoid walking in the ways of darkness, he must follow close behind the Lord Jesus Christ **(Joh 8:12; Joh 12:46)**.

ii. Christians must reprove and avoid those who walk in the ways of darkness, not maintain fellowship with them.
a. Evil communications corrupt good manners **(1Co 15:33)**.
b. We must cast off the works of darkness **(Rom 13:12; Eph 5:8)**.
c. We must not be unequally yoked with sinners who walk in darkness **(2Co 6:14; Eph 5:11)**.

14. **Pro 2:14** - "Who rejoice to do evil, and delight in the frowardness of the wicked;"

A. *Who rejoice to do evil*

i. This is another characteristic of evil men who leave the paths of uprightness, to walk in the ways of darkness **(Pro 2:12-13)**.
ii. Godly men do not enjoy doing evil.
a. Instead, they "rejoice in the LORD" **(Psa 33:1)** and "rejoice at thy word, as one that findeth great spoil" **(Psa 119:162)**.
b. But, because the flesh lusts against the spirit, they cannot always do the things that they would **(Gal 5:17; Rom 7:15, 19)**, and at times they do evil against their godly desire to do good.
iii. Evil men have no such inner struggle.
iv. They don't weep and lament over sin, but rather *rejoice* in it.
v. Rejoice *v.* - 1. *trans*. To enjoy by possessing; to have full possession and use of (a thing). *Obs*. 2. To gladden, make joyful, exhilarate (a person, his spirits, etc.).
vi. To do evil brings gladness and joy to the wicked.
a. "Fools make a mock at sin" **(Pro 14:9)** instead of mourning for it.
b. Folly is joy to them that are destitute of wisdom **(Pro 15:21)**.
c. Doing evil is their preferred pastime **(Pro 10:23)**.
(i) Sport *n.* - 1. a. Pleasant pastime; entertainment or amusement; recreation, diversion.
(ii) Mischief *n*. - 1. a. Evil plight or condition; misfortune; trouble, distress; in ME. often, need, want, poverty. *Obs*. 2. a. Harm or evil considered as the work of an agent or due to a particular cause.

d. Such sinners as these should not even be prayed for, for God will not hear pleas made for them **(Jer 11:14-15)**.

vii. By taking heed to the word of God, which is the means by which wisdom enters the heart, a Christian will be delivered from the way of such evil men **(Pro 2:10-12)**.

B. *And delight in the frowardness of the wicked*

i. Not only do depraved men love to *do* evil things, but they also "have pleasure in them that do them" **(Rom 1:32)**.

a. Delight *v.* - 1. a. *trans*. To give great pleasure or enjoyment to; to please highly. 2. *intr*. (for *refl*.) To be highly pleased, take great pleasure, rejoice: a. in or to do (anything).

b. Frowardness *n*. - Froward quality or condition; perversity; untowardness

c. Nothing brings evil men greater pleasure than to see other reprobates walking down the paths of darkness with them.

ii. A godly man's delight should be in the word of God, not in the frowardness of the wicked **(Psa 1:1-2; Psa 119:143; Rom 7:22)**.

iii. Every time a Christian enjoys perverse content such as nudity, fornication, sodomy, adultery, murder, blasphemy, feminism, false religion, and numerous other forms of evil portrayed in television shows, movies, books, magazines, or websites, he is delighting himself in the frowardness (perversity) of the wicked.

iv. Being entertained by the evil ways of wicked men is just as disgusting as doing it oneself.

a. Remember this the next time you laugh at watching drunk people act like fools.

b. Remember this the next time someone is telling you a "funny" story about their drunken escapades of the past.

c. Remember this the next time some pig at work is telling you about his whoremongering.

v. The antidote to falling into this snare of the unrighteous is to immerse oneself in the word of God which gives wisdom to deliver thee from the way of the evil man **(Psa 119:9-11)**.

vi. The more a child of God delights in the scriptures, the less he will delight in the frowardness of the wicked.

15. **Pro 2:15** - "Whose ways are crooked, and they froward in their paths:"

A. *Whose ways are crooked*

i. This verse is the conclusion of the description of the evil men Solomon has been warning his son about.

ii. Given that these wicked men "*leave* the paths of uprightness, to walk in the ways of darkness" **(Pro 2:13)**, it is little wonder that their "ways are crooked, and they froward in their paths."

a. Crooked *adj.* Bent from the straight form; having (one or more) bends or angles; curved, bent, twisted, tortuous, wry. Applied to

everything which is not 'straight' (of which *crooked* is now the ordinary opposite).

b. The way of the righteous is a straight path which is not to be deviated from, either to the right hand or to the left **(Pro 4:25-27)**.
    (i) To leave the straight and narrow path of uprightness, a man must bend his direction; hence his way is *crooked*.
    (ii) Thorns and snares are laid in the bends and curves of the crooked paths of the wicked **(Pro 22:5)**.
    (iii)To keep out of the traps, avoid the path altogether.
c. Trying to walk the twisted path of the wicked with hopes of straightening it out is a fool's errand **(Ecc 1:15)**.
    (i) Here are a few examples.
        1. Hanging out with friends at the bar to try to convince them to stop being drunkards by your good example.
        2. *Straightening out* Washington D.C. by running for congress.
        3. Continuing to go to a errant church with hopes of converting them.
d. Just stay off of the crooked path altogether before you fall into a ditch **(Pro 4:14-15)**.

iii. In the context of Proverbs 2, *crooked* is being used figuratively, since one's ways can't literally be bent.
    a. Crooked *n*. - 3. *fig*. a. The reverse of 'straight' in figurative senses (esp. with reference to moral character and conduct); deviating from rectitude or uprightness; not straightforward; dishonest, wrong, perverse; perverted, out of order, awry.
    b. Even in this perverse generation in which we live, those who have a godly, normal sexual orientation are called *straight* by both the righteous and wicked alike.
    c. This is a tacit admission that the way of sodomites is not straight and is therefore *crooked*.
    d. Since the way of the sodomite is *crooked*, it is therefore "the way of the evil man" **(Pro 2:12)**.
    e. And to this agree the words of scripture **(Lev 18:22; 1Ki 14:24; Rom 1:26-27)**.
iv. In this evil generation, it is as important as ever for Christians to hold fast to the faith, that we "may be blameless and harmless, the sons of God, without rebuke, in the midst of a *crooked* and perverse nation, among whom ye shine as lights in the world" **(Php 2:15)**.

B. *And they froward in their paths*
    i. Froward *adj.* - Disposed to go counter to what is demanded or what is reasonable; perverse, difficult to deal with, hard to please; refractory, ungovernable
    ii. A man who has a rebellious spirit which is wont to do the opposite of what is asked or commanded of him by a legitimate authority is *froward* in his paths and is therefore an *evil* man **(Pro 2:12, 15)**.

iii. The Lord does not take a froward spirit lightly **(1Sa 15:23)**.
    a. No man's authority is absolute; and when any government goes beyond their sphere and requires of Christians obedience that is unbiblical, they "ought to obey God rather than men" **(Act 5:29)**.
    b. But when a government, or any authority, is exercising its God-given duties, then Christians ought to submit to it.
    c. Those who "despise government" and are "presumptuous" and "selfwilled" are those who "walk after the flesh in the lust of uncleanness" **(2Pe 2:10)**.
    d. Wisdom from the word of God gives the godly man the discretion to avoid such and deliver himself from their pernicious ways **(Pro 2:10-15)**.

16. **Pro 2:16** - "To deliver thee from the strange woman, even from the stranger which flattereth with her words;"
    A. Not only will wisdom deliver the young man from the *evil man* **(Pro 2:12)**, but it will also save him from the *strange woman*.
        i. A *strange woman* is a fornicatress or a prostitute.
            a. Strange *adj.* - 4. *strange woman*: a harlot.
            b. Harlot *n.* - 5. Applied to a woman. a. As a general term of execration. c. *spec*. An unchaste woman; a prostitute; a strumpet. (Very frequent in 16th c. Bible versions, where Wyclif had hoore, whore; prob. as a less offensive word.)
            c. Unchaste *adj.* - Not chaste; lacking chastity; impure, lascivious
            d. Chaste *adj.* - 1. Pure from unlawful sexual intercourse; continent, virtuous.
            e. Chastity *n.* - 1. a. Purity from unlawful sexual intercourse; continence.
            f. Lascivious *adj.* - 1. Inclined to lust, lewd, wanton.
            g. According to God's law, unlawful sexual intercourse is fornication **(1Co 6:18)** and adultery **(Heb 13:4)**.
            h. Fornication *n.* - Voluntary sexual intercourse between a man (in restricted use, an unmarried man) and an unmarried woman. In Scripture extended to adultery.
            i. Therefore, a *strange woman* is not merely a prostitute, but is also a woman who offers the same service free of charge to boyfriends or men whom she dates.
        ii. According to a study completed by The Guttmacher Institute, 95% of people (94% of women and 96% of men) by age 44 have had premarital sex. (*Trends in premarital sex in the United States, 1954-2003*, The Guttmacher Institute, 2007)
            a. Therefore, by Biblical definition, 94% of women are, or were at one time in their lives, *strange women*, and 96% of men are, or were at one time in their lives, whoremongers.
            b. With these appalling figures in this wicked and perverse generation, the need for wisdom, which will deliver the godly young man from the strange woman, is as crucial as ever.

iii. The fact that wisdom is necessary to deliver a man from the strange woman shows that she is both dangerous and subtle.
a. Though women are "the weaker vessel" **(1Pe 3:7)**, they nevertheless wield great power over men.
b. Consider some of the great men of the Bible who were brought down by a woman.
(i) The first man Adam in his sinless innocence "was not deceived" **(1Ti 2:14)** by the devil, but was nonetheless talked into sinning against God when he "hearkened unto the voice of [his] wife" **(Gen 3:17)**, forever destroying the human race.
(ii) Solomon was the wisest man that ever lived **(1Ki 4:30-31)**, with the exception of the Lord Jesus Christ **(Mat 12:42)**.
1. But "nevertheless even him did outlandish women cause to sin" **(Neh 13:26; 1Ki 11:4)**.
2. Solomon should have taken heed to the counsel he gave his son and to the wise instruction of his mother who taught him to "give not thy strength unto women" **(Pro 31:3)**.
(iii) And then there was Samson, a man of exceeding strength **(Jdg 15:15)**, who was brought down by the antics of a sly woman **(Jdg 16:15-21)**.
(iv) And lastly there was David, "a man after [God's] own heart" **(Act 13:22)**, whose lust for a beautiful woman led him to commit adultery with her **(2Sa 11:2-4)** and to murder her husband to cover it up **(2Sa 11:14-17)**.
c. Given the fact that women, whether wittingly or unwittingly, have great power over even the best of men, from a sinless man to the wisest man, and from the strongest man to the godliest man, it is of the gravest importance for a Christian man to "get wisdom" **(Pro 4:5)** from the word of God which will "deliver [him] from the strange woman" **(Pro 2:16)**.
d. Fathers must make sure to teach their sons these things.
iv. Godly women would be wise to do the same to deliver themselves from lascivious men.

B. *The stranger which flattereth with her words*.
i. The primary weapon in the arsenal of the whore is *flattery*.
a. Flatter *v.* - 1. a. *intr*. Of an animal, bird, etc.: To show delight or fondness (by wagging the tail, making a caressing sound, etc.). Const. upon, with. *Obs*. 2. To try to please or win the favour of (a person) by obsequious speech or conduct; to court, fawn upon. Also intr. *to flatter with*.
b. Fawn *v.* - 1. *intr*. Of an animal, esp. a dog: To show delight or fondness (by wagging the tail, whining, etc.) as a dog does. b. *to fawn on, upon*: (of a dog, etc.) to show delight at the presence of; to lavish caresses on, to caress.

c. The young man should beware of the woman who showers him with high praise, for the woman who does so spreads a net for his feet **(Pro 29:5)**.

ii. Proverbs 7 describes in fine detail the way of the strange woman "which flattereth with her words" **(Pro 7:5)**.
   a. She preys on the young man that is simple and void of understanding who wanders in darkness **(Pro 7:6-9)**.
   b. She dresses with "the attire of an harlot" and she is "subtle of heart" **(Pro 7:10)**.
   c. Unlike godly women who are "of a meek and quiet spirit" **(1Pe 3:4)** and are "keepers at home" **(Tit 2:5)**, she is rather "loud and stubborn [and] her feet abide not in her house" **(Pro 7:11)**.
   d. She lies in wait for him, catching and seducing him **(Pro 7:12-13)**.
   e. She feigns religion to appeal to his spiritual side **(Pro 7:14-15)**.
   f. She tempts him with talk of her finely adorned bed **(Pro 7:16-17)**.
   g. She allures him with the suggestion of lovemaking, assuring him that her husband is gone and will not return for a great while **(Pro 7:18-20)**.
   h. Finally, "with her much fair speech she caused him to yield, with the flattering of her lips she forced him" **(Pro 7:21)**.

iii. She didn't need to use superior strength or weaponry to force the young man into her filthy bed, but merely "good words and fair speeches [that] deceive the hearts of the simple" **(Rom 16:18)**.

iv. Her lips "drop as an honeycomb, and her mouth is smoother than oil" **(Pro 5:3)**, but her mouth is "a deep pit [and] he that is abhorred of the LORD shall fall therein" **(Pro 22:14)**.

v. As the following verses show, the LORD's warning to hearken unto wisdom in order to be delivered from the strange woman which flatters with her words is *deadly* serious **(Pro 2:18-19; Pro 5:20-23; Pro 6:32-33; Pro 7:22-27)**.

17. **Pro 2:17** - "Which forsaketh the guide of her youth, and forgetteth the covenant of her God."

A. *Which forsaketh the guide of her youth*

i. Traditionally, women have married young in accordance with the command of scripture which says that "the *younger* women [should] marry, bear children, guide the house" **(1Ti 5:14)**.
   a. Solomon exhorted his son to "rejoice with the *wife of thy youth*" **(Pro 5:18)**, and Malachi likewise referred to a man's wife as "the *wife of thy youth*" **(Mal 2:14)**.
   b. In that men and women married in their youth (especially in those days), and given the fact that "the husband is the head of the wife" **(Eph 5:23)**, the *guide of a woman's youth* is therefore her husband.

ii. Guide *n.* - 1. a. One who leads or shows the way, esp. to a traveller in a strange country; spec. one who is hired to conduct a traveller or tourist (e.g.

over a mountain, through a forest, or over a city or building) and to point out objects of interest.

a. This verse implicitly teaches that a husband should fulfill the role of a leader for his young bride, directing and teaching her in the way of life.
b. A Christian woman should cherish the opportunity to have a godly husband who is not only her lover and provider, but also her mentor; but such is not the case with the strange woman which forsaketh the guide of her youth **(Pro 2:16-17)**.
c. Forsake *v.* - 1. *trans*. To deny (an accusation, an alleged fact, etc.). *Obs*. 4. To abandon, leave entirely, withdraw from; esp. to withdraw one's presence and help or companionship from; to desert.
d. Thus the strange woman, having been her husband's "companion" **(Mal 2:14)**, forsakes him and withdraws her companionship from him that had stood by her side and led her for many years.

B. *And forgetteth the covenant of her God.*

i. She is not only the wife of her husband's youth, but she is also "the wife of [his] *covenant*" **(Mal 2:14)**.
ii. He had "made a *covenant* with [his] eyes [that he] should [not] think upon a maid" **(Job 31:1)**.
iii. The covenant that she and her husband had entered together when they married was not merely an agreement between the two of them, but was also struck with Almighty God who joined them together and bound them to that covenant **(Mat 19:6)**.
iv. Therefore, when the strange woman forsook her husband and the covenant that she made *with him*, she also forgot the covenant of *her God*.
v. Having forsaken her husband, she turns away from him and turns toward another man whom she tries to seduce by "flatter[ing] with her words" **(Pro 2:16)**.
vi. Wisdom from the word of God will deliver the young man from an unfaithful woman, for it instructs him that just as "the Ethiopian [cannot] change his skin, [n]or the leopard his spots...[neither] then may [she] also do good, that [is] accustomed to do evil" **(Jer 13:23)**.
    a. The young man should beware: if a woman forsakes her first husband, she is likely to forsake her next one also.
    b. If she forgot her first covenant, she is liable to forget subsequent ones as well.
    c. Thus the strange woman cannot be trusted, for "her ways are moveable, that thou canst not know them" **(Pro 5:6)**.
    d. The only sure way to protect oneself from the adulteress is to keep clear of her entirely and "remove thy way far from her, and come not nigh the door of her house" **(Pro 5:8)**.
    e. He that has wisdom will avoid such a woman like he would the plague, for he that flirts with her flirts with death **(Pro 7:25-27)**.
vii. If a Christian man is to protect himself from being swallowed up by the strange woman and having his life and soul destroyed by her, he must

receive God's words and hide His commandments with him **(Pro 2:1)**, for "the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life: To keep thee from the evil woman, from the flattery of the tongue of a strange woman" **(Pro 6:23-24)**.

18. **Pro 2:18** - "For her house inclineth unto death, and her paths unto the dead."
    A. *For her house inclineth unto death*
        i. An encounter with a strange woman may be deadly.
            a. Her house is a place where men go to lose their souls and possibly their lives as well.
            b. A man that enters therein destroys his own soul **(Pro 6:32-33)**.
        ii. Not only is his soul in jeopardy; if the whore's husband finds him, his very life may be at risk **(Pro 6:34-35)**.
        iii. If the adulterer escapes the revenge of the strange woman's husband, he will not escape the retribution of the LORD **(Rom 12:19)**.
            a. Whoremongers and adulterers God will judge **(Heb 13:4)**.
            b. The judgment of God on a man who commits the "heinous crime" **(Job 31:11)** of adultery might come suddenly, as did the death of Ananias and Sapphira who likewise committed a wicked sin against the LORD **(Act 5:1-10)**.
            c. Or it may come later at the time of God's choosing **(1Ti 5:24)**.
            d. The man who is tempted to give in to the allure of the strange woman better remember that "it is a fearful thing to fall into the hands of the living God" **(Heb 10:31)**.
            e. The LORD's judgment for such an odious sin may well be the sexually transmitted disease he received from his lover, which he will have to suffer with and regret for the rest of his life **(Pro 5:11-13)**.
        iv. If the whoremonger escapes with his life and health, he is still not off the hook, for the LORD has yet more ways of chastising him, such as taking from him his house, wealth, and retirement, destroying him financially through the courts for his dreadful sin **(Pro 5:8-10; Pro 6:24-26; Job 31:9-12)**.
    B. *And her paths unto the dead.*
        i. Here we find the identification of the victims of the strange woman: *the dead*.
        ii. She primarily seeks for those who have no moral compass nor godly principles that guide their lives.
            a. She isn't usually looking for those who are "dead to sin" **(Rom 6:2)**, but for those who are yet "dead in sins" **(Eph 2:5)** and are only concerned with "fulfilling the desires of the flesh and of the mind" **(Eph 2:3)**.
            b. Such reprobates are easy targets for the adulteress because they don't have a regenerate spirit within them warring against the flesh and its lusts **(Gal 5:17)**.

c. Furthermore, they don't have God in their corner protecting them from her, for "the mouth of strange women is a deep pit: he that is abhorred of the LORD shall fall therein" **(Pro 22:14)**.

iii. Desirous of a challenge, the adulteress not only goes after reprobates who offer little resistance, but she also "will hunt for the precious life" **(Pro 6:26)**.

a. She seeks the "young man void of understanding" **(Pro 7:7)**, who, when properly enticed, will go "after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; Till a dart strike through his liver; as a bird that hasteth to the snare, and knoweth not that it is for his life" **(Pro 7:22-23)**.

b. Thus the reason that Solomon wrote this warning to his son and exhorted him to listen to him and get wisdom which would save him from her and his death that would follow **(Pro 7:24-27)**.

19. **Pro 2:19** - "None that go unto her return again, neither take they hold of the paths of life."

A. *None that go unto her return again*.

i. Solomon gives one final reason to be wise and avoid the strange woman.

ii. It's a one-way trip.

iii. There is more than one reason for this.

a. Foolish whoremongers could simply lose their lives for one of the reasons given in the comments on the previous verse, such as:

(i) God slaying them directly,

(ii) dying due to the natural consequences of an STD, or

(iii)being killed by vengeful husband.

b. But there is also another way in which those that go unto the strange woman will not return again.

(i) They will not return as the same men that they went as.

(ii) The man that commits adultery gets "a wound and dishonour...and his reproach shall not be wiped away" **(Pro 6:33)**.

(iii)The reproach of such an egregious act is never entirely removed, even after decades have passed, because the memory of it resides in the minds of his family, friends, and neighbors for the rest of their lives.

(iv)Thus the man who was held in high regard never returns from the strange woman's house as his former self.

(v) David experienced the devastation of social ostracism after he committed adultery with Bathsheba, which he painfully lamented when he besought the LORD's mercy, saying "my lovers and my friends stand aloof from my sore; and my kinsmen stand afar off" **(Psa 38:11)**.

(vi)As Solomon later noted in the book of Ecclesiastes, the social stigma of this sin increases in proportion to the reputation of the offender **(Ecc 10:1)**.

B. *Neither take they hold of the of the paths of life*.

i. The man who commits adultery has gone the way of the evil man and has left "the paths of uprightness, to walk in the ways of darkness" **(Pro 2:13)**.
ii. He has veered from the strait gate and narrow way "which leadeth unto life," and henceforth shall walk through the wide gate on the broad way "that leadeth to destruction" **(Mat 7:13-14)**.
iii. All the joys of living shall be taken from him.
iv. As he tries to take hold of the paths of life, they shall slip through his fingers as sorrow compasses him.
v. Psalm 38 is considered by many to be David's lamentation for his dreadful sin of adultery, in which he vividly expressed his feeling of despair after taking another man's wife **(Psa 38:1-10)**.
vi. Let the Christian man take heed and hearken unto wisdom in order to spare himself from the agony which will certainly befall anyone who follows in David's footsteps.

20. **Pro 2:20** - "That thou mayest walk in the way of good men, and keep the paths of the righteous."
    A. Having finished warning of the dangers of the evil man **(Pro 2:12-15)** and of the strange woman **(Pro 2:16-19)**, Solomon now exhorts his son of the blessings that come to the man that gets wisdom.
    B. Taken alone, Pro 2:20 would not be a complete sentence.
        i. But in the context of the chapter, it is an example of proper grammar.
        ii. The reason being is that a grammatical function called an *ellipsis* is being used.
        iii. Ellipsis - 2. *Gram*. The omission of one or more words in a sentence, which would be needed to complete the grammatical construction or fully to express the sense; *concr*. an instance of such omission.
        iv. The things that were spoken of earlier, such as the acquisition of wisdom, knowledge, discretion, and understanding which deliver a man from evil men and strange women, are the prerequisites necessary to walk in the way of good men and keep the paths of the righteous.
        v. Those things are left out of the beginning of the sentence in verse 20 to limit redundancy, and also because they are assumed because of the context.
            a. If it were not for the ellipsis, verse 20 would read something like this:
            b. "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee to deliver thee from the way of the evil man, to deliver thee from the strange woman, that thou mayest walk in the way of good men, and keep the paths of the righteous."
        vi. Another clear example of the use of an ellipsis is **Psa 136**.
            a. The words "O give thanks" are used in verses 1-3, but are left out of the beginning of verses 4-7, 10, 13, 16, & 17 because the reader assumes it when reading the Psalm.
            b. The words "O give thanks unto him" are left out of the beginning of verses 23 and 25 for the same reason.
    C. *That thou mayest walk in the way of good men*

i. Walking in the way of good men is living a life that is both guided by God and pleasing to Him: "the steps of a good man are ordered by the LORD: and he delighteth in his way" **(Psa 37:23)**.
ii. The possession of wisdom leads a man to good company, which in turn acts as a positive influence in his life, leading to greater wisdom: "he that walketh with wise men shall be wise" **(Pro 13:20)**.
iii. The scripture describes a good man as a man who:
    a. "sheweth favour, and lendeth [and] guide[s] his affairs with discretion" **(Psa 112:5)**
    b. "obtaineth favour of the LORD" **(Pro 12:2)**
    c. "leaveth an inheritance to his children's children" **(Pro 13:22)**,
    d. "shall be satisfied from himself" **(Pro 14:14)**,
    e. "out of the good treasure of [his] heart bringeth forth good things" **(Mat 12:35)**,
    f. is "full of the Holy Ghost and of faith" **(Act 11:24)**, and
    g. whose friends would die for him **(Rom 5:7)**.
iv. Therefore, the man who walks in the way of good men...
    a. will be generous towards the poor, yet wise when helping them.
    b. will be blessed of the LORD.
    c. will manage and save his money so that he has enough to leave not only to his children, but also to his grandchildren.
    d. will not depend on others nor on material wealth for his satisfaction.
    e. will treasure up good in his heart and bring it forth for the benefit of others in due time.
    f. will be full of the Holy Spirit and faith.
    g. will have friends who love him so dearly that they would lay down their lives for him.
v. Walking in the way alongside good men not only increases a man's wisdom and makes him a better person, but it also brings bountiful blessings into his life and protects him from danger. For example:
    a. Lot's life was spared because of His association with his faithful uncle Abraham **(Gen 19:29)**.
    b. God blessed Laban for Jacob's sake **(Gen 30:27)**.
    c. Potiphar was blessed and prospered because of God's favor upon Joseph **(Gen 39:3-6)**.
    d. Even the criminals who sailed with Paul to Rome were brought through a horrible storm at sea, escaping death because of the godly man that was on board with them **(Act 27:24)**.
vi. There is a blessing in store for the man who *walks in the way of good men* and *keeps the paths of the righteous*, for the LORD "shall keep [his] foot from being taken" **(Pro 3:26)**.

21. **Pro 2:21** - "For the upright shall dwell in the land, and the perfect shall remain in it."
    A. As Christians seek and obtain wisdom **(Pro 2:1-6)** and walk in the way of good men in the paths of the righteous **(Pro 2:20)**, they "*walk* before the LORD in the land of the living" **(Psa 116:9)**.

B. If they are *upright*, they shall *dwell* in that good land, and if they are *perfect* they shall *remain* in it.
    i. Upright *adj.* - III. *fig*. 8. a. Of persons: Adhering to or following correct moral principles; of unbending integrity or rectitude; morally just, honest, or honourable.
    ii. Perfect *adj.* - B. Signification. I. General senses. 1. Thoroughly made, formed, done, perfomed, carried out, accomplished. *Obs.* 4. a. In the state of complete excellence; free from any flaw or imperfection of quality; faultless.
C. Job is an example of such a man who "was perfect and upright, and one that feared God, and eschewed evil" **(Job 1:1)**.
D. The path on which the upright man travels is the road of righteousness which leads him away from evil **(Pro 16:17)**.
    i. There will always be wicked men who try to entice him to wander out of the way, but with the help and mercy of God, if he continues in it, he will possess good things **(Pro 28:10; Psa 37:18)**.
    ii. The perfect man not only is blessed by dwelling in the land of the living, but, more importantly, "the upright shall dwell in [God's] presence" **(Psa 140:13)**.
    iii. In that God is "the God of peace" **(Rom 15:33)**, the end of the perfect and upright man is therefore peace **(Psa 37:37; 2Co 13:11)**.
E. While Solomon's words in Pro 2:21 are generally applicable to all of God's children throughout all time, they were particularly relevant to the Jews under the Old Testament.
    i. God's covenant with the nation of Israel, that they would be a peculiar people to Him and an holy nation, was a conditional covenant that depended on their obedience **(Exo 19:5-6)**.
    ii. The if-then statement in the covenant necessitates the reversal of those promises if Israel did not keep the covenant and obey God's voice.
    iii. Israel was later promised that if they loved God, trusted in Him, and kept His commandments, they would dwell and remain in the land of Canaan **(Deut 11:8-9; Deut 30:15-20; Psa 37:3, 29)**.
    iv. These verses clearly show that Israel's dwelling in the land was conditioned upon their righteous obedience to God.
F. The history of the nation of Israel is one of a people who continually rejected God, sinned against Him, and were judged for it.
    i. As a nation, they took not heed to the LORD's warnings against being seduced by the strange woman **(Pro 2:16-19)** and turned to idolatrous false religion and "played the harlot" and spiritually "committed adultery" against their God **(Jer 3:6-9)**.
        a. When Israel rebelled against the LORD in the days of the kings, He sent the Babylonians and destroyed Jerusalem and removed them from the land, carrying them captive into Babylon for seventy years **(2Ch 36:14-21)**.
        b. When the seventy years of captivity were fulfilled, the LORD allowed them to return to their land as He had promised by the prophets **(Jer 29:10)**.

ii. For the next four hundred years, Israel continued in their rebellion against God which culminated in the rejection and murder of their Messiah, the Lord Jesus Christ **(Joh 1:11; Act 3:14-15; Act 7:52; 1Th 2:14-15)**.
    a. In 70AD, the space of their repentance was up and the LORD sent in the Roman armies which completely destroyed Jerusalem and either killed or carried away captive all of the Jews who remained in the city **(Luk 21:20-24)**.
    b. Those that call themselves Jews today (whether they are Jews by blood or not) do not believe in the true God because they reject the Lord Jesus Christ who is God manifest in the flesh **(Joh 1:1, 14; 1Ti 3:16)**.
    c. They hate Jesus Christ, which their writings in the Talmud show (see sermon series called Israel: The Synagogue of Satan).
    d. Therefore, they hate God the Father **(Luk 10:16; Joh 15:23-24)**.
    e. They don't believe that Jesus is the Christ and are therefore antichrists who have not God **(1Jo 2:22-23; 2Jo 1:9)**.
    f. They don't keep God's commandments, the chief of which is to believe on Jesus Christ the Messiah **(1Jo 3:23; Deu 18:15, 18-19 c/w Act 3:20-26)**.
iii. Having not believed their own scriptures, and having rejected Jesus Christ, they are therefore not upright, nor perfect, and thus they have no right nor promise from God to dwell in the land of Palestine.
    a. Therefore, the modern nation of Israel is not of God, nor is it a fulfillment of any of God's promises to Israel.
    b. They are rather "them which say they are Jews, and are not, but are the synagogue of Satan" **(Rev 2:9)**.

22. **Pro 2:22** - "But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."
    A. Whereas the perfect and upright will dwell and remain in the land of the living **(Pro 2:21)**, the wicked shall be cut off from the earth.
    B. Cut *v.* - 56. *cut off*. d. To put to death (suddenly or prematurely), to bring to an untimely end.
    C. The following verses make clear that to be "cut off from the earth" is to be "put to death" **(Gen 9:11; Exo 9:15; Exo 31:14)**.
    D. The LORD has declared that "the soul that sinneth, it shall die" **(Eze 18:4)**.
        i. The righteous dwell *on* the earth while the wicked dwell *in* the earth when they are cut off *from* the earth.
        ii. But even to the wicked, in mercy, the LORD gives a space of repentance before He cuts them off.
        iii. God told Abraham that his seed would dwell in a strange land for four hundred years before being delivered out of it and given the land of Canaan **(Gen 15:13-16)**.
        iv. The inhabitants of the land would eventually be cut off, but not for a long time because "the iniquity of the Amorites is not yet full" **(Gen 15:16)**.

v. God will dig about and dung around a tree slated for destruction to see if it will produce fruit, "and if it bear fruit, well: and if not, then after that [he shall] cut it down" **(Luk 13:9)**.
vi. Jesus taught His followers that they were not exempt from the judgment of the LORD, but would die the death of sinners if they didn't repent **(Luk 13:4-5)**.

E. The Christian who would have "length of days, and long life, and peace" **(Pro 3:2)** and not be cut off from the earth and rooted out of it **(Pro 2:22)** need only follow Solomon's prescription given in this second chapter of Proverbs to obtain it.
i. If he will receive God's words and hide His commandments in his heart, incline his ear unto wisdom and apply his heart to understanding, cry after knowledge and lift up his voice for understanding, and seek it as silver and search for it as for hid treasures, then he will understand the fear of the LORD and find the knowledge of God, and the LORD will give him wisdom, knowledge, and understanding which will keep his paths and preserve his way **(Pro 2:1-9)**.
ii. When wisdom has entered into his heart and knowledge is pleasant unto his soul, discretion will preserve him and understanding will keep him, delivering him from the evil man and the strange woman, leading him to walk in the way of good men and keep the paths of the righteous, and enabling him to dwell in the land of the living in his uprightness living an abundant Christian life **(Pro 2:10-21)**. 48

V. Chapter 3

1. **Pro 3:1** - "My son, forget not my law; but let thine heart keep my commandments:"

A. A quick summary of Proverbs 1-2.
i. Solomon devoted the majority of Proverbs 1 to warning his son of the dangers of being enticed to do evil by wicked men **(Pro 1:10-19)**.
ii. Then he admonished him of the dire consequences of rejecting Wisdom's call of repentance **(Pro 1:20-33)**.
iii. In Proverbs 2, he exhorted his son to seek and cry after the knowledge and wisdom of God which, when acquired, would deliver him from the way of the evil man and the strange woman.

B. Introduction to Proverbs 3.
i. Having taken ample time exhorting his son to get wisdom and understanding, and warning him of the peril that awaits those who don't, Solomon spends much of the third chapter detailing the blessings and benefits of remembering God's law and keeping His commandments.
ii. The first 12 verses of chapter 3 are comprised six couplets.
a. The first verse of the couplet gives the commandment.
b. The second verse gives the reward or benefit of keeping it.
iii. These first 12 verses give the formula for living a good life which includes:
a. A long, peaceful life **(Pro 3:1-2)**.
b. Favor with God (spiritual fulfillment) and man (social fulfillment) **(Pro 3:3-4)**.

c. Direction and leading from God through life **(Pro 3:5-6)**.
d. Good health **(Pro 3:7-8)**.
e. Financial security **(Pro 3:9-10)**.
f. Discipline from God **(Pro 3:11-12)**.

C. *My son, forget not my law*.
i. This is the foundation for living the good life.
ii. In that Solomon was one of God's prophets who "spake as they were moved by the Holy Ghost" **(2Pe 1:21)**, these words are not only Solomon's to his son, but they are God's words to His sons warning them to forget not His law.
iii. Forget *v.* - 1. *trans*. To lose remembrance of; to cease to retain in one's memory.
a. Reading and understanding the law of God will be of no value to us if we don't retain it in our memory where it is available to be recalled at any time.
b. Thus the reason that the LORD reminds His children to *forget not His law* **(Pro 4:5)**, but to *remember* it **(Mal 4:4; Jos 1:13; Joh 15:20)**.
iv. The author of Psalm 119, who spent 176 verses magnifying the word of God, not only read the scriptures, but also made great effort to remember them, saying:
a. "I will not forget thy word" **(Psa 119:16)**
b. "yet do I not forget thy statutes" **(Psa 119:83)**
c. "I will never forget thy precepts" **(Psa 119:93)**
d. "yet do I not forget thy law" **(Psa 119:109)**
e. "yet do not I forget thy precepts" **(Psa 119:141)**
f. "I do not forget thy commandments" **(Psa 119:176)**.
v. When we don't keep God's commandments, we have not only forgotten God's law, we have forgotten God Himself **(Deu 8:11)**.
vi. Forgetting the LORD first manifests itself in failing to keep His commandments, which then leads to walking after other gods, and finally ends in death **(Deu 8:18-20; Psa 9:17; Psa 50:22)**.

D. *But let thine heart keep my commandments*.
i. Reading the word of God frequently is a necessary step to remember it.
ii. But the prescription that Solomon gives for not forgetting the law of God is not merely reading it, but also doing it, and doing it often (*keep my commandments*).
a. Repetition is the most effective method of committing a thing to memory.
b. Those that only hear the word of God, but don't do it, are *forgetful hearers* **(Jam 1:22-25)**.
iii. The first commandment that a child of God should keep after he has heard and believed the gospel is to repent and be baptized **(Act 2:37-38)**.
a. This will result in him being added to the membership of a local church **(Act 2:41)**.

b. When that happens and the new Christian continues "steadfastly in the apostles' doctrine" **(Act 2:42)** by assembling with the saints and hearing the word of God preached, he will be reminded of God's law week after week and will not forget it.

iv. Remembering the law of God by keeping it will not only spare God's children from falling into sin and being chastened by Him for it, but it will also yield the blessing of a long and peaceful life, which Solomon shows in the next verse.

2. **Pro 3:2** - "For length of days, and long life, and peace, shall they add to thee."

A. *For length of days, and long life...shall they add to thee*

i. Many people today spend much money, time, and energy in a mostly futile effort to lengthen their lives.

a. Special diets, exercise, and expensive supplements are pursued with religious fervor in hopes of getting to spend a few more years on this sin-cursed earth.

b. Worldly men look to advances in science, modern medicine, and even transhumanism as their savior that they hope will stave off death for decades, centuries, or possibly forever.

c. On the other side of the aisle, some religious folks today look to "natural" methods to prolong their lives, endlessly chasing one guru after another who claims to have just what God ordered to make us live at least twenty years longer than His book says that we will **(Psa 90:10)**.

ii. The key to long life is not found at the Mayo Clinic, the local drug store, or even in one's own garden, but rather in remembering God's law and keeping His commandments **(Pro 3:1)**.

a. If a man would put down the prescription drugs, 3D organ printers, organic food, vitamins, homeopathic potions, and essential oils, and instead pick up his Bible and read it everyday, remember what he reads, and put it into practice in his life, he would stand a much better chance of making it to the ripe old age of eighty.

b. Could some of the above-mentioned things extend one's life? Possibly.

c. Will taking God's prescription for longevity be more effective? Absolutely **(Pro 3:7-8; Pro 4:10; Pro 9:10-11; Pro 10:27)**.

iii. There are at lease three reasons why remembering and doing the word of God results in the lengthening of life.

a. Firstly, the Almighty, who declares that "them that honour me will I honour" **(1Sa 2:30)**, will bless the God-fearing man with a protracted life because life is a blessing.

b. Secondly, God will extend the life of His pious saints in order for them to show "[his] strength unto this generation, and [his] power to every one that is to come" **(Psa 71:18)**.

c. Thirdly, a long and healthy life is a tangential effect of keeping God's commandments, for the man that does so avoids sins which have life-

shortening results such as fornication and sodomy (STDs), drunkenness (liver disease, drunk driving), gluttony (diabetes, heart disease, etc), brawling, etc.

B. *...and peace, shall they add to thee.*
   i. Not only will reading, retaining, and practicing the precepts of the word of God increase the *length* of a Christian's life, but it will also increase the *quality* of it.
      a. Along with length of days and long life, *peace* shall also be added to the doer of the word.
      b. Remembering God's law is equivalent to keeping one's mind fixed on Him, and the man who does so will be kept in perfect peace **(Isa 26:3)**.
   ii. The Biblical definition of *righteousness* is keeping God's commandments.
      a. It was said of Zechariah and Elisabeth, John the Baptist's parents, that they were "both righteous before God, walking in all the commandments and ordinances of the Lord blameless" **(Luk 1:6)**.
      b. "Righteousness and peace" are so closely bound together that they are said to "have kissed each other" **(Psa 85:10)**.
      c. Thus, keeping God's commandments, which is righteousness, brings the peaceful life that God has promised, for "*the work of righteousness shall be peace*; and the effect of righteousness quietness and assurance for ever" **(Isa 32:17)**.
      d. As the scripture says, "mark the perfect man, and behold the upright: for *the end of that man is peace*" **(Psa 37:37)**.

3. **Pro 3:3** - "Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:"
   A. In addition to length of days, long life, and peace **(Pro 3:2)**, keeping God's commandments **(Pro 3:1)** also brings the blessings of *mercy* and *truth* to a child of God.
      i. Of these two, *truth* is the most obvious benefit that derives from remembering God's law and keeping His commandments.
      ii. The Son of God declared, "thy word is truth" **(Joh 17:17)**, and the psalmist reiterated, "thy law is the truth" **(Psa 119:142)** and "all thy commandments are truth" **(Psa 119:151)**.
      iii. Thus the reason God's law is called "the word of truth" **(Psa 119:43; Eph 1:13)**.
      iv. Since God's law is the truth, when "we walk after his commandments" **(2Jo 1:6)**, we are "walking in truth" **(2Jo 1:4)**.
   B. Truth *n*. II. 5. a. Conformity with fact; agreement with reality; accuracy, correctness, verity (of statement or thought).
      i. As Stewart Crane used to say, "truth is an accurate representation of that which is under consideration as it has always related to all other things in the past, is universally so in the present, and constantly so into the infinite future."

ii. *Truth* is declared in the word of God and is embodied in the person of Jesus Christ who is "the truth" **(Joh 14:6)**, and who is "full of grace and truth" **(Joh 1:14)**.
a. Truth is liberating **(Joh 8:31-32)**.
b. Truth is necessary to worship God properly **(Joh 4:24)**.
c. Truth is rejoiced in by those who exhibit true love **(1Co 13:6)**.
d. Truth is to be acknowledged **(Tit 1:1)**.
e. Truth must be obeyed **(Gal 3:1)**.
f. Truth is essential to have the fruit of the Spirit **(Eph 5:9)**.
g. How important it is to never let truth forsake us.

C. Mercy *n.* - 1. a. Forbearance and compassion shown by one person to another who is in his power and who has no claim to receive kindness; kind and compassionate treatment in a case where severity is merited or expected.
i. *Mercy* is a concept that is taught in the word of God regarding both man's relationship to God and to his fellowman.
ii. We are saved, not by our works, but by the mercy of God which He bestows upon whom He will **(Rom 9:15-16; Eph 2:4-5; Tit 3:5; 1Pe 1:3)**.
iii. The scriptures exhort us to have mercy on others if we expect to receive mercy **(Mat 5:7; Jam 2:13)**.
iv. The law of God teaches us that religious sacrifices, whether our bodies **(Rom 12:1)**, our money **(Heb 13:16 c/w Php 4:15)**, or our praise of God **(Heb 13:15)**, are no substitute for showing mercy **(Mat 9:13)**.
v. We receive mercy temporally by humbly asking for it from God in prayer **(Heb 4:16)**.
vi. How important it is to never let mercy forsake us.

D. Having seen the importance of mercy and truth, it should now be evident why we must not let them forsake us.
i. Forsake *v.* - 1. *trans*. To deny (an accusation, an alleged fact, etc.). Obs. c. To deny, renounce, or repudiate allegiance to (God, a lord, etc.). 4. To abandon, leave entirely, withdraw from; esp. to withdraw one's presence and help or companionship from; to desert.
ii. In order to prevent mercy and truth from renouncing and departing from us, we must bind them about our necks and write them upon the table of our hearts which is done by holding fast to the word of God which reveals, declares, and demands them **(Pro 6:20-21; Pro 7:1-3)**.

4. **Pro 3:4** - "So shalt thou find favour and good understanding in the sight of God and man."
A. In addition to a long, peaceful life **(Pro 3:2)**, there is yet another blessing in store for the man who remembers God's law and keeps His commandments **(Pro 3:1)** and binds mercy and truth about his neck **(Pro 3:3)**: he will find favour and good understanding in the eyes of both God and his fellowman.
B. *So shalt thou find favour...in the sight of God and man*.
i. Favour *n.* - 1. a. Propitious or friendly regard, goodwill, esp. on the part of a superior or a multitude. *to find favour in the eyes of* (orig. a Hebraism): to gain the goodwill of.

a. Inserting the definition into the verse, we see that the man who keeps God's word and is known for his mercifulness and honesty will find friendly regard and goodwill from men.
b. He will be praised by heathen and Christian alike, having "a good report of them which are without" **(1Ti 3:7)** and a "good report of all men, and of the truth itself" **(3Jo 1:12)**.
c. The young Samuel experienced this, for it was said of him that he "grew on, and was in favour both with the LORD, and also with men" **(1Sa 2:26)**.

ii. The Son of God is the preeminent example of a man who lived the first three verses of Proverbs 3, and in turn experienced the promised blessing of verse four.
a. The scripture declares that "*grace* and truth came by Jesus Christ" **(Joh 1:17)** who is "full of *grace* and truth" **(Joh 1:14)**.
b. Therefore, it should come as no surprise that as a child Jesus, being the embodiment of mercy and truth, "increased in wisdom and stature, and in *favour with God and man*" **(Luk 2:52)**.

iii. Another example of the fulfillment of Pro 3:4 was the early Christians in the Jerusalem church.
a. They were full of mercy, so much so that they "sold their possessions and goods, and parted them to all men, as every man had need" **(Act 2:45)**.
b. As a result, they had "favour with all the people," and also had favour with God, which is evident from the fact that He "added to the church daily such as should be saved" **(Act 2:47)**.

C. *And good understanding in the sight of God and man.*
i. Not only will keeping God's commandments and exhibiting mercy and truth **(Pro 3:1-3)** ensure that a man will find *favour* with God and man, but it will also guarantee that he will find *good understanding* in their sight.
ii. Understanding comes from the word of God **(Pro 2:6)**, and it is acquired through knowing Him **(Pro 9:10)**.
iii. When we study the scriptures, we show ourselves approved unto God **(2Ti 2:15)**.
iv. When we meditate upon them, our profiting will appear to all **(1Ti 4:15)**.
v. Thus, we find "good understanding in the sight of God and man" **(Pro 3:4)**.
vi. Gaining understanding, we then find further favour with God and man, as it is written, "good understanding giveth favour" **(Pro 13:15)**.

5. **Pro 3:5** - "Trust in the LORD with all thine heart; and lean not unto thine own understanding."
A. This may well be one of the most widely known and oft quoted verses in the book of Proverbs.
B. *Trust in the LORD with all thine heart.*
i. Trust *v.* - To have faith or confidence; to place reliance; to confide.
a. The LORD "knoweth all things" **(1Jo 3:20)** and "his understanding is infinite" **(Psa 147:5)**.

b. Therefore "all [his] commandments are truth" **(Psa 119:151)**.
c. To place our full faith and confidence in the omnipotent, omniscient God rather than in our own exceedingly limited understanding should go without saying, but such is not the case due to our fallen nature.

ii. We must trust in God with *all* of our heart.
a. The heart is the seat of our emotions **(Pro 15:13)**.
b. The heart is also the source of our thoughts and intents **(Heb 4:12)**.
c. Therefore, we must be faithful to God with all of our intellect, will, and emotions.
d. We must love God with *all our heart* **(Mat 22:37)**.
e. We must believe in Jesus with *all our heart* **(Act 8:37)**.
f. Half-hearted trust is not pleasing to God **(Psa 12:2; Jam 1:5-8)**.
(i) When it comes to trusting in God, burn your bridges and have no backup plan.
(ii) Put your hand to the plow and never look back **(Luk 9:62)**.
g. This means that there should not be any area of life that we should not trust God in.
(i) This means trusting that God is right about everything He says in His word **(Rom 3:4)**.
(ii) This also means trusting that God will do what He has promised, such as taking care of us and providing for our needs **(Mat 6:25-34; Php 4:19)**.

C. *And lean not unto thine own understanding.*
i. Man's understanding and the word of God are often at odds with each other **(1Co 1:19-20, 25)**.
a. Man by nature chooses the wisdom of the so-called wise over the counsel of "God only wise" **(Rom 16:27)**.
b. Thus the reason for Solomon's exhortation to trust in God and not in our own ideas, for our "faith should not stand in the wisdom of men, but in the power of God" **(1Co 2:5)**.

ii. Both rich men and fools alike are wise in their own conceit **(Pro 28:11; Pro 26:5)**.
a. There is little hope for either of them **(Pro 26:12)**.
b. The former think too much of their wealth and attainments; the latter don't think enough.
c. God pronounces a woe unto them that are wise in their own eyes **(Isa 5:21)**.
d. Both types of men need to heed the LORD's warning and "be not wise in [their] own eyes" **(Pro 3:7)**, trusting in Him with all their hearts and not in their own understanding.

iii. All of a man's ways are right in his own eyes **(Pro 21:2)**.
a. Using his own understanding, a man will make what he thinks is a sound decision.
b. His ways are "clean in his own eyes" **(Pro 16:2)**.
c. By all reasoning, it seems right, but "there is a way that seemeth right unto a man, but the end thereof are the ways of death" **(Pro 16:25)**.

d. Uzza relied on his own understanding and did what seemed like the right thing when he placed his hand on the ark of the covenant to keep it from falling to the ground as David moved it on an ox cart **(2Sa 6:6)**.
(i) If he would have trusted in the LORD with all his heart and not leaned on his own understanding by leaning on the ark, he would not have died that day **(2Sa 6:7)**.
(ii) There was a way that seemed right unto Uzza, but the end thereof was the way of death.

iv. Maybe the situation is not life or death.
a. What if, for instance, Christians wisely desire a spouse of like-faith and they have waited on the LORD to provide one for a long time?
b. There is a tendency among us to become weak in faith and stop trusting God with all of our heart and begin to lean on our own understanding.
c. They may reason that there just aren't any godly, truth-loving, single Christians out there, and since they aren't getting any younger, they decide to marry an unbeliever.
d. In such a case, not trusting fully in God to provide their godly desire, but rather leaning unto their own understanding resulted in missing out on a lifelong blessing of a marriage wherein two walk together through life agreed **(Amo 3:3)**.

v. So the next time that you begin to doubt God and His word and think that you have a better way, remember to "trust in the LORD with all thine heart; and lean not unto thine own understanding" **(Pro 3:5)**.

6. **Pro 3:6** - "In all thy ways acknowledge him, and he shall direct thy paths."

A. *In all thy ways acknowledge him*.

i. Here is the result of, and motivation for, trusting in the LORD with all of our hearts and leaning not unto our own understanding: *divine guidance*.

ii. Having God direct our paths is contingent upon us *acknowledging* Him in *all our ways*.
a. Acknowledge *v*. - 1. To own the knowledge of; to confess; to recognize or admit as true.
b. In other words, in all that we think and do, we must recognize God and admit that He is true.
c. This brings to mind the words of the apostle Paul who wrote, "yea, let God be true, but every man a liar" **(Rom 3:4)**.

iii. Acknowledging God is recognizing and confessing that His Son Jesus Christ is God manifest in the flesh **(1Ti 3:16; Joh 1:14)**.
a. Those who do not acknowledge that Jesus Christ is the Son of God do not acknowledge God, for "whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also" **(1Jo 2:23)**.
b. This means that Jews, Muslims, and all other non-Christians have no expectation of God directing their paths.

iv. Acknowledging God is conceding that His word reigns supreme over every aspect of our lives.
    a. In order to do so, we must admit that "the ways of the LORD are right" **(Hos 14:9)**, and ours are wrong.
    b. As scripture declares:
        (i) "The statutes of the LORD are right" **(Psa 19:8)**.
        (ii) "Thy judgments are right" **(Psa 119:75)**.
        (iii)The Lord is "a God of truth and without iniquity, just and right is he" **(Deu 32:4)**.
v. After admitting that God and His law are true and right, we must acknowledge that we have sinned against the LORD and have gone our own way **(Isa 53:6; Jer 3:13; Jer 14:20; Psa 32:5; Psa 51:3)**.
vi. Until we do that, God will not direct our paths, but rather hide His face from us **(Hos 5:15)**.

B. *...and he shall direct thy paths*.
i. The LORD will guide the steps of the righteous man who acknowledges his need of Him.
ii. God promises to instruct, teach, and guide us **(Psa 32:8)** and order our steps **(Psa 37:23)**.
iii. Too often, Christians plan the course of their lives without any consideration of the LORD's will, boldly declaring what they are *going to do* **(Jam 4:13)**.
    a. But they don't know what tomorrow holds **(Jam 4:14)**.
    b. They ought to instead preface their plans with "if the Lord wills" **(Jam 4:15)**.
iv. When we acknowledge God in all our ways, He shall direct our paths **(Pro 16:9)**.
v. The Lord directs the paths of the righteous in the same way that the banks of a river direct the path of the water flowing between them.
    a. The riverbanks allow the water to flow freely within them, but prevent it from overflowing them.
    b. So God sets bounds and limits on the decisions and actions of His children, preventing them from taking a course that His will does not permit **(Pro 21:1)**.

7. **Pro 3:7** - "Be not wise in thine own eyes: fear the LORD, and depart from evil."

A. *Be not wise in thine own eyes*.
i. Fools, not sages, think themselves wise.
ii. A truly wise man is little in his own sight, whereas the fool is "wise in his own conceit" **(Pro 26:12)**.
iii. Being wise in one's own eyes is a form of *pride*.
iv. Pride *n*. - B. The quality of being proud. I. 1. a. A high or overweening opinion of one's own qualities, attainments, or estate, which gives rise to a feeling and attitude of superiority over and contempt for others; inordinate self-esteem.
v. A proud man will never become wise because he thinks he already is.
vi. Those who are wise in their own eyes demonstrate such by the following:

a. Not seeking counsel or asking advice of their elders.
b. Doing far more talking than listening in conversations.
c. Always ending their sentences with periods rather than question marks.

vii. Three men come to mind who are often wise in their own eyes: the young man, the formally educated man, and the rich man.
a. The young man.
(i) The young man is idealistic, thinking the world should work in accordance with his conceptions of reality.
(ii) He is confident because of his vigorous youth and his lack of understanding of the hard realities of life.
(iii) Therefore, he sees no need to seek counsel from those older and more experienced than he.
b. The formally educated man.
(i) The formally educated man has letters behind his name that assure him that he is wiser than those who don't.
(ii) He paid (borrowed) a small fortune for those letters and spent many years of his life obtaining them.
(iii) Therefore, he certainly doesn't need to bother asking for advice from those whom he deems less intelligent than himself.
c. The rich man.
(i) The rich man equates wealth with wisdom and assumes that anyone that has not the former lacks the latter.
(ii) He could not be more wrong according to the scriptures which declare that "the rich man is wise in his own conceit; but the poor that hath understanding searcheth him out." **(Pro 28:11)**.

viii. The man who "think[s] himself to be something, when he is nothing, he deceiveth himself" **(Gal 6:3)**.
a. Being wise in one's own eyes is meaningless if one is not wise in God's sight **(2Co 10:18)**.
b. "The Lord knoweth the thoughts of the wise, that they are vain" **(1Co 3:20)**.
c. He pronounces a "woe unto them that are wise in their own eyes, and prudent in their own sight" **(Isa 5:21)**.

ix. Christians are exhorted to "mind not high things, but condescend to men of low estate. Be not wise in your own conceits" **(Rom 12:16)**.
a. David, who was no simpleton, left Solomon a good example of a wise, rich, and powerful man who was humble enough to write: "LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me" **(Psa 131:1)**.
b. As the old saying goes, "better to keep silent and have men think you a fool, than to open your mouth and remove all doubt."

c. It is a mark of wisdom to recognize when one is engaged in a discussion of a topic that is too high for him and to thus bow out humbly rather than pressing on proudly.

B. *Fear the LORD, and depart from evil*.
   i. God's antidote to being highminded is to fear Him and depart from evil, which includes the evil of *pride* that God hates **(Pro 16:5)**.
   ii. Departing from evil is only possible when a man fears God and His judgment of it.
   iii. **Pro 8:13** tells us that "the fear of the LORD is to hate evil," and the first two evils listed are "pride, and arrogancy" which brings us back to being not wise in our own eyes.
   iv. When a man fears the LORD, he does so in part because of the awe-inspiring, infinite knowledge and wisdom of God **(Psa 139:1-6; Psa 147:5; Rom 11:33-34)**.
   v. Recognizing the limitlessness of the wisdom of God will quickly reveal the utter paltriness of his own, causing him to "be not wise in [his] own eyes."

8. **Pro 3:8** - "It shall be health to thy navel, and marrow to thy bones."
   A. Being humble and "not wise in thine own eyes" **(Pro 3:7)** is not only good for the soul, but for the body as well.
   B. Pride, which is the opposite of humility, is detrimental to a man's inward man comprised of his soul and spirit.
      i. Pride is destructive **(Pro 16:18; Pro 18:12; Pro 29:23)**.
      ii. When a man's spirit is wounded, it takes a toll on his physical health.
         a. "by sorrow of the heart the spirit is broken" **(Pro 15:13)**.
         b. "a broken spirit drieth the bones" **(Pro 17:22)**.
         c. "heaviness in the heart of man maketh it stoop" **(Pro 12:25)**.
      iii. Thus, working through a broken spirit, pride can *indirectly* cause bodily maladies.
         a. David experienced this when he sinned against God and was too proud to confess it.
         b. Only after he acknowledged his sin to God was his health restored **(Psa 32:3-5)**.
      iv. In addition to indirectly causing health trouble through a broken spirit, pride can also *directly* cause bodily affliction and even death through God's judgment of it.
         a. Nebuchadnezzar's pride caused him to lose his mind and be driven from civilization into the field to grovel around like a beast for seven times over until he was humbled **(Dan 4:28-37)**.
         b. Haman's pride led to his own execution on a seventy-five foot gallows that he built to hang a man that refused to bow down to him **(Est 7:9-10)**.
   C. Conversely, just as pride can cause us physical problems, humility can foster good physical heath, which is the crux of the teaching of the verse under consideration.
      i. Humility will bring a man to honor **(Pro 18:12)** which shall uphold him **(Pro 29:23)**.

ii. The Lord "giveth grace unto the humble" **(Jam 4:6)** and will "exalt [them] in due time" **(1Pe 5:6)**.
iii. Being lifted up and brought to honour will cause a "merry heart" which "maketh a cheerful countenance" **(Pro 15:13)** and "doeth good like a medicine" **(Pro 17:22)**.
iv. Whereas the broken spirit caused by pride "drieth the bones" **(Pro 17:22)**, humility is "health to thy navel, and marrow to thy bones" **(Pro 3:8)**.
v. Even when the humble man gets sick, his uplifted spirit "will sustain his infirmity" **(Pro 18:14)**.
vi. While the haughty heart of the proud man is heading for destruction **(Pro 18:12)**, the "sound heart" of the humble man "is the life of [his] flesh" **(Pro 14:30)**.

9. **Pro 3:9** - "Honour the LORD with thy substance, and with the firstfruits of all thine increase:"
A. *Honour the LORD with thy substance*
i. Contained in this verse and the next is both a commandment from God and a promise of blessing to those who keep it.
a. We are supposed to *honour* God with our *substance*.
b. Substance *n.* - 16. a. Possessions, goods, estate; means, wealth. arch. (chiefly as a reminiscence of biblical language). b. With a: An amount of wealth, a fortune; pl. riches, possessions.
c. Honour *v.* - 1. *trans*. To do honour to, pay worthy respect to (by some outward action); to worship, perform one's devotions to; to do obeisance or homage to; to celebrate.
d. Therefore, a key element of worshiping God is giving a portion of our wealth to Him.
e. We live in a nation "whose God is their belly" **(Php 3:19)**, whom they honour in the way of the prodigal son who "wasted his *substance* with riotous living" **(Luk 15:13)**.
ii. This verse is an imperative statement, not a suggestion for the people of God.
iii. The following is something to consider.
a. The word of God also commands us to give of our substance to the government in the form of taxes for the service they provide **(Rom 13:6-7)**.
b. Why is it that some Christians obey the commandment to honour the government with their substance, but refuse, neglect, or forget to honour God with it?
(i) Both are commandments from God, but the former is more often obeyed because of the belief that to not do so will result in severe punishment, such as imprisonment or death.
(ii) The government is not the only one that promises painful judgment to those who don't give them their due.
(iii) God likewise threatens to curse and punish those who don't give Him His due **(Mal 3:8-9; Hag 1:9-11)**.

c. Those who pay their taxes but not their God demonstrate that they fear men more than Him, and that they believe the threats of men more than the threats of the LORD.
d. Such have their priorities backwards and should "serve God acceptably with reverence and godly fear: For our God is a consuming fire" **(Heb 12:28-29)**, lest they end up on the receiving end of His rod.

B. *Honour the LORD . . . with the firstfruits of all thine increase*.
i. God is to be honoured with the *firstfruits* of all our increase.
a. Firstfruit *n.* - 1. The fruits first gathered in a season; the earliest products of the soil; esp. with reference to the custom of making offerings of these to God or the gods.
b. In other words, to give one's firstfruits is to give God a portion of one's income *first* before any other expenses are paid.
c. When creating a budget, a Christian should determine what percentage of his income that the LORD should get and make that the *first* line of his budget.
d. The remainder of the budget should then be allotted for all other expenses such as savings, taxes, housing, transportation, food, clothing, utilities, education, entertainment, etc.
e. Sadly, some Christians budget precisely opposite of God's prescription: they pay all of their expenses first and then give God whatever is left, if there is anything.
f. That is called giving God the *leftovers*, not the *firstfruits*.
ii. How do we give God our firstfruits when He is in heaven?
a. Though God cannot personally be given to in this life, His work in this earth can be.
b. When a man gives in support of the LORD's ministers and His house, he is giving unto the LORD **(Num 5:8-10)**.
c. Under the Old Testament, Israel was supposed to support God's ministers, the priests and Levites, with their firstfruits since they had no inheritance in Israel and were not supposed to be out working in the fields, but rather working in the house of God and encouraging themselves in the word of God **(Deut 18:1-5; Eze 44:30; 2Ch 31:4; Neh 13:10-12)**.
d. This principle is carried over into the New Testament.
(i) God's ministers were to be supported by the congregation under the law of Moses.
(ii) In like manner, God's ministers of His churches are likewise to be supported by their church under the New Testament **(1Co 9:6-14)**.
e. Another way to give to God under the Old Testament was to give to the poor, the widows, and the fatherless **(Deut 26:12-13; Pro 19:17)**.
f. Likewise under the New Testament are the LORD's people and His ministers responsible to give in support of the poor, widows, and fatherless **(Rom 12:13; Gal 2:9-10; 1Ti 5:16; Jam 1:27)**.

iii. The next question would be how much of one's income is considered the firstfruits?
a. Under the law of Moses, the *firstfruits* of one's increase was a tithe, which is a tenth **(2Ch 31:4-5)**.
b. Giving the firstfruits was proportional giving.
(i) If the crop was plenteous, the firstfruits would be plenteous; if the crop was paltry due to a drought, the firstfruits would be paltry.
(ii) What about today under the New Testament?
(iii) There is no explicit commandment to give ten percent in the New Testament, but it does teach proportional giving: "let every one of you lay by him in store, as God hath prospered him" **(1Co 16:2)**.
(iv) If God has prospered us with much, then we should give more; if God has prospered us with little, then we should give less.
c. Without a specified percentage given by God in the New Testament, what proportion of his income should a Christian then give?
d. That is up to each man to decide for himself as "he purposeth in his heart" **(2Co 9:7)**.
e. As for me and my house, we will walk in the steps of our fathers in the faith, Abraham and Jacob, and follow their example of giving 10% of our gross income to the Lord **(Heb 7:1-6; Gen 28:20-22)**.

10. **Pro 3:10** - "So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."
A. The previous verse gave the commandment; this one gives the reward for obeying it.
i. When we honour the LORD with our substance, God will make it to increase, filling our barns with plenty.
ii. If we give the firstfruits of all our increase to God, our presses will be overflowing with new wine.
B. It is not hard for the carnal mind to understand that if seed is taken from the storehouse and sown in the earth it is not wasted, but rather is put to profitable use and will return more than was spent.
i. But the reasoning of fallen men would conclude that what is given to God and His work in the earth is lost.
ii. Faith, on the other hand, understands that, like the earth, God returns what was given to Him with dividends **(2Co 9:6)**.
iii. Those that scatter will increase, but those that withhold more than is meet will tend to poverty **(Pro 11:24)**.
iv. When we give to the poor, we lend to the Lord who repays us generously **(Pro 19:17)**.
C. How does God return gifts that are given to Him?
i. If one is a farmer, it's easy to imagine how God could send good weather and sufficient rain to boost the yield of the crop.

ii. If a Christian works for a corporation, it shouldn't be hard for him to believe that God could move him up the corporate ladder or open up an opportunity for a better job elsewhere **(Psa 75:6-7)**.
iii. If one is self-employed, it would be no stretch to envision the LORD sending more business prospects his way.
iv. If a man is going through hard times, the LORD can always prompt other generous people to give liberally to him in his time of need **(Luk 6:38)**.
v. Whatever the situation, it would take no effort on the LORD's behalf to prosper the man who faithfully gives unto Him, for "with God nothing shall be impossible" **(Luk 1:37)**.

D. What then holds back Christians from experiencing the blessing of God which comes as a result of giving to Him?
i. Given the facts from scripture which have been covered so far, I have to conclude that those who don't give their firstfruits to God do so for one of three reasons:
a. They don't believe God's promises to bless them if they give to Him and curse them if they don't.
b. They hate material wealth, and therefore don't give to the Lord to ensure that He will not bless them financially.
c. They are stupid. They believe that God will keep His promises to bless them, but they decide not give to Him anyway.
ii. Of these three possibilities, only one is could possibly to true for the vast majority of Christians.
a. Very few Christians are stupid enough to not give to God if they believe that He will bless them with abundance for it.
b. Almost nobody hates material wealth, and therefore would intentionally *not* give to God to ensure that He does *not* bless them.
c. That only leaves one possibility: they simply do not believe what God says.
(i) If someone with the means to do so and the character to keep his word promised to give you a guaranteed high return on investment on a portion of your income that you loaned to him, any man that *believed* him (and is not an idiot) would certainly do it.
(ii) The only reason for not investing with such a man would be if you did not trust him to keep his word and deliver on the high return he promised.
(iii) Therefore, to the extent that a Christian does not give to the Lord his firstfruits, *he is an unbeliever* to that extent.
iii. It's impossible to please God without believing that He is, and that he is a rewarder of them that diligently seek him **(Heb 11:6)**.
iv. Such faithless Christians just don't believe that God will honour His word and prosper them if they give unto Him.
v. If they believed God's word, they would certainly give unto Him with a full expectation that the promised blessing would follow.

E. In the Old Testament, the LORD offered Israel a challenge.

i. They had not been giving Him their tithes and offerings that were required in those days **(Mal 3:8-9)**.
ii. God told them to prove Him by bringing in their tithes and then wait and see if they were not overwhelmed with blessings from Him **(Mal 3:10-12)**.

F. God's nature and His faithfulness do not change **(Mal 3:6)**.
i. Jesus Christ is the same yesterday, today, and forever **(Heb 13:8)**.
ii. If Christians would obey Jesus' commandment and "seek ye first the kingdom of God, and his righteousness; and all these things [material needs] shall be added unto [them]" **(Mat 6:33)**.
iii. Israel experienced this very thing in the days of king Hezekiah **(2Ch 31:10)**.
iv. If a child of God by faith takes God's challenge to Israel and proves Him, he should not be surprised when God makes good on His word and "[his] barns be filled with plenty, and [his] presses shall burst out with new wine."

G. A caveat
i. While God will ultimately bless and prosper those who give to Him, He also from time to time tests our faith **(Jam 1:2-4; Heb 11:17-19)**.
ii. God put Israel through deprivation to prove them, to see if they would keep His commandments, and to make them remember that it is He who gives wealth **(Deut 8:2-3, 16-18)**.
iii. Paul said that he had learned how to be abased and how to abound **(Php 4:11-12)**.
a. I likewise have gone through seasons of abasement and abundance in my life.
b. I know how to abound.
(i) From the time I graduated high school until I went into the ministry 13 years later, I continually and consistently abounded financially.
(ii) I gave the Lord the firstfruits of all my income since the day I was baptized in 2005 (and for a while before that).
(iii)The Lord filled my barns with plenty and my presses burst out with new wine during that time.
c. I also know how to be abased.
(i) Since going into the ministry, I have learned how to be abased.
(ii) But even after entering the ministry, I had seasons where I had continual increase for a while.
d. Much of the abasement that I have experienced in my life is due to the choices that I have made based on my principles.
(i) I obeyed the call to enter the ministry, knowing that it would result in an enormous drop in income **(Pro 13:7)**.
(ii) I worked low paying part time jobs while in the ministry instead of a high paying full time professional job so that I would have time to do the work of the ministry.
(iii)I had people excluded from the church on different occasions knowing that it would significantly diminish my income.

(iv) There were other decisions I made in my previous church that cost me significantly financially.
(v) I chose to resign from pastoring my previous church to move down here to pastor this church knowing that it would significantly diminish my income (again).
(vi) I choose to have my wife stay at home and be a homemaker because of my convictions.
(vii) I refuse to take any government aid (housing, food, healthcare, etc.) because of my principles.
(viii) I refuse to get healthcare subsidies (Obamacare/Trumpcare, Medicaid) from the government because of my principles.
(ix) I choose not to use the VA for my healthcare because of my principles.
(x) I choose to use Christian Healthcare Ministries instead of health insurance which results in me paying for most of my healthcare out of pocket.
(xi) These are *my* principles and convictions.
1. I'm not trying to push them on you.
2. I tell you these things because I am supposed to be an example **(1Ti 4:12; 2Ti 3:10-11)**.
3. I invite you to consider them and inquire as to why I hold them if you are interested.

e. Through all of the hard times, I have always given the Lord the firstfruits of all my increase, no matter how bad things were.
f. Though I have been through difficult financial times on more than one occasion, the Lord has always come through in amazing ways and taken care of me and provided for my needs.
g. It has been an incredible thing to witness.

iv. So don't assume that giving to God is like purchasing a winning lottery ticket every time.
v. There may be times that God will put you through financial hardship, either because of your own foolish choices **(Pro 21:20)**, or because He wants to prove your faith.
vi. But He will ultimately provide for your needs and bless you if you trust Him and give to Him your firstfruits **(Php 4:19; Psa 37:25; Pro 3:9-10)**.

11. **Pro 3:11** - "My son, despise not the chastening of the LORD; neither be weary of his correction:"

A. *My son, despise not the chastening of the LORD*

i. Chastening is not a joyous, but a grievous, experience **(Heb 12:11)**.
a. Chastening *n*. - The action of the verb chasten; disciplinary punishment, chastisement, correction; subduing of excess or intensity.
b. Punishment is painful and therefore has the tendency to provoke resentment rather than appreciation from the receiver.

c. Thus the reason that Solomon instructs us to not *despise* the chastening of the LORD.
d. Despise *v.* - 1. *trans*. To look down upon; to view with contempt; to think scornfully or slightingly of.

ii. A child whose father punishes him for his disobedience will often view that correction with contempt and scorn while his behind is stinging.
a. God's children likewise look with disdain upon His discipline while they are suffering it.
b. When the child later understands that the chastening of his father was for his profit **(Heb 12:10)**, not his destruction, he then gives his father reverence **(Heb 12:9)**.
c. So it should be with Christians and their Heavenly Father.
d. They must realize that God chastens them because He loves them **(Heb 12:6)**.
e. Jesus warned the church at Laodicea that "as many as I love, I rebuke and chasten: be zealous therefore, and repent" **(Rev 3:19)**.

iii. If you "endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" **(Heb 12:7)**.
a. A child is not a son, but a bastard, if his father chastens him not **(Heb 12:8)**.
b. Therefore, enduring chastisement from God is evidence that one is a child of God.

iv. Though God's correction is not pleasant at the time, it yields "the peaceable fruit of righteousness unto them which are exercised thereby" **(Heb 12:11)**.
a. That is the reason to not despise the chastening of the LORD.
(i) It is for our happiness, not our hurt.
(ii) It's a sign that God loves us, not loathes us.
(iii)It yields a life of righteousness, not reproach.
b. So the next time you are being chastened by God for your sin or foolish decisions, thank God for the rod **(Job 5:17)**.

v. What form does God's rod take?
a. The LORD has numerous methods to punish his disobedient people.
(i) God *chastened* Israel by making them wander in the wilderness for 40 years for their unbelief and rebellion.
(ii) While in the wilderness, the LORD let them suffer hunger to prove their faithfulness **(Deut 8:2-5)**.
b. Men are God's hands **(Psa 17:14)**.
(i) Sometimes He uses rods in their hands to lay stripes upon His children who are in need of it.
(ii) In the Davidic covenant, God promised to punish Solomon thusly if he committed iniquity, which promise was also a prophecy of the sufferings of Christ for the sins of the elect which He bore **(2Sa 7:14)**.
(iii)Jesus Christ was "stricken, smitten of God, and afflicted" **(Isa 53:4)** and it "pleased the LORD to bruise him" **(Isa 53:10)**.

(iv) It was God the Father who laid those stripes on Christ through a scourge in the hands of men **(Luk 22:63-64; Joh 19:1-3)**.

c. God also chastens His children by allowing them to reap what they have sown **(Gal 6:7)**.

(i) He does so by letting them "eat of the fruit of their own way, and be filled with their own devices" **(Pro 1:31)**.

(ii) This can be in the form of poverty coming to the sluggard **(Pro 6:9-11)** or alimony and STDs to the adulterer **(Pro 5:10-11)**.

(iii) This can be in the form of having rebellious and foolish children who were not trained and disciplined properly **(Pro 17:25; Pro 19:13)**.

(iv) The more grievous the sin, the more severe the punishment.

(v) If we are often reproved by God and we harden our necks, we can expect sudden destruction without remedy **(Pro 29:1)**.

B. *Neither be weary of his correction.*

i. Understanding that God's chastisement is for our good, we should not "be weary of his correction."

ii. Nor should we try to avoid it when it is deserved.

a. We should rather pray as Jeremiah did that God will "correct me, but with judgment; not in thine anger, lest thou bring me to nothing" **(Jer 10:24)**.

b. We can embrace God's correction while at the same time seeking mercy **(Hab 3:2; Psa 38:1)**.

iii. Though painful, God's chastening is ultimately for our good, for "when we are judged, we are chastened of the Lord, that we should not be condemned with the world" **(1Co 11:32)**.

iv. But, even though the correction of the LORD is for our good, it is still painful and can be justly avoided if we judge ourselves, "for if we would judge ourselves, we should not be judged" **(1Co 11:31)**.

12. **Pro 3:12** - "For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth."

A. *For whom the LORD loveth he correcteth*.

i. One of the ways that God shows us that He loves us is by chastening and correcting us when we sin.

a. If God loves you, He corrects you.

b. Therefore, if you receive God's correction, you know that He loves you.

c. An earthly father will not spank other parents' unruly children (though he may be tempted to).

(i) He will only spank his own whom he loves.

(ii) Likewise, God doesn't correct the spawn of Satan, but rather only His own children whom He loves.

(iii) God doesn't love the wicked **(Psa 5:5)**.

(iv) Therefore, He doesn't chasten them as a father chastens his children.

ii. The purpose of God's chastening of His children is for correction.
   a. Correct *v.* - 1. *trans*. To set right, amend (a thing); to substitute what is right for the errors or faults in (a writing, etc.). Sometimes, loosely, to point out or mark the errors in, in order to their amendment. 3. To set right, amend (a person); to cure of an error or fault; to admonish or rebuke, or to point out the errors or faults of, in order to amendment. 4. To punish for faults of character or conduct (properly, in order to amendment); to chastise, chasten.
   b. The Lord may punish worldly men or even kill them for their wickedness, but He doesn't do so for *correction* as He does for his children.
   c. Paul expounded on this principle in the book of Hebrews **(Heb 12:6-11)**.

iii. Those who are not chastened and corrected by the Lord are bastards, not sons.
   a. Korah, who was an unregenerate rebel **(Jud 1:11-13)**, was punished by God, but not *corrected* in a fatherly way **(Num 16:32-33)**.
   b. When the wicked are consigned to hell at death and to the lake of fire after the resurrection, they "go away into everlasting punishment" **(Mat 25:46)**, and "shall be tormented day and night for ever and ever" **(Rev 20:10)**.
   c. They are not going there for *correction* from a loving God, but for "everlasting destruction from the presence of the Lord" **(2Th 1:9)** and to "drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and [they] shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb" **(Rev 14:10)**.
   d. Better to be chastened in this life by a loving Father than to be tormented for all eternity by an angry Judge.

B. *Even as a father the son in whom he delighteth*.

i. God corrects His children *even as* (just as) an earthly father corrects his son whom he loves.
   a. An earthly father who loves his son will not "spareth his rod", but "chasteneth him betimes" **(Pro 13:24)**.
   b. Betimes *v.* - 1. At an early time, period, or season; early in the year; early in life.
   c. Therefore, God corrects His children early and "in measure", not leaving them "altogether unpunished", but also not making "a full end" of them **(Jer 30:11)**.

ii. A father chastens his son while there is hope and will not "spare for his crying" **(Pro 19:18)**.
   a. A good father will not end the punishment when the first tear drops.
   b. God likewise will not end His chastisement as soon as the pain is first felt, but will continue it until the lesson is learned.

iii. When a child whose father loves him rebels, he will "beat him with the rod, and shalt deliver his soul from hell" **(Pro 23:14)**.
iv. Our heavenly Father will likewise lay stripes on His children to deliver them from the hell on earth that awaits them if they continue in their sins.
v. May God be praised that He, just as a good earthly father, chastens and lovingly corrects us to mold us into the obedient and godly children that He would have us to be.

13. **Pro 3:13** - "Happy is the man that findeth wisdom, and the man that getteth understanding."
A. The man that finds wisdom and gets understanding is a fortunate man who has found favor with God.
B. Today we think of a *happy* man as one who is cheerful and joyous.
C. But when the KJV was translated, *happy* meant "having good 'hap' or fortune; lucky, fortunate; favoured by lot, position, or other external circumstance" (OED).
i. When Ruth returned to Israel with her mother-in-law Naomi after both of them had lost their husbands, "her *hap* was to light on a part of the field belonging unto Boaz" **(Rut 2:3)**.
ii. As the rest of the story goes on to tell, Ruth was quite *fortunate* and *lucky* to have ended up in Boaz's field.
D. Like Ruth, the man that finds wisdom is a *happy* man.
i. Wisdom is found in the word of God **(Pro 2:6)** which the natural man cannot *understand* **(1Co 2:14)**, nor can be subject unto **(Rom 8:7)**.
ii. Furthermore, according to this verse, wisdom is *found*, which implies that it must be sought after from God **(Mat 7:7)**.
iii. But "there is none that seeketh after God" in his unregenerate state **(Rom 3:11)**.
iv. In order for the word of God to not be foolishness to a man, God has to first save him from his sins **(1Co 1:18)** and give him a new spirit which can know it **(1Co 2:12)**.
v. Now here's where the *happy* part comes in.
a. God only saves those whom He foreknew, chose, and predestinated to be His children before the world began **(Eph 1:4-5; Rom 8:29-30)**.
b. Therefore, the man who has the capacity to find wisdom and get understanding is a *happy* (fortunate) man because he was chosen by God and given that ability.
c. Solomon's father David described the man whom God chooses as a happy man, saying, "*Blessed* is the man whom thou choosest, and causest to approach unto thee..." **(Psa 65:4)**.
E. Not only is a man *happy* to have the *ability* to find wisdom and get understanding, but he is *happier* yet when he *acquires* them.
F. Solomon explains in the next few verses why this is the case.
i. Wisdom's merchandise and gain is better than silver and fine gold **(Pro 3:14)**.
ii. She is more precious than rubies **(Pro 3:15)**.
iii. She affords a long life accompanied by riches and honor **(Pro 3:16)**.

iv. She gives a pleasant and peaceful existence **(Pro 3:17)**.
v. She is a source of abundant life to those who lay hold upon her **(Pro 3:18)**.

14. **Pro 3:14** - "For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold."
    A. *For the merchandise of it is better than the merchandise of silver*
        i. In the previous verse, Solomon stated that the man that finds wisdom is *happy* (blessed and fortunate).
        ii. In this verse **(Pro 3:14)** and the following four **(Pro 3:15-18)**, he gives several reasons why this is so.
        iii. The first reason why the man who finds wisdom is *happy* is that its merchandise is better than the merchandise of silver.
            a. Merchandise *n.* - The action or business of buying and selling goods or commodities for profit; the exchange of commodities for other commodities or for money.
            b. Silver has been a highly sought-after metal for millennia because it is rare, valuable, and useful in a variety of applications.
            c. Its widespread appeal due to its beauty and utility made it a commodity that could be traded for any other commodity, hence the reason it became money, a universal medium of exchange.
            d. For these reasons, its *merchandise* surpasses that of most other things on this earth.
        iv. The *merchandise*, or exchange value, of silver is high, but not as lofty as wisdom.
            a. The same properties that make silver a preferred commodity likewise make wisdom highly desirable.
            b. Like silver, wisdom is rare, valuable, beautiful, and useful.
                (i) Wisdom is so rare that when Solomon was looking for a wise man, he lamented the fact that, "one man among a thousand have I found" **(Ecc 7:28)**.
                (ii) Wisdom is so valuable that it is said to be "the principal thing" **(Pro 4:7)**.
                (iii) Principal *adj.* - 1. First or highest in rank or importance; that is at the head of all the rest; of the *greatest* account or *value*; foremost.
                (iv) Wisdom is as beautiful as fine jewelry **(Pro 25:12)**.
                (v) And finally, wisdom is exceedingly useful, for it guides a man through all of life's decisions, enabling him to choose the best means to the proper ends.
            c. As Solomon said, it truly is better to get wisdom than silver **(Pro 16:16)**.
    B. *And the gain thereof than fine gold*.
        i. The second reason that the man who finds wisdom is *happy* is because the gain of wisdom is better than the gain of fine gold.

ii. Gain *n.* - 1. Booty, prey, spoil. *Obs*. 2. a. Increase of possessions, resources or advantages of any kind, consequent on some action or change of conditions; an instance of this; profit, emolument; opposed to *loss*.
iii. *Fine* gold is gold that is "of superior quality, choice of its kind; free from foreign or extraneous matter, having no dross or other impurity; clear, pure, refined" (OED).
iv. Fine gold is one of the most precious metals in the world.
v. The gain that can be acquired with fine gold is exceedingly high, yet it pales in comparison to the gain that wisdom affords.
    a. Gold can fill a man's house with possessions; wisdom gives him the sense to resist doing so **(Pro 15:16; Ecc 5:11-12)**.
    b. Gold enables a man to travel the world; wisdom teaches him that time spent in the house of God is far more valuable **(Psa 27:4; Psa 84:10)**.
    c. Gold allows a man to live in pleasures; wisdom teaches him to live in obedience to God **(Ecc 12:13)**.
    d. Gold makes it possible to eat whatever you want; wisdom teaches moderation **(Pro 23:20-21; Php 4:5)**.
    e. Gold makes many friends **(Pro 19:4)**; wisdom filters out and excludes most of them **(Pro 13:20; 1Co 15:33)**.
vi. The gain of wisdom is without a doubt far better than that of fine gold, and happy indeed is the man that finds it.

15. **Pro 3:15** - "She is more precious than rubies: and all the things thou canst desire are not to be compared unto her."
A. In **Pro 3:13**, Solomon declared that the man that finds wisdom is happy (fortunate).
B. In verse 14, he gave two reasons why that is so.
C. In this verse, he gives two more reasons to prove his case.
D. *She is more precious than rubies.*
    i. Rubies are among the most rare and expensive gemstones on earth, costing between $1000-$3000 per carat for one of high quality.
    ii. To this day, rubies are referred to as *precious* (of great price; having a high value; costly - OED) *stones*.
    iii. As he describes the exceeding value of wisdom, Solomon compares it to increasingly more valuable commodities.
    iv. In the previous verse he began by comparing wisdom to silver and then to gold.
        a. Historically gold was worth about 16 times as much as silver.
        b. Today it is worth about 85 times as much (October, 2019).
    v. By weight, rubies are currently worth approximately 200 times as much as gold (August, 2018).
    vi. A believer should now begin to understand the immense value that God places on wisdom.
    vii. Since wisdom is found in God's word **(Pro 2:6)**, how valuable must reading, searching, and meditating in the scriptures be in the eyes of God?
E. *All the things thou canst desire are not to be compared unto her*.

i. In the unlikely case that a man has no interest in silver, gold, or rubies, God gives one final comparison that proves the unparalleled value of wisdom.
ii. *All* of the things that a man desires cannot equal wisdom.
iii. Wisdom doesn't merely surpass the value of a man's most prized possessions; or even *all* the things that he owns; or greater yet, *all* the things that he *desires*; but rather *all* the things that he *can* desire.
iv. Take all of the endless things that a man can think of and wish for and add them all together, and they not only are unequal to wisdom, but they are not to be compared to her.
v. Just as a drop cannot be compared to an ocean, or a candle to a forest fire, so all the priceless things a man can conceive of cannot be compared to wisdom.
vi. Do you now understand why God said that "Wisdom is the principal (first or highest in rank or importance) thing; therefore get wisdom: and with all thy getting get understanding" **(Pro 4:7)**?

16. **Pro 3:16** - "Length of days is in her right hand; and in her left hand riches and honour."
A. Solomon continues giving the reasons why the man that finds wisdom and gets understanding is *happy* (blessed) **(Pro 3:13)**.
B. Wisdom has both her hands full with blessings that she is ready to give to those who seek her and keep her ways.
C. *Length of days is in her right hand;*
i. The first of wisdom's blessings is *length of days*.
ii. Long life comes as a result of remembering God's law and keeping His commandments **(Pro 3:2)**.
iii. *Length of days* is the more important of the two blessings that wisdom possesses.
a. We know this for two reasons.
b. First of all, it is mentioned firstly in v.16.
c. Secondly, it is in wisdom's *right hand*.
(i) The right hand is a symbol of power **(Psa 20:6)** and authority **(1Pe 3:22)**.
(ii) The right hand is a symbol of God's grace and mercy **(Mat 25:33-34)**.
(iii) The right hand clearly has preeminence over the left hand in scripture **(Ecc 10:2)**.
D. *and in her left hand riches and honour*.
i. Riches and honour would seem to many to be a greater blessing than long life.
ii. But the word order and the fact that riches and honour are found in the *left hand* indicate that they are inferior to long life.
iii. Nevertheless, riches and honour are blessings from God **(1Ch 29:12)**.
iv. He bestows them on the faithful **(2Ch 17:3-6)** who seek wisdom **(Pro 8:18)**.

17. **Pro 3:17** - "Her ways are ways of pleasantness, and all her paths are peace."
A. *Her ways are ways of pleasantness,*

i. This is the only place in the Bible where the word *pleasantness* is found.
ii. Pleasantness *n*. - The quality of being pleasant (in various senses: see the adj.).
iii. Pleasant *adj*. - 1. Having the quality of giving pleasure; originally synonymous with pleasing, but now used more vaguely: Agreeable to the mind, feelings, or senses; such as one likes.
iv. Therefore, the ways of wisdom are pleasurable, pleasing, agreeable, and likeable.
v. In other words, finding wisdom and getting understanding **(Pro 3:13)**, will bring *happiness* to one's life.
vi. When *knowledge* is *pleasant* unto thy soul **(Pro 2:10)**, thy *life* shall be *pleasant* **(Pro 2:11, 20-21)**.
vii. When brethren seek wisdom and are in unity, our church will be *pleasant* as well **(Psa 133:1)**.

B. *And all her paths are peace.*
i. *All* of wisdom's paths are peace.
ii. If a course of action in your life is not leading to peace, chances are that that path you have chosen is not a wise path.
iii. Peace *n.* - I. 1. a. Freedom from, or cessation of, war or hostilities; that condition of a nation or community in which it is not at war with another.
iv. If you are constantly fighting battles with people (spouse, children, parents, bosses, coworkers, teachers, government, neighbors, etc.), then you are not seeking wisdom.
v. If we work righteousness by living wisely, we will have peaceful lives **(Isa 32:17-18)**.
vi. We should try our best to live peaceably with all men **(Rom 12:18)**.
vii. Seeking wisdom from the word of God will facilitate that.

18. **Pro 3:18** - "She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her."

A. *She is a tree of life*
i. *Wisdom* is the source of life.
a. Jesus, the wisdom of God **(1Co 1:24)**, came that His sheep may have life and have it more abundantly **(Joh 10:10)**.
b. Life *n.* - I. The condition or attribute of living or being alive; animate existence. Opposed to *death*. 1. a. Primarily, the condition, quality, or fact of being a living person or animal. d. Animate existence viewed as dependent on sustenance or favourable physical conditions. (For *necessary of life, staff of life*, see those words.) Hence, that which is necessary to sustain life; a livelihood, one's living. 5. a. The cause or source of living; the vivifying or animating principle; he who or that which makes or keeps a thing alive (in various senses); 'soul'; 'essence'. Hence (*poet. nonce-use*) = 'life-blood'.
c. Food which comes from natural trees is for the maintenance of man's physical life **(Deut 20:19)**.

d. Wisdom that comes from Christ is for the maintenance of man's spiritual life **(Ecc 7:12; Pro 4:22)**.

ii. The "tree of life" in **Pro 3:18** is a reference to the tree of life that God placed in the garden of Eden along side the tree of the knowledge of good and evil **(Gen 2:9)**.

a. The fruit of the tree of life had the ability to cause Adam and Eve to physically live forever if eaten **(Gen 3:22)**.

b. There was apparently something contained in that fruit which stopped and reversed the aging and degenerative process which ends in death **(Rev 22:2)**.

c. The Lord barred Adam and Eve from the tree of life to prevent them from living forever **(Gen 3:24)**.

d. Those that partake of Christ, the wisdom of God **(1Co 1:24)**, have eternal life **(Joh 6:51, 54)**.

e. Those that overcome this world by faithfully keeping God's commandments will be given access to the tree of life in heaven **(Rev 2:7; Rev 22:14)**.

f. We have access to a foretaste of that tree of life when we embrace wisdom through the word of God.

B. *to them that lay hold upon her:*

i. Wisdom is only a tree of life to us if we *lay hold upon her* **(Pro 4:13)**.

ii. Fast *adv.* - 1. a. In a fast manner, so as not to be moved or shaken; *lit*. and *fig*.; firmly, fixedly. Often with *stand, sit, stick*, etc. 2. a. With firm grasp, attachment, or adhesion; so as not to permit of escape or detachment; tightly, securely. Often with *bind, hold*, etc. *lit*. and *fig*. See also *hold v*.

iii. Hold *v.* - 1. a. To keep watch over, keep in charge, herd, 'keep' (sheep, etc.); to rule (men). Only in OE. and early ME. *Obs*. 2. a. To keep from getting away; to keep fast, grasp.

iv. We must *hold fast* the faithful word as we have been taught **(Tit 1:9; 2Ti 1:13)**.

C. *and happy is every one that retaineth her.*

i. We are blessed (happy) when we *retain* wisdom.

ii. Retain *v.* - 1. a. To restrain; to hold back, check, or stop; to prevent or hinder. *Obs*. c. To keep in custody or under control; to prevent from departing, issuing, or separating; to hold fixed in some place or position.

iii. We will not be blessed if we let it go.

iv. We must buy the truth and sell it not **(Pro 23:23)**.

v. If we *retain* God's words, we shall *live* **(Pro 4:4)**.

19. **Pro 3:19** - "The LORD by wisdom hath founded the earth; by understanding hath he established the heavens."

A. *The LORD by wisdom hath founded the earth*

i. God founded the earth by wisdom in two senses.

a. He founded it by Jesus Christ who is *the wisdom of God* **(1Co 1:24)**.

(i) Wisdom *n.* - 1. c. as one of the manifestations of the divine nature in Jesus Christ (cf. 1 Cor. i. 24, 30, etc.); hence used as

a title of the second person of the Trinity (*the Wisdom of the Father*); also occas. applied to God or the Trinity.

(ii) Jesus Christ as the preincarnate Word, the 2nd person of the Trinity, created all things including the earth **(1Jo 5:7; Joh 1:1-3; Eph 3:9)**.

(iii)By the word of the Lord the heavens and earth were made **(2Pe 3:5)**.

b. God also founded the earth by His wisdom (His wise planning and actions) **(Jer 10:12)**.

(i) Wisdom *n*. - 1. a. Capacity of judging rightly in matters relating to life and conduct; soundness of judgement in the choice of means and ends; sometimes, less strictly, sound sense, esp. in practical affairs: opp. to *folly*.

(ii) In order to create this incredibly complex planet and all life on it, God had to exercise sound judgment when choosing the means to bring it into existence.

B. *by understanding hath he established the heavens.*

i. God stretched out the heaven by His understanding **(Jer 51:15)**.

ii. Understanding *n.* - 1. a. (Without article.) Power or ability to understand; intellect, intelligence. 2. The intellectual faculty as manifested in a particular person or set of persons.

iii. Establish *v*. - 1. To render stable or firm. †a. To strengthen by material support (obs.). †b. To ratify, confirm, validate (obs.). 2. a. To fix, settle, institute or ordain permanently, by enactment or agreement.

iv. To create the sun, moon, planets, and all of the innumerable stars and then to engineer their courses so that they all stay in their circuits perfectly to provide light, heat, seasons, signs, and calendrical and navigational functions for humanity on earth would take an infinite level of intelligence **(Psa 147:4-5; Isa 40:26)**.

20. **Pro 3:20** - "By his knowledge the depths are broken up, and the clouds drop down the dew."

A. *By his knowledge the depths are broken up*,

i. The *depths* refer to the oceans and seas **(Exo 15:4-5)**.

ii. Depth *n.* - II. Something that is deep. 7. a. A deep water; a deep part of the sea, or of any body of water. Usually in pl.; now only poetic and rhetorical. b. The great abyss of waters; the deep. *Obs*.

iii. God knows how to break up the depths, and the depths are afraid of Him **(Psa 77:16)**.

iv. God used His knowledge to break open the fountains of the great deep and flood the earth in the days of Noah **(Gen 7:11-12)**.

B. *and the clouds drop down the dew.*

i. Dew *n*. - 1. a. The moisture deposited in minute drops upon any cool surface by the condensation of the vapour in the atmosphere; formed after a hot day during or towards night, and plentiful in the early morning.

ii. The heavens give dew **(Zec 8:12)**.

a. Heaven *n.* - 2. a. By extension (in accordance with Biblical use) the region of the atmosphere in which the clouds float, the winds blow, and the birds fly; as in the more or less poetical expressions, the clouds, winds, breath, fowls of heaven. Rain or dew of heaven, so called as falling (or supposed to fall) from the clouds.
b. Dew comes from the moisture in the air.
c. The air is the heaven.
d. Therefore, dew comes from the heaven.

iii. There are clouds of dew **(Isa 18:4)**.
a. Clouds of dew are what we call *fog*.
b. Dew and fog are formed by the same process.
c. "Water vapour will condense into droplets depending on the temperature. The temperature at which droplets form is called the dew point. When surface temperature drops, eventually reaching the dew point, atmospheric water vapor condenses to form small droplets on the surface. This process distinguishes dew from those hydrometeors (meteorological occurrences of water), which form directly in air that has cooled to its dew point (typically around condensation nuclei), such as fog or clouds. The thermodynamic principles of formation, however, are the same. Dew is usually formed at night." (*Dew*, Wikipedia, 11-4-2019)
d. Since clouds are water vapor in the air, and dew is water vapor in the air that is condensed on the ground, therefore it can be said that "clouds drop down the dew."

iv. The clouds drop down the dew because God in His amazing knowledge designed it that way.

21. **Pro 3:21** - "My son, let not them depart from thine eyes: keep sound wisdom and discretion:"

A. *My son, let not them depart from thine eyes:*

i. The *them* in this verse refers to *wisdom and understanding*.
a. Solomon stated in **Pro 3:13** that the man that finds wisdom and understanding is happy (blessed, fortunate), and then he gave the reason for it in **Pro 3:14-18**.
b. Solomon then again extolled wisdom and understanding in **Pro 3:19-20** by showing that the Lord used them to create the universe.
c. In **Pro 3:21**, Solomon again exhorts his son to lay hold on wisdom and understanding.
d. In **Pro 3:22-26** he gives additional benefits and blessings that accrue from getting and retaining wisdom.

ii. In order to possess the blessings of wisdom and understanding, we must *let not them depart from our eyes*.

iii. There are two ways which we can do this: *physically* and *spiritually*.
a. Physically
(i) Wisdom and understanding come from the word of God **(Pro 2:6)**.

(ii) If we continually read the scriptures, they will literally remain in the sight of our eyes.

b. Spiritually
(i) Our eyes also represent our understanding **(Eph 1:18)**.
(ii) Hence the reason that when we understand something, we often say "I see."
(iii) By keeping wisdom and understanding in our thoughts and our "mind's eye" we don't let them depart from us.
(iv) In other words, we should always be thinking about how to be wise.

B. *keep sound wisdom and discretion:*
i. There are different types of wisdom.
a. There is the wisdom of God **(1Co 1:21)** and the wisdom of this world **(1Co 1:20)**.
b. The wisdom of this world is devilish **(Jam 3:15)**.
c. The wisdom of God is *sound wisdom*.
(i) Sound *adj.* - II. 8. a. In full accordance with fact, reason, or good sense; founded on true or well-established grounds; free from error, fallacy, or logical defect; good, strong, valid.
(ii) Wisdom *n*. - 1. a. Capacity of judging rightly in matters relating to life and conduct; soundness of judgement in the choice of means and ends; sometimes, less strictly, sound sense, esp. in practical affairs: opp. to *folly*.
d. We must keep sound wisdom, wisdom that is true, good, and free from error if we are to experience the blessing that comes from it.
ii. We must also keep *discretion*.
a. Discretion *n*. - I. 1. The action of separating or distinguishing, or condition of being distinguished or disjunct; separation, disjunction, distinction. II. 2. The action of discerning or judging; judgement; decision, discrimination. III. 6. Ability to discern or distinguish what is right, befitting, or advisable, esp. as regards one's own conduct or action; the quality of being discreet; discernment; prudence, sagacity, circumspection, sound judgement.
b. Discreet *a*. - 1. Showing discernment or judgement in the guidance of one's own speech and action; judicious, prudent, circumspect, cautious; often *esp*. that can be silent when speech would be inconvenient.
c. Wisdom enables a man to make sound decisions, and discretion enables him to know when to act and when not to.

22. **Pro 3:22** - "So shall they be life unto thy soul, and grace to thy neck."

A. *So shall they be life unto thy soul,*
i. When kept, wisdom and understanding are life to the soul.
ii. They don't give physical life, although they can help to sustain it **(Pro 3:2, 16, 18)**.
iii. They don't give eternal life to the soul; only God does that **(Joh 10:28)**.

iv. But they do give health and *quality of life* to the soul **(Pro 4:22; Pro 16:22)**.
    a. Living in sin makes one dead while they live **(1Ti 5:6; Rev 3:1)**.
    b. Living in wisdom makes one enjoy the best that life has to offer.

B. *and grace to thy neck.*
    i. Wisdom and understanding will make one attractive to others.
    ii. Grace *n.* - I. Pleasing quality, gracefulness. 1. The quality of producing favourable impressions; attractiveness, charm. Now usually with more restricted application: The attractiveness or charm belonging to elegance of proportions, or (especially) ease and refinement of movement, action, or expression.
    iii. Wisdom gives a Christian a beautiful neck, spiritually speaking.
    iv. Her beautiful neck becomes even more attractive when the commandments of God are worn on it as a necklace **(Pro 1:9; Pro 3:1, 3)**.
    v. A wise woman will be far more attractive to a godly man than will a beautiful woman without discretion **(Pro 11:22)**.
    vi. "...how ornamental is Christ and his righteousness to a believer! how lovely is the person that is steady in his principles, and regular in his practices! who stands fast in the truths of the Gospel, and whose conversation is as becomes it!" (John Gill, Pro 3:22)

23. **Pro 3:23** - "Then shalt thou walk in thy way safely, and thy foot shall not stumble."

A. *Then shalt thou walk in thy way safely,*
    i. Keeping wisdom, understanding **(Pro 3:13)**, and discretion **(Pro 3:21)** continually before our eyes will keep us safe in our Christian walk.
        a. Walk *v.* - II. *intr*. To journey, move about, esp. on foot. 2. To go from place to place; to journey, wander. 6. *fig*. a. Chiefly in religious use, after Bible examples: To conduct oneself, behave (ill or well, wisely or unwisely). Sometimes with reference to a metaphorical 'path' or 'way'. *to walk with God* (Gen. v. 22), interpreted to mean 'to lead a godly life' (so rendered by Coverdale, after Luther; later versions retain the Heb. phrase), or to have intimate communion with God.
        b. Safely *adv.* - In a safe manner. 1. Without harm or injury occasioned or received. Often with verbs of *coming, going, keeping*, and the like, where the adj. might be used (see safe a. 1).
    ii. Wisdom will guide us in our lives and teach us to steer clear of dangerous situations and people **(Pro 2:10-20)**.
    iii. After we are converted, we should have the wisdom to not walk in the old paths we used to **(Eph 4:17-24; 1Pe 4:3-4)**.

B. *and thy foot shall not stumble.*
    i. Stumble *v.* - 1. *intr.* To miss one's footing, or trip over an obstacle, in walking or running, so as to fall or be in danger of falling.
    ii. In other words, wisdom keeps us from falling.
    iii. When we are walking in wisdom, we are walking in the light of the Lord **(1Jo 1:7)**.

iv. As long as we continue to use the word of God as the light for our path **(Pro 6:23)** we will not stumble in the darkness **(Pro 4:19)** and fall into sin.

24. **Pro 3:24** - "When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet."
    A. *When thou liest down, thou shalt not be afraid:*
        i. There are a few reasons that possessing wisdom causes us to not be afraid when we lie down.
            a. Wisdom teaches us to have faith in God which is the antidote to fear **(Psa 56:3-4)**.
            b. Wisdom teaches us to be honest in our dealings **(1Th 4:11-12)** so that we don't have a guilty conscience keeping us awake a night.
            c. Wisdom teaches us to keep our lives simple so that we are not stressed when we lie down to sleep **(Ecc 5:12)**.
            d. Wisdom teaches us to stay away from dangerous places and people **(Pro 1:10-19)**.
            e. Wisdom teaches us to live within our means so that we don't have money fears keeping us up at night **(Pro 21:20)**.
        ii. When your life is lived according to God's wisdom, you will look forward to going to bed and not rather lamenting "would God it were morning!" **(Deut 28:67)**.
    B. *yea, thou shalt lie down, and thy sleep shall be sweet.*
        i. Wisdom teaches us to work hard **(Rom 12:11)** which makes for sweet sleep **(Ecc 5:12)**.
        ii. God gives his beloved sleep **(Psa 127:2)**.
        iii. We can lie down in peace and sleep because God makes us dwell in safety **(Psa 4:8)**.

25. **Pro 3:25** - "Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh."
    A. *Be not afraid of sudden fear,*
        i. Sudden *adj*. - 1. a. Of actions, events, conditions: Happening or coming without warning or premonition; taking place or appearing all at once.
        ii. Fear *n*. - 1. In OE.: A sudden and terrible event; peril. 2. a. The emotion of pain or uneasiness caused by the sense of impending danger, or by the prospect of some possible evil.
        iii. We must not fear fear.
        iv. Franklin D. Roosevelt was wrong when he said "the only thing we have to fear is fear itself" in his first inaugural address.
        v. The Lord is on our side, so we should not fear **(Psa 118:6)**.
    B. *neither of the desolation of the wicked, when it cometh.*
        i. Desolation *n*. - 1. The action of laying waste a land, etc., destroying its people, crops, and buildings, and making it unfit for habitation; utter devastation; an act or occasion of this kind.
        ii. The desolation of the wicked often happens suddenly **(Pro 6:12-15)**.

a. God destroyed the earth with a flood suddenly after waiting for 120 years.
b. God destroyed Sodom and Gomorrah suddenly.
c. Babylon was desolated suddenly **(Isa 47:11)**.
d. The wicked have *sudden destruction* at the second coming of Christ **(1Th 5:3)**.
e. God is longsuffering, but once the space of repentance runs out, the wicked will be *destroyed suddenly* **(Pro 29:1)**.

iii. If we are living wise and godly lives, we need not worry about the sudden desolation of the wicked because the Lord will protect us from it as the next verse states.

26. **Pro 3:26** - "For the LORD shall be thy confidence, and shall keep thy foot from being taken."

A. *For the LORD shall be thy confidence,*

i. Confidence *n.* - 1. The mental attitude of trusting in or relying on a person or thing; firm trust, reliance, faith.
ii. The reason we don't need to be afraid of the sudden desolation of the wicked is because our faith and reliance is in God for our safety.
iii. We will only *behold* the destruction of the wicked because God is our refuge **(Psa 91:8-9)**.
iv. Always put your confidence in the Lord and not men or governments **(Psa 118:8-9)**.
v. Strong confidence is found in fearing God **(Pro 14:26)**.

B. *and shall keep thy foot from being taken.*

i. When our trust is in God, He will deliver us from the snare of the fowler and the noisome pestilence **(Psa 91:2-3)**.
ii. God will cover us and protect us **(Psa 91:4)**.
iii. Therefore, we should not be afraid of war or destruction around us **(Psa 91:5-7)**.
iv. He will keep our foot from being taken or harmed and protect us by His angels **(Psa 91:10-12)**.

27. **Pro 3:27** - "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."

A. *Withhold not good from them to whom it is due,*

i. Due *adj.* - 1. a. That is owing or payable, as an enforceable obligation or debt.
ii. This verse is teaching us to pay our debts.
a. This can refer to monetary debts that we owe someone.
(i) It is *good* to pay off our debts.
(ii) We are to owe no man anything **(Rom 13:8)**.
(iii) *Good* sometimes refers to worldly possessions **(1Jo 3:17)**.
(iv) If we have borrowed money or other possessions, we should return it as soon as possible.

(v) If we owe someone money for work done for us, we should pay him and not delay **(Jer 22:13)**.

b. This can also refer to non-monetary debts that we owe someone.
(i) The only thing we are to owe one another is love **(Rom 13:8)**.
(ii) God requires us to remember the poor **(Gal 2:10; Rom 12:13; Deut 15:7-8)**.
(iii) We owe it to them because God has commanded us to give to them.
(iv) Husbands and wives also owe each other sexual fulfillment **(1Co 7:3-5)**.

iii. All of these debts should not be withheld from those to whom they are due.

B. *when it is in the power of thine hand to do it.*
i. If we are able to pay our debts, then we must do so as soon as possible.
a. That means that if we owe a sum of money to someone, and we have that amount of money in our bank account, we should pay him in full.
b. That means that if we have money saved to buy something we should not take out a loan instead of paying cash for it.
c. That means that we should pay someone for work he has done for us as soon as possible.
d. If for some reason you cannot pay what you owe, then come up with an agreement with your creditor to pay them off as quickly as possible as you are able.
ii. We should do *good* unto all men *as we have opportunity* **(Gal 6:10)**.
iii. If we have the ability to help someone in need, we should do it.

28. **Pro 3:28** - "Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee."
A. This verse is a continuation of thought from **Pro 3:27**.
B. The wicked borrow and do not repay **(Psa 37:21)**.
C. If we have the money or the possessions that we have borrowed from someone, we must return them as soon as we are able.
D. To keep a borrowed item longer than we need it or longer than we agreed to keep it is tantamount to theft.
E. If we owe someone money for work done for us, we should pay him and not delay **(Deut 24:14-15; Mal 3:5)**.
F. To not pay a man for work that he has done for you at the time agreed upon is theft **(Lev 19:13; Jam 5:4)**.

29. **Pro 3:29** - "Devise not evil against thy neighbour, seeing he dwelleth securely by thee."
A. The neighbor that dwells *securely* is living free of worry and care.
i. Securely *adv.* - In a secure manner (in various senses). 1. In a manner free from care or apprehension; carelessly; confidently; without care or misgiving.
ii. Secure *adj*. - I. Feeling no care or apprehension. 1. Without care, careless; free from care, apprehension or anxiety, or alarm; over-confident.

B. He is therefore not on his guard and not prepared for trouble.
C. A wicked man would have a temptation to plan evil against such a neighbor because he would be an easy target **(Pro 24:15)**.
D. Solomon is warning us to not take advantage of careless people.
E. Let this also be a warning to us to not dwell *securely* (carelessly) because we will be easy targets for robbery, violence, or fraud **(Jdg 18:7 c/w 27-28)**.
F. We should instead be wise and circumspect, paying attention to our surroundings **(Eph 5:14-15)**.

30. **Pro 3:30** - "Strive not with a man without cause, if he have done thee no harm."
A. This verse is the Bible's version of the nonaggression principle.
B. We should not initiate violence.
i. We should never be the one who "started it."
ii. Defending oneself is allowable, but aggressing against someone else is not.
iii. This is true of individuals and of nations.
C. We should live peaceably with all men as much as it is possible to do so **(Rom 12:18)**.
D. We should not insert ourselves into a confrontation that doesn't concern us **(Pro 26:17; 1Pe 4:15)**.
E. Make sure to have a good cause before you begin to strive with someone or you will be brought to shame **(Pro 25:8)**.
F. It is an honor to cease from strife, not to commence it **(Pro 20:3)**.

31. **Pro 3:31** - "Envy thou not the oppressor, and choose none of his ways."
A. *Envy thou not the oppressor,*
i. Oppressor *n*. - 1. One who oppresses; *esp*. one who harasses with unjust or cruel treatment.
ii. Oppress *v*. - 1. *trans*. To press injuriously upon or against; to subject to pressure with hurtful or overpowering effect; to press down by force; to crush, trample down, smother, crowd.
iii. Stupid men (and women) who have oppressive tendencies often gravitate to government where they can trample down people on a large scale **(Pro 28:16)**.
iv. Oppressors have power on their side and wield it against the weak **(Ecc 4:1)**.
v. Often oppressors are wealthy because they take advantage of people and defraud them **(Psa 73:3-8)**, but we should never envy their prosperity.
vi. We are warned repeatedly in scripture to not envy the wicked **(Psa 37:1; Pro 23:17)**.
B. *and choose none of his ways.*
i. Avoid the temptation to choose the ways of the oppressor and desire to be with him **(Pro 24:1)**.
ii. It may look like they have it good and get away with it, but it will not go well with them forever **(Ecc 8:12-13; Psa 73:12-19)**. 36

32. **Pro 3:32** - "For the froward is abomination to the LORD: but his secret is with the righteous."
    A. *For the froward is abomination to the LORD:*
        i. Frowardness is a grave sin.
            a. Froward *adj.* - 1. Disposed to go counter to what is demanded or what is reasonable; perverse, difficult to deal with, hard to please; refractory, ungovernable; †also, in a wider sense, bad, evilly-disposed, 'naughty'. (The opposite of *toward*.)
            b. Abomination *n.* - 1. The feeling or state of mind of combined disgust and hatred; abhorrence, detestation, loathing.
            c. In other words, God hates, abhors, detests, loathes, and is disgusted with those that are ungovernable, difficult to deal with, and are disposed to go counter to what is demanded and reasonable.
        ii. By way of the preposition *for* which connects this verse with Pro 3:31, we see that *oppressors* are *froward* and are an *abomination* to God.
        iii. God hates a froward mouth **(Pro 8:13)**.
        iv. Froward people devise mischief continually **(Pro 6:14)**.
        v. God will show Himself froward with the froward **(Psa 18:26)**.
        vi. The froward man has a life of difficulty ahead of him **(Pro 22:5)**.
        vii. These are all further reasons to choose none of the ways of the froward **(Pro 3:31)**.
    B. *but his secret is with the righteous.*
        i. Secret *n.* - 1. Kept from knowledge or observation; hidden, concealed. a. Predicatively (esp. in *to keep secret*): Kept from public knowledge, or from the knowledge of persons specified; not allowed to be known, or only by selected persons.
        ii. God has hid His wisdom from the wise and prudent and revealed it unto babes **(Mat 11:25-26)**.
        iii. The Lord conceals His truth from the wicked and reveals it to the righteous **(Psa 25:14)**.
        iv. God kept much of the gospel secret for thousands of years until Christ came and revealed it **(Mat 13:35; Rom 16:25)**.
        v. God keeps His secrets hidden from the wicked in plain sight **(Isa 48:16; Joh 18:20)**.
        vi. There are some secret things that belong unto God only and no one else **(Deu 29:29)**.

33. **Pro 3:33** - "The curse of the LORD is in the house of the wicked: but he blesseth the habitation of the just."
    A. *The curse of the LORD is in the house of the wicked:*
        i. Curse *n.* - 1. a. An utterance consigning, or supposed or intended to consign, (a person or thing) to spiritual and temporal evil, the vengeance of the deity, the blasting of malignant fate, etc. It may be uttered by the deity, or by persons supposed to speak in his name, or to be listened to by him.
        ii. God commanded the Levites to curse the wicked in their own nation **(Deut 27:14-26)**.

iii. God pronounces a curse on the house of those who will not observe His commandments **(Deut 28:15, 19-20)**.
iv. Those that render evil for good will have evil abiding in their house **(Pro 17:13)**.
v. God will overthrow the house of the wicked **(Pro 14:11; Pro 21:12)**.

B. *but he blesseth the habitation of the just.*
i. On the other hand, God blesses the home and lives of the righteous who keep His commandments **(Deut 28:1-14)**.
ii. God's obedient people will dwell in peaceable habitations **(Isa 32:18)**.

34. **Pro 3:34** - "Surely he scorneth the scorners: but he giveth grace unto the lowly."

A. *Surely he scorneth the scorners:*
i. Scorn *v.* - 1. *intr*. To speak or behave contemptuously; to use derisive language, jeer.
ii. Scorner *n.* - 1. One who scorns, derides, mocks or contemns; esp. one who scoffs at religion.
iii. God is contemptuous of those that are contemptuous of Him.
a. With the froward God shows Himself froward and unsavory **(2Sa 22:27; Psa 18:26)**.
b. Those that despise Him will God lightly esteem **(1Sa 2:30)**.
c. When men scorn at God's reproof and disregard His commandments, He mocks them **(Pro 1:22-26)**.
iv. James and Peter quoted this verse and rendered it "God resisteth the proud" **(Jam 4:6; 1Pe 5:5)**.
a. Scorners are proud people **(Pro 21:24; Psa 123:4)**.
b. God resists and scorns such sinners who think highly of themselves.

B. *but he giveth grace unto the lowly.*
i. Whereas God resists and scorns the proud scorners, He gives grace to the lowly and humble **(Pro 3:34 c/w Jam 4:6)**.
a. Lowly *adj.* - 1. Humble in feeling or demeanour; not proud or ambitious.
b. Humble *adj*. - 1. Having a low estimate of one's importance, worthiness, or merits; marked by the absence of self-assertion or self-exaltation; lowly: the opposite of *proud*.
c. Grace *n*. - II. Favour. 6. a. Favour, favourable or benignant regard or its manifestation (now only on the part of a superior); favour or goodwill, in contradistinction to right or obligation, as the ground of a concession.
ii. God shows favour to the those who have a low estimation of their own worthiness and importance.
iii. God lifts up those that humble themselves **(Jam 4:10; 1Pe 5:6)**.
iv. The path to exaltation is not found in self-promotion and self-centeredness, but in humility and faith in God.

35. **Pro 3:35** - "The wise shall inherit glory: but shame shall be the promotion of fools."

A. *The wise shall inherit glory:*

i. Glory *n*. - 1. *subjectively*. a. The disposition to claim honour for oneself; boastful spirit. *Obs*. exc. in the combination vainglory. 2. *objectively*. a. Exalted (and, in mod. use, merited) praise, honour, or admiration accorded by common consent to a person or thing; honourable fame, renown.
ii. When wisdom is exalted she will promote a man **(Pro 4:8)** and give his head a crown of glory **(Pro 4:9)**.
iii. Those who humble themselves will be exalted (have glory) **(Luk 14:11)**.
iv. Godly wise men also have the evidence in their lives that they have eternal glory awaiting them as well **(Rom 8:18)**.

B. *but shame shall be the promotion of fools.*
i. Men work to earn promotions.
ii. Promotion *n*. - 1. a. Advancement in position; preferment.
iii. God gives out promotion **(Psa 75:6-7)**.
a. God sets up the wise and diligent **(Pro 22:29)**.
b. Mean *adj.* - II. Inferior in rank or quality. 2. a. Of persons, their rank or station: Undistinguished in position; of low degree; often opposed to noble or gentle.
c. God puts down and brings low fools **(1Sa 2:7)**.
iv. Fools will be promoted to shame.
v. Shame *n*. - I. 1. a. The painful emotion arising from the consciousness of something dishonouring, ridiculous, or indecorous in one's own conduct or circumstances (or in those of others whose honour or disgrace one regards as one's own), or of being in a situation which offends one's sense of modesty or decency.
vi. Fools earn a shameful promotion because they:
a. are lazy **(Pro 10:5)**
b. are proud **(Pro 11:2)**
c. are wrathful **(Pro 12:16)**
d. are wicked and loathsome **(Pro 13:5)**
e. refuse instruction and reproof **(Pro 13:18)**
f. answer a matter before they hear it **(Pro 18:13)**
g. don't honor their parents **(Pro 19:26)**
h. are hasty to strive **(Pro 25:8)**

VI. Chapter 4

1. **Pro 4:1** - "Hear, ye children, the instruction of a father, and attend to know understanding."
A. *Hear, ye children, the instruction of a father,*
i. Hear *v.* - 1. a. *intr*. To perceive, or have the sensation of, sound; to possess or exercise the faculty of audition, of which the specific organ is the ear. The proper verb to express this faculty or function. 4. To exercise the auditory function intentionally; to give ear, hearken, listen. b. *trans*. To listen to (a person or thing) with more or less attention or understanding; to give ear to, hearken to; to give audience to. Orig. with dative of the person or thing. to *hear out*, to listen to to the end: see out; *to hear out*: also, to distinguish (the sounds of something heard).

ii. Instruction *v.* - 1. The action of instructing or teaching; the imparting of knowledge or skill; education; information.
iii. There are three applications of this passage to the lives of Christians.
iv. We have three father figures to whose instruction we should listen.
a. Our natural father
(i) We are the biological children of our natural fathers.
(ii) It is their job to instruct us **(Eph 6:4; Psa 78:5)**.
(iii)We should take heed to their instruction **(Pro 13:1)**.
b. Our pastoral father
(i) Christians are *as it were* the children of their pastor **(1Co 4:14-15; Gal 4:19)**.
1. A father teaches his children: so does a pastor.
2. A father comforts his children: so does a pastor **(1Th 2:11)**.
3. A father warns, admonishes, and rebukes his children: so does a pastor **(1Co 4:14; 1Th 2:11)**.
4. A father bears (at least some) responsibility for the actions of his children: so does a pastor **(Heb 13:17)**.
5. A father worries about his children: so does a pastor.
6. A father has to sometimes get his children out of trouble: so does a pastor.
7. A father loves his children more than they know: so does a pastor **(1Th 2:7-8)**.
(ii) It is his job to instruct them **(Eph 4:11-16; 2Ti 2:25)**.
(iii)They should take heed to his instruction **(Heb 13:7, 17)**.
c. Our heavenly Father
(i) We are the spiritual children of God our Heavenly Father **(Rom 8:16)**.
(ii) He instructs us through His word **(Psa 32:8; Jer 35:13)**.
(iii)We should take heed to His instruction **(2Pe 1:19)**.

B. *and attend to know understanding.*
i. Attend *v.* - I. To direct the ears, mind, energies to anything. 1. To turn one's ear to, listen to.
ii. Understanding can be known, but it takes effort.
iii. If we are to understand the things of God, we must direct our ears, mind, and energy to it.
iv. It requires will, desire, determination, and persistence to acquire it **(Pro 2:1-6)**.
v. If we pay attention to what our earthly father, our pastor, and our Heavenly Father teach us, we will know understanding.

2. **Pro 4:2** - "For I give you good doctrine, forsake ye not my law."
A. *For I give you good doctrine,*
i. Solomon gave his son good doctrine.
ii. Doctrine *n.* - 1. The action of teaching or instructing; instruction; a piece of instruction, a lesson, precept.

iii. The world gives bad doctrines, such as:
a. The doctrines of men **(Mar 7:7)**.
b. The doctrines of devils **(1Ti 4:1)**.
c. Strange doctrines **(Heb 13:9)**.
d. Hypocritical doctrine **(Mat 16:6 c/w Mat 16:12 c/w Luk 12:1)**.
e. False doctrine **(Eph 4:14; 1Ti 1:3)**.
iv. God's doctrine is good and will nourish us like rain does grass **(Deut 32:1-2)**.
v. Jesus Christ's authoritative doctrine was astonishing **(Mar 1:22)**.
vi. Fathers and pastors should follow Solomon's example and give their children good doctrine **(1Ti 4:6; 1Ti 4:13; 1Ti 4:16; Tit 2:1; Tit 2:7)**.

B. *forsake ye not my law.*
i. Forsake *v.* - 1. *trans*. To deny (an accusation, an alleged fact, etc.). *Obs*. 2. To decline or refuse (something offered). c. To refuse respect or obedience to (a command, duty, etc.); to disregard. Also, to neglect (to do something). *Obs*. 4. To abandon, leave entirely, withdraw from; esp. to withdraw one's presence and help or companionship from; to desert.
ii. Children should not forsake their parents' law **(Pro 1:8)**.
iii. Children of God should not forsake God's law **(Joh 14:15)**.
a. The opposite of *forsaking* God's commandments is *keeping* them **(Pro 28:4)**.
b. Even when things get extremely difficult in life, we must not forsake God's law **(Psa 119:87)**.
iv. If we keep Christ's law, we will understand His doctrine **(Joh 7:17)**.

3. **Pro 4:3** - "For I was my father's son, tender and only beloved in the sight of my mother."
A. *For I was my father's son,*
i. Solomon was David's son **(Pro 1:1)**.
ii. He was the son the Lord gave to David after the child he conceived in adultery with Bathsheba died **(2Sa 12:22-24)**.
iii. David had many sons, but Solomon was chosen to be king in his stead **(1Ch 28:5)**.
iv. God loved Solomon **(2Sa 12:24),** and therefore so did David, being a man after God's own heart **(Act 13:22)**.
v. David loved Solomon and prayed that God would give him a perfect heart to keep His commandments **(1Ch 29:19)**.

B. *tender and only beloved in the sight of my mother.*
i. Tender *adj*. - III. Tender toward or in regard to others. 8. a. Of persons, their feelings, or the expression of these: Characterized by, exhibiting, or expressing delicacy of feeling or susceptibility to the gentle emotions; kind, loving, gentle, mild, affectionate. b. *transf*. That is the object of tender feeling; tenderly loved; dear, beloved, precious.
ii. Beloved *adj*. - A. *ppl. adj*. Loved. (Often *well-, best-, first-*, etc.)
iii. Only *adj.* - 1. One, without companions or society; solitary, lonely.
iv. Solomon was not the only son of his mother Bathsheba **(1Ch 3:5)**.

a. But he was the only son who was the object of her tender love and affection.
b. In other words, he was her favorite.

v. Because of his beloved status, both of his parents taught him the ways of God when he was young and tender **(Pro 4:4; Pro 31:1)**.

vi. "If parents may ever love one child better than another, it must not be till it plainly appears that God does so." (Matthew Henry's Commentary, Pro 4:1-13)

4. **Pro 4:4** - "He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live."

A. *He taught me also,*

i. David loved Solomon and therefore taught him.

ii. David failed as a father in training some of his other sons such as Absolom **(2Sa 15:6)**, Amnon **(2Sa 13:14, 21)**, and Adonijah **(1Ki 1:6)**.

iii. But with Solomon he did his duty as a father and taught him the scriptures **(Eph 6:4)**.

a. The other three sons came first **(2Sa 3:2-4)**; Solomon came later **(2Sa 12:24)**.
b. David was wise in his later end **(Pro 19:20)**.
c. It's never too late to make changes and do things better.

B. *and said unto me, Let thine heart retain my words: keep my commandments, and live.*

i. Solomon listened to his father's instruction, remembered it, and then repeated it to his son.

a. Matthew Henry said it well.
b. "What his parents taught him he teaches others. Observe, [1.] When Solomon was grown up he not only remembered, but took a pleasure in repeating, the good lessons his parents taught him when he was a child. He did not forget them, so deep were the impressions they made upon him. He was not ashamed of them, such a high value had he for them, nor did he look upon them as the childish things, the mean things, which, when he became a man, a king, he should put away, as a disparagement to him; much less did he repeat them: as some wicked children have done, to ridicule them, and make his companions merry with them, priding himself that he had got clear from grave lessons and restraints. [2.] Though Solomon was a wise man himself, and divinely inspired, yet, when he was to teach wisdom, he did not think it below him to quote his father and to make use of his words. Those that would learn well, and teach well, in religion, must not affect new-found notions and new-coined phrases, so as to look with contempt upon the knowledge and language of their predecessors; if we must keep to the good old way, why should we scorn the good old words? Jer 6:16. [3.] Solomon, having been well educated by his parents, thought himself thereby obliged to give his children a good education, the same that his

parents had given him; and this is one way in which we must requite our parents for the pains they took with us, even by showing piety at home, 1Ti 5:4. They taught us, not only that we might learn ourselves, but that we might teach our children, the good knowledge of God, Psa 78:6. And we are false to a trust if we do not; for the sacred deposit of religious doctrine and law was lodged in our hands with a charge to transmit it pure and entire to those that shall *come after us*, 2Ti 2:2. [4.] Solomon enforces his exhortations with the authority of his father David, a man famous in his generation upon all accounts. Be it taken notice of, to the honour of religion, that the wisest and best men in every age have been most zealous, not only for the practice of it themselves, but for the propagating of it to others; and we should therefore *continue in the things which we have learned, knowing of whom we have learned them*, 2Ti 3:14." (Matthew Henry's Commentary, Pro 4:1-13)

ii. We must *retain* God's words **(Psa 119:16)**.
   a. Retain *v.* - 1. a. To restrain; to hold back, check, or stop; to prevent or hinder. *Obs*. c. To keep in custody or under control; to prevent from departing, issuing, or separating; to hold fixed in some place or position.
   b. When we retain God's words, we don't let them depart from our minds.
   c. In other words we remember them.
iii. When we retain God's words, we can then keep His commandments.
iv. When we keep his commandments we will live a long and happy life **(Pro 3:1-2)**.

5. **Pro 4:5** - "Get wisdom, get understanding: forget it not; neither decline from the words of my mouth."
   A. *Get wisdom, get understanding:*
      i. This is an imperative sentence.
      ii. It is not a suggestion, but a command.
      iii. It doesn't say:
         a. *It's a good idea to* get wisdom and understanding.
         b. *You should consider* getting wisdom and understanding.
         c. *Hope for* wisdom and understanding.
         d. *I want you to* get wisdom and understanding.
      iv. Wisdom and understanding
         a. Wisdom *n*. - 1. a. Capacity of judging rightly in matters relating to life and conduct; soundness of judgement in the choice of means and ends; sometimes, less strictly, sound sense, esp. in practical affairs: opp. to *folly*.
         b. Understanding *n*. - 1. a. (Without article.) Power or ability to understand; intellect, intelligence. b. *of understanding*, intelligent, capable of judging with knowledge. Similarly *of some, of no,*

understanding. c. With *the*: The faculty of comprehending and reasoning; the intellect.

c. Understand *v.* - 1. To comprehend; to apprehend the meaning or import of; to grasp the idea of. b. To be thoroughly acquainted or familiar with (an art, profession, etc.); to be able to practise or deal with properly. c. To apprehend clearly the character or nature of (a person). Also *refl*. 2. To comprehend by knowing the meaning of the words employed; to be acquainted with (a language) to this extent. b. To grasp the meaning or purport of the words (or signs) used by (a person). II. *intr*. 10. To have comprehension or understanding (in general or in a particular matter).

v. It requires *effort* and *planning* to *get* wisdom and understanding.
   a. Get *v.* - I. *trans*. To obtain, procure. 1. a. To obtain possession of (property, etc.) as the result of effort or contrivance.
      (i) Effort *n.* - 1. Power: also, pl. powers, properties. *Obs*. 2. a. A strenuous putting forth of power, physical or mental; a laborious attempt; a struggle.
      (ii) Contrivance *n.* - 1. The action of contriving or ingeniously endeavouring the accomplishment of anything; the bringing to pass by planning, scheming, or stratagem; manœuvring, plotting; deceitful practice.
   b. Substituting the definitions into the verse, we learn that we need to exert mental effort and intentionally plan to obtain the ability to comprehend the word of God, and then use it to exercise sound judgment to make good decisions in our lives.

vi. How do we get wisdom and understanding?
   a. It is through God's precepts that we *get understanding* **(Psa 119:104)**.
   b. Wisdom comes from God's mouth (His word) **(Pro 2:6)**.
   c. In order to get wisdom and understanding, we need to read and study the Bible regularly and earnestly pray to God for understanding of it **(Pro 2:1-5; Jam 1:5-7)**.

vii. The importance of getting wisdom and understanding.
   a. So important it is to get wisdom and understanding that Solomon repeated it **(Pro 4:7)**.
   b. It is better to get wisdom and understanding than gold and silver **(Pro 16:16)**.
   c. Wisdom and understanding are unique in the book or Proverbs because they are the only things in the entire book that Solomon imperatively commands us to "get."

B. *forget it not;*
   i. Just as important as getting wisdom is not *forgetting* it.
   ii. Forget *v.* - 1. *trans*. To lose remembrance of; to cease to retain in one's memory.
   iii. Forgetting God's commandments will lead us into sin and false worship **(Deut 4:23)**.

iv. If we forget God's word, we will forget the LORD Himself **(Deut 8:11)**.
v. We must be continually taught the word of God and teach it to our children to prevent us and them from forgetting it **(Psa 78:4-7)**.
vi. If we delight in God's word, we will not forget it **(Psa 119:16)**.
vii. Being small and weak is no excuse for forgetting God's precepts **(Psa 119:141)**.

C. *neither decline from the words of my mouth.*
i. Decline *v.* - 1. a. To turn or bend aside; to deviate (from the straight course); to turn away. 3. *fig*. a. To turn aside in conduct; esp. to swerve or fall away (from rectitude, duty, allegiance, instructions, etc.).
ii. If we get wisdom and understanding and remember it by constant application in our lives, we will not fall away from God's commandments.
iii. If we do so, we will not fall away even in times of persecution **(Psa 119:157)**.

6. **Pro 4:6** - "Forsake her not, and she shall preserve thee: love her, and she shall keep thee."

A. *Forsake her not, and she shall preserve thee:*
i. Wisdom is not to be forsaken.
a. Forsake *v.* - 1. *trans*. To deny (an accusation, an alleged fact, etc.). *Obs*. b. To deny knowledge of (a person). *Obs*. c. To deny, renounce, or repudiate allegiance to (God, a lord, etc.). 2. To decline or refuse (something offered). 3. To give up, renounce. a. To give up, part with, surrender (esp. something dear or valued). Passing into sense 4. b. To break off from, renounce (an employment, design, esp. an evil practice or sin; also, a belief, doctrine). 4. To abandon, leave entirely, withdraw from; esp. to withdraw one's presence and help or companionship from; to desert.
b. In other words, don't deny wisdom's commandments, give up on her, or leave her.
c. Be steadfast and stablished in the faith **(1Co 15:58)**.
ii. If wisdom is not forsaken, she will preserve us.
a. Preserve *v.* - 1. *trans*. To keep safe from harm or injury; to keep in safety, save, take care of, guard.
b. God will providentially protect us when we are following Him.
c. Wisdom will also keep us safe from harm by enabling us to make good decisions such as:
(i) Staying away from wicked men and strange women.
(ii) Abstaining from fornication and adultery.
(iii) Abstaining from drunkenness and drug use.
(iv) Staying out of debt.
(v) Saving for the future so that we don't have to depend on others.
(vi) Saying "no" to people and things that are a waste of our time.

B. *love her, and she shall keep thee.*
i. Love *v.* - 1. a. *trans*. With personal obj. or one capable of personification: To bear love to; to entertain a great affection or regard for; to hold dear.

ii. We should love the word of God from which wisdom comes **(Psa 119:97)**.
iii. If we have a great affection and regard for wisdom, she will reciprocate and protect us, just like a husband does his wife.
iv. Those that love God's word will be kept in peace **(Psa 119:165; Isa 26:3)**.

7. **Pro 4:7** - "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."
   A. *Wisdom is the principal thing;*
      i. Wisdom *n*. - 1. a. Capacity of judging rightly in matters relating to life and conduct; soundness of judgement in the choice of means and ends; sometimes, less strictly, sound sense, esp. in practical affairs: opp. to *folly*.
      ii. Principal *adj*. - 1. First or highest in rank or importance; that is at the head of all the rest; of the greatest account or value; foremost: = chief *a*.
      iii. Wisdom (the ability to make sound judgments, choices, and decisions) is the most important thing that we can obtain in life.
         a. This makes sense because life is an accumulation of decisions.
         b. If a man makes the best decisions possible throughout his life, he will have the best life possible.
      iv. This is why the scripture exalts wisdom so highly **(Pro 3:15; Pro 8:11; Pro 16:16)**.
   B. *therefore get wisdom:*
      i. Therefore *adv.* - II. (Now always spelt *therefore*, and stressed) 2. In consequence of that; that being so; as a result or inference from what has been stated; consequently. Formerly sometimes unemphatic (esp. in versions of N.T.) = THEN 5.
      ii. Because wisdom is the most important thing, we are commanded to *get* wisdom.
      iii. Get *v.* - I. *trans*. To obtain, procure. 1. a. To obtain possession of (property, etc.) as the result of effort or contrivance.
      iv. Notice that this is an imperative, not a suggestive, statement.
      v. This is the second time we are commanded to "get wisdom" in the book of Proverbs which demonstrates its importance **(Pro 4:5)**.
   C. *and with all thy getting get understanding.*
      i. To *get* something requires effort.
      ii. Thus the Lord is telling us to use as much effort as we can muster to get understanding.
      iii. *Understanding* is the intelligence that gives a man the ability to comprehend the meaning and idea of things by knowing the meaning of words.
         a. Understanding *n.* - 1. a. (Without article.) Power or ability to understand; intellect, intelligence.
         b. Understand *v.* - 1. To comprehend; to apprehend the meaning or import of; to grasp the idea of. b. To be thoroughly acquainted or familiar with (an art, profession, etc.); to be able to practise or deal with properly. 2. To comprehend by knowing the meaning of the words employed; to be acquainted with (a language) to this extent.

iv. In other words, the Lord is telling us to use all the energy we have to get smart through understanding His word by learning the meaning of His words.
    a. Getting understanding allows us to get knowledge **(Pro 15:14)** and get wisdom **(Pro 14:33; Pro 17:24)**.
    b. Hence the reason that "with all thy getting" we should "get understanding."

8. **Pro 4:8** - "Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her."
    A. *Exalt her,*
        i. Exalt *v.* - 1. *trans*. To raise or set up on high; to lift up, elevate. 2. In various *fig.* or non-material senses: a. To raise in rank, honour, estimation, power, or wealth. d. To praise, extol, magnify. e. To raise to a higher class, a higher degree of value or excellence; to dignify, ennoble.
        ii. Since wisdom is the *principal* (highest in rank or importance) thing, we should *exalt* her by elevating her to the highest place of importance in our life and praise her virtues.
        iii. This verse shows us the exceeding value of wisdom.
            a. Wisdom is the only thing outside of God Himself that the scripture records righteous people exalting.
            b. Every other place in the Bible where the righteous are said to exalt something, it is always God **(Exo 15:2; Psa 34:3; Psa 99:5, 9; Psa 107:32; Psa 118:28; Isa 25:1; etc.)**.
    B. *and she shall promote thee:*
        i. Promote *v.* - I. 1. a. *trans*. To advance (a person) *to* a position of honour, dignity, or emolument; *esp*. to raise to a higher grade or office; to prefer.
        ii. When we exalt wisdom instead of ourselves and our own ideas, God will promote us.
        iii. The wicked do not exalt God or wisdom **(Hos 11:7)**, but always themselves **(Psa 66:7; Psa 140:8; Dan 11:36; Oba 1:4; etc.)**.
        iv. Those that exalt themselves will be abased **(Mat 23:12)**.
        v. The key to promotion in this life is prizing wisdom above all else.
        vi. Those that highly value wisdom and practice it will be promoted at work, in church, in school, in society, and in live in general.
    C. *she shall bring thee to honour, when thou dost embrace her.*
        i. Those that humble themselves and exalt God and wisdom will be exalted by God **(1Pe 5:6)**.
        ii. In addition to being exalted, wisdom should also be *embraced*.
            a. Embrace *v.* - 1. *trans*. To clasp in the arms, usually as a sign of fondness or friendship. 2. In various figurative uses. d. To accept gladly or eagerly; also, in weaker sense, to accept; now chiefly, to avail oneself of (an offer, opportunity, etc.). f. To take to one's heart, cultivate (a virtue, disposition, etc.). g. To adopt (a course of action, profession or calling, mode of life). Formerly also, to take (a road or course in travelling). h. To adopt (a doctrine, opinions, religion,

etc.); often with the notion 'to accept joyfully'. Also, to attach oneself to (a party, cause, etc.).
    b. Wisdom should be accepted joyfully, adopted into our lives, and held onto.
iii. When we embrace wisdom, she will being us to honour.
    a. Honour *n.* - 1. High respect, esteem, or reverence, accorded to exalted worth or rank; deferential admiration or approbation. a. As felt or entertained in the mind for some person or thing.
    b. If we want to be highly respected and esteemed, we must first embrace wisdom.
    c. Nobody highly respects and esteems a man who rejects wisdom and makes foolish choices.

9. **Pro 4:9** - "She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee."
    A. *She shall give to thine head an ornament of grace:*
        i. Ornament *n*. - 1. a. Any adjunct or accessory (primarily for use, but not excluding decoration or embellishment); equipment, furniture, attire, trappings. *Obs*. 2. a. Something employed to adorn, beautify, or embellish, or that naturally does this; a decoration, embellishment.
        ii. Grace *n.* - I. Pleasing quality, gracefulness. 1. The quality of producing favourable impressions; attractiveness, charm. Now usually with more restricted application: The attractiveness or charm belonging to elegance of proportions, or (especially) ease and refinement of movement, action, or expression. In 16–17th c. *occas*. Pleasantness of flavour. 2. a. An attractive or pleasing quality or feature. b. quasi-*concr*. Something that imparts beauty; an ornament; the part in which the beauty of a thing consists.
        iii. When wisdom is exalted and embraced, she makes the possessor attractive to others like a woman adorned with fine clothing and jewelry.
        iv. Wisdom resides in the mind (the head), so it is fitting that the ornament is placed on the head.
    B. *a crown of glory shall she deliver to thee.*
        i. Crown *n*. - 1. a. An ornamental fillet, wreath, or similar encircling ornament for the head, worn for personal adornment, or as a mark of honour or achievement; a coronal or wreath of leaves or flowers.
        ii. Glory *n.* - 1. *subjectively*. a. The disposition to claim honour for oneself; boastful spirit. *Obs*. exc. in the combination vainglory. 2. *objectively*. a. Exalted (and, in mod. use, merited) praise, honour, or admiration accorded by common consent to a person or thing; honourable fame, renown.
        iii. A crown of glory is a figurative encircling ornament on the head which is a display of honour and achievement.
            a. This crown will be delivered by wisdom.
            b. In other words it comes via wisdom.
        iv. The hoary (white) head is a *crown of glory* **(Pro 16:31)**.
            a. The gray head of old men is their beauty **(Pro 20:29)**.
            b. A white/gray head is a sign of age.

(i) Wisdom *should* come with age **(Job 32:7)**.
(ii) Unfortunately, sometimes it doesn't **(Job 32:9)**.
(iii)This is sadly the case far too often today.

c. In other words an aged person's white head *should* signify wisdom.
d. But white hair and age alone do not make a man wise.
e. A man's *decisions* make him wise: *the hoary head is a crown of glory, IF it be found in the way of righteousness* **(Pro 16:31)**.

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

A. *Hear, O my son, and receive my sayings;*

i. Solomon had already repeated exhorted his son to hear his words **(Pro 1:5; Pro 1:8; Pro 4:1)**.
ii. Hear *v.* - 4. To exercise the auditory function intentionally; to give ear, hearken, listen.
iii. Now he becomes more earnest by using the emphatic *O* in his exhortation.
a. O *int. (n.)* - 1. Standing before a n. in the vocative relation. 2. In other connexions, or without construction, expressing, according to intonation, various emotions, as appeal, entreaty, surprise, pain, lament, etc.
b. This should impress upon us the importance and urgency of *listening* to the word of God.
iv. We need to not only listen to God's word, but also *receive* his sayings.
a. Receive *v.* - I. 1. a. *trans*. To take in one's hand, or into one's possession (something held out or offered by another); to take delivery of (a thing) from another, either for oneself or for a third party. d. To take from another by hearing or listening; to attend, listen, or give heed to.
b. Saying *n.* - 1. The action of *say v.1*; utterance, enunciation; recitation. 2. Something that is said; now chiefly, something that has been said by a (more or less distinguished) person, an apophthegm, a dictum.
c. Whereas we are passive in receiving eternal life **(Eph 2:1)**, we are active in receiving God's sayings.
d. We must be prepared to hear them and take delivery into our mind and heart what is being taught.
e. Just as Solomon had before exhorted his son to hear his wisdom, he had also before exhorted him to *receive* his words **(Pro 1:3; Pro 2:1)**.
f. He is now emphatically charging him to do so by saying *O my son*.
g. When children of God don't listen to the first and second admonition, the preacher must get more emphatic.

B. *and the years of thy life shall be many.*

i. Here is a promise attached to the exhortation to hear and receive God's sayings.
ii. He who listens to and humbly accepts the words of God will be blessed with long life.

iii. As it was with the exhortation, so the promise of long life to those who keep God's commandments was likewise previously given by Solomon **(Pro 3:1-2)**.
iv. So if we want to live a long, peaceful life, the prescription is hearkening and receiving God's word.
v. Doing so will invite God's blessing into our lives and will prevent the natural consequences of sin from shortening them.

11. **Pro 4:11** - "I have taught thee in the way of wisdom; I have led thee in right paths."
A. *I have taught thee in the way of wisdom;*
i. Notice that Solomon had already *taught* (past tense) his son in the way of wisdom.
ii. Yet he exhorted him in the previous verse to *hear* and *receive* his sayings **(Pro 4:10)**.
iii. We can learn a few lessons from this.
a. A father's job of teaching his children (especially when they are still under his roof) is never done **(Pro 22:6)**.
b. The same is true of a pastor **(1Th 2:11; Eph 4:11-13)**.
c. Just because you've taught something before doesn't mean your children (or church members) *heard* and *received* it **(Eph 3:2; 2Th 2:5; Heb 12:5)**.
d. Thus the need for repetition **(2Pe 3:1; Jud 1:5; Php 3:1)**.
e. Current teaching builds upon previous teaching **(Mat 28:19-20; Heb 6:1-3)**.
iv. Notice also that Solomon taught his son *in the way of wisdom*.
a. He didn't focus his teaching in the way of...
(i) sports
(ii) trivia
(iii)hunting and fishing
(iv)recreation
(v) mechanical skills
b. He didn't even focus his teaching in the way of secular education.
c. Any of these things are fine to teach your children (some more than others).
d. However, Solomon's most important focus was to teach his son *in the way of wisdom*.
e. Christian fathers should follow his lead and focus mainly on training their children up in the nurture and admonition of the Lord **(Eph 6:4)**.
B. *I have led thee in right paths.*
i. Notice that Solomon did not just instruct his son verbally in the ways of wisdom; *he led him* in right paths.
ii. He taught *by example* as well as by precept.
iii. A pastor must also lead by example **(1Ti 4:12)**.

iv. In order to teach your children in the way of wisdom (making good decisions), you must show them how to do it by making wise decisions yourself.
v. As the old saying goes, "actions speak louder than words."
vi. You can't expect your children to "do as I say, not as I do."

12. **Pro 4:12** - "When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble."
    A. *When thou goest, thy steps shall not be straitened;*
        i. Here is the result of being taught in the way of wisdom by precept and example **(Pro 4:11)** and of listening and receiving it **(Pro 4:10)**.
        ii. When it's time for the child to start his life's journey, he will not have a difficult road ahead of him **(Pro 22:6)**.
        iii. He will not be limited and constricted by foolish decisions that he made in the past.
            a. Straitened *ppl. adj.* - 1. Contracted, narrowed; insufficiently spacious. d. *straitened circumstances*: inadequate means of living, poverty. Also *straitened income, means*.
            b. The prodigal son's steps were straitened by foolish decisions that he made which restricted him greatly **(Luk 15:11-16)**.
        iv. The man that has been well instructed and has received it with meekness will be able to walk in freedom and prosperity within the bounds of God's law.
        v. He will not be limited by the consequences of foolish decisions.
    B. *and when thou runnest, thou shalt not stumble.*
        i. Not only will he be able to *walk* freely and unhindered, he will also be able to *run*.
        ii. He will be able to see clearly to avoid potholes or rocks in the road that would cause him to stumble.
        iii. Stumble *v.* - 1. *intr*. To miss one's footing, or trip over an obstacle, in walking or running, so as to fall or be in danger of falling. 2. *fig*. in various uses. a. To trip morally. b. To make a slip in speech or action; to blunder through inadvertence or unpreparedness.
        iv. He will be able to run the race that is set before him and not fall into sin **(1Co 9:24-27)**.
        v. A fool who trips and breaks his leg in his youth because of foolish decisions is going to have a hard time running the remainder of the race without falling behind.

13. **Pro 4:13** - "Take fast hold of instruction; let her not go: keep her; for she is thy life."
    A. *Take fast hold of instruction; let her not go:*
        i. Once a man hearkens to and receives instruction, he must *take fast hold* of it and *let her not go*.
            a. Fast *adv.* - 1. a. In a fast manner, so as not to be moved or shaken; *lit*. and *fig*.; firmly, fixedly. 2. a. With firm grasp, attachment, or adhesion; so as not to permit of escape or detachment; tightly, securely. Often with *bind*, *hold*, etc. *lit*. and *fig*. See also *hold v.*

b. Hold *v.* - 1. a. To keep watch over, keep in charge, herd, 'keep' (sheep, etc.); to rule (men). Only in OE. and early ME. *Obs*. 2. a. To keep from getting away; to keep fast, grasp. Often with *advb*. extension, as *hold fast*; see also IV.

ii. In other words, as it pertains to instruction, we need to strive to *remember* what we have been taught.
   a. We should remember God in the days of our youth **(Ecc 12:1)**.
   b. Remembering is crucial to understanding **(Mat 16:9)**.
   c. We will not understand more advanced doctrine if we can't remember the basics that we have been taught.
   d. Jesus exhorted the disciples to remember what He said to them **(Joh 15:20)**.
   e. Jesus expected them to remember the things He told them **(Joh 16:4)**.
   f. The apostles also exhorted us to remember the things that Christ and themselves taught **(Act 20:35; Jud 1:17)**.
   g. We are told numerous times to not forget God and His word **(Psa 119:16; Psa 119:141; Pro 3:1; Pro 4:5)**.

iii. Here are some tips on how to remember what you have been taught.
   a. Meditate on scripture and what you have learned in a sermon **(Psa 1:2; 1Ti 4:15)**.
   b. Meditate *v.* - 1. *trans*. To muse over or reflect upon; to consider, study, ponder.
   c. Make sure your mind is focused when you are listening to a sermon or reading scripture.
      (i) Don't allow your mind to wander.
      (ii) Call back those roving thoughts.
   d. After meditating on God's word, try to summarize what you just learned **(Psa 77:12)**.
   e. Review what you have been taught within a day or two of learning it.
      (i) Make notes on the outline and circle cross-reference verses on it during the sermon.
      (ii) Review the outline later and write those cross-references in your Bible.
   f. Quiz your children and spouse after church to find out what they learned.

B. *keep her; for she is thy life.*
   i. Remembering lessons in scripture can save our lives **(Luk 17:32)**.
   ii. Those that forgot the law of God and let it go will be destroyed **(Hos 4:6)**.
   iii. The reproofs of instruction from the word of God are the way of life **(Pro 6:23)**.

14. **Pro 4:14** - "Enter not into the path of the wicked, and go not in the way of evil men."

A. *Enter not into the path of the wicked,*
   i. A path is where people walk.

a. Path *n*. - 1. a. A way beaten or trodden by the feet of men or beasts; a track formed incidentally by passage between places, rather than expressly planned and constructed to accomodate traffic; a narrow unmade and (usually) unenclosed way across the open country, through woods or fields, over a mountain, etc.; a footway or footpath, as opposed to a road for vehicles; hence applied also to a walk made for foot-passengers, in a garden, park, wood, or the like. Sometimes said more vaguely of any way or road: cf. sense 3. 3. a. The way, course, or line along which a person or thing moves, passes, or travels
b. A *path* is usually made by people taking the easiest way through an area, walking around obstacles such as trees and rocks.
(i) A *path* usually comes about naturally, not by design and aforethought.
(ii) Walking on a winding path takes much less effort than does designing and building a straight road to get from one place to another.
c. The *path* of the wicked is the *course* of this world which was laid out by Satan in which the wicked walk **(Eph 2:2)**.
d. Course *n*. - II. The path, line, or direction of running. 11. a. The line along which anything runs or travels; the path or way taken by a moving body, a flowing stream, etc.

ii. If we walk on the same path as the wicked we will end up in the same places they go.
a. If we spend time with wicked people we will learn their ways.
b. A companion of fools will be destroyed **(Pro 13:20)**.

iii. Jesus taught us to watch and pray that we *enter not* into temptation **(Mat 26:41)**.
a. In order to not enter into temptation we must not enter into the path of the wicked where temptation will be present.
b. It's important to enter not into the path of the wicked in order to make not provision for the flesh to fulfill the lusts thereof **(Rom 13:14)**.
c. Pray that God will not lead you into temptation and deliver you from evil **(Mat 6:13)**.

iv. Keep yourselves from the *paths* of the destroyer **(Psa 17:4)**.

B. *and go not in the way of evil men.*
i. There is a way in which we *should go* **(Pro 22:6)**.
ii. Here are three examples in scripture of the way of evil men that we must *go not in*.
a. Men should be very cautious to *go not* astray in the paths of a strange woman **(Pro 7:25)**.
b. *Go not* after other gods **(Jer 25:6)**.
c. *Go not* after false Christs which evil men preach **(Luk 17:23)**.

15. **Pro 4:15** - "Avoid it, pass not by it, turn from it, and pass away."
    A. This verse sets forth two ways to "enter not into the path of the wicked, and go not in the way of evil men."
        i. The first way is *preemptive*: stay away from it in the first place (*avoid it, pass not by it*).
        ii. The second way is *reactive*: leave it once you realize you're on it (*turn from it, and pass away*).
    B. *Avoid it,*
        i. Avoid *v.* - III. To keep away from, keep from, keep off. 8. (the usual current sense—a natural extension of 7): To leave alone, keep clear of or away from, shun; to have nothing to do with, refrain from: a. a person or place.
        ii. The first level of prevention is to keep away from the way of evil men and have nothing to do with it.
        iii. Don't go to the bar, the club, the party, the charismatic church, etc.
        iv. Say no to any invitation you get to any of those places.
        v. A good man *eschews* evil **(Job 1:1)**.
        vi. Eschew *v.* - 1. *trans*. To avoid, shun. †a. To avoid, keep clear of, escape (a danger or inconvenience). b. To 'fight shy of', avoid (a place); to stand aloof from (a person). c. To abstain carefully from, avoid, shun (an action, a course of conduct, an indulgence, an article of food or drink, etc.).
    C. *pass not by it,*
        i. Pass *v.* - 1. a. To go on, move onward, proceed; to make one's way. 61. *pass by*. a. *intr*. To go or proceed past; to move on without stopping; to flow past. c. *trans*. To go past (a thing or person) without stopping, or without taking notice; to fail to notice, to overlook; to omit; to take no notice of, dismiss from consideration, disregard, ignore
        ii. The next level of prevention is to not even go near the places where evil men congregate.
        iii. Even if you think that you can walk or drive by without stopping (passing by), don't do it.
        iv. If you drive by the bar or the party, you may be tempted to stop in for just one drink.
    D. *turn from it,*
        i. Turn *v.* - IV. To change or reverse course. 13. *trans*. To alter the course of; to cause to go another way; to divert, deflect. 14. *fig*. To divert or deflect from a course of action, purpose, thought, etc.; to alter the course of (something immaterial)
        ii. The next level of prevention is to turn around and head in a different direction if you find yourself in or near the way of evil men.
        iii. Foresee the evil and hide yourself before it's too late **(Pro 22:3)**.
    E. *and pass away*.
        i. Pass *v.* - 60. *pass away*. a. See simple senses and away adv. b. *intr*. Of persons: To depart; also, to get or break away (as from restraint).
        ii. The final level of prevention is to depart and break away from the way of evil men if you have failed to avoid it and turn from it.
        iii. By this time, it is almost too late to get away.

iv. This is why it's critical to *avoid* the path of the wicked before ever getting near it.
v. "To keep from falling over the edge of the precipice one should move as far back from that edge as possible." - Jay Adams
vi. Put iniquity far away from you **(Job 11:14)**.
vii. Abstain from even the appearance of evil **(1Th 5:22)**.

16. **Pro 4:16** - "For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall."
    A. *For they sleep not, except they have done mischief;*
        i. Mischief *n*. - 1. a. Evil plight or condition; misfortune; trouble, distress; in ME. often, need, want, poverty. *Obs*. 2. a. Harm or evil considered as the work of an agent or due to a particular cause. b. An injury wrought by a person or other agent; an evil arising out of or existing in certain conditions.
        ii. Righteous men can't sleep *when* they have done mischief **(Psa 38:3 c/w Psa 32:4)**.
        iii. The wicked can't sleep *except* they have done mischief.
            a. They can't sleep because they are conceiving mischief **(Psa 7:14)**.
            b. They devise mischief upon their beds **(Psa 36:4; Mic 2:1)**.
            c. They talk of it and study it **(Pro 24:2)**.
            d. The strange woman doesn't want to sleep until she has found someone to sleep with **(Pro 7:15, 18)**.
    B. *and their sleep is taken away, unless they cause some to fall.*
        i. Wicked men will deprive themselves of their own bodily needs until they destroy someone else **(Act 23:12)**.
        ii. Conversely, righteous men won't sleep until they have done good that needs to be done **(Psa 132:3-5)**.

17. **Pro 4:17** - "For they eat the bread of wickedness, and drink the wine of violence."
    A. *For they eat the bread of wickedness,*
        i. Sometimes "the bread of..." refers to the owner of the bread such as in the following verses:
            a. *the bread of thy God* **(Lev 21:8)**
            b. *the bread of his God* **(Lev 21:17)**
            c. *the bread of the governor* **(Neh 5:14)**
            d. *the bread of heaven* **(Psa 105:40)**
            e. *the bread of men* **(Eze 24:17, 22)**
        ii. Other times, "the bread of..." refers to actual bread which is eaten in a particular situation (and usually a difficult one), such as *the bread of affliction* **(Deut 16:3; 1Ki 22:27)**.
        iii. Yet other times, such as in Pro 4:17, "the bread of..." is used in scripture to figuratively describe something a man is partaking of, such as:
            a. *the bread of tears* **(Psa 80:5)**
            b. *the bread of sorrows* **(Psa 127:2)**
            c. *bread of deceit* **(Pro 20:17)**
            d. *the bread of idleness* **(Pro 31:27)**

e. *the bread of adversity* **(Isa 30:20)**
f. *the bread of life* **(Joh 6:35, 48)**
g. *the unleavened bread of sincerity and truth* **(1Co 5:8)**

iv. Thus, the wicked who "eat the bread of wickedness" partake in wickedness.
a. For them, doing wickedness is as necessary and pleasurable as eating food.
b. It sustains them.
c. Like food, it is also something they can enjoy with others.

B. *and drink the wine of violence.*
i. "The wine of..." is likewise used in scripture to figuratively describe something a man is partaking of, such as:
a. *the wine of astonishment* **(Psa 60:3)**
b. *the wine of the wrath of her fornication* **(Rev 14:8; Rev 18:3)**
c. *the wine of the wrath of God* **(Rev 14:10)**
d. *the wine of the fierceness of his wrath* **(Rev 16:19)**
e. *the wine of her fornication* **(Rev 17:2)**

ii. The wicked are also partakers of violence.
a. Doing violence for them is enjoyable like drinking fine wine.
b. It also is as an intoxicant for them which dulls their senses and makes them want more of it **(Pro 23:35)**.

C. Bread and wine are the elements used in a communion service **(1Co 10:16)** which we partake of together to fellowship with Christ and the brethren in remembrance of the death of Christ for our sins.
i. In this verse (Pro 4:17) we see that the wicked also have communion together which is focused around wickedness and violence.
ii. They are partaking of the table of devils when they do so **(1Co 10:20-21)**.
iii. Judas *communed* with the chief priests in order to betray and murder Christ **(Luk 22:4)**.
iv. He ate the bread of wickedness and drank the wine of violence with them.
v. The Roman Catholic church doesn't have a Biblical communion service, but they instead ate the bread of wickedness and drank the wine of violence over the centuries when they persecuted the saints.

18. **Pro 4:18** - "But the path of the just is as the shining light, that shineth more and more unto the perfect day."

A. *But the path of the just is as the shining light,*
i. But *conj.* - III. In a compound sentence, connecting the two co-ordinate members; or introducing an independent sentence connected in sense, though not in form, with the preceding. 23. As adversative conjunction, appending a statement contrary to, or incompatible with, one that is negatived: On the contrary.
ii. "The path of the just" is here set in contrast to "the path of the wicked" **(Pro 4:14)**.
a. Just *adj.* - 1. That does what is morally right, righteous. *just before (with) God* or, simply, *just*: Righteous in the sight of God; justified. Now chiefly as a Biblical archaism.

b. The path of the just is uprightness **(Isa 26:7)**.
c. Uprightness *n*. - 1. The state or condition of being sincere, honest, or just; equity or justness in respect of principle or practice; upright quality or conduct; moral integrity or rectitude.
d. Those that walk on the path of the just walk in righteousness and uprightness keeping the commandments of God **(Luk 1:6)**.

iii. John the Baptist was called a "shining light" **(Joh 5:35)**.
a. He bore witness of Christ who is the light of the world **(Joh 1:6-8)**.
b. John preached repentance **(Mat 3:1-2; Mar 1:4)**.
c. Therefore, those on the path of the just bear witness of Christ and repent of their sins.

iv. Jesus is called the Sun of righteousness **(Mal 4:2)**.
a. When Jesus appeared to Paul, He did so as a shining light greater than the brightness of the sun **(Act 26:13)**.
b. Jesus is called "the Just" **(Act 3:14)**.
c. Jesus is the Light of the world and those that follow Him shall not walk in darkness **(Joh 8:12)**.
d. Therefore, when we follow Christ, we are walking on the path of the just which is as a shining light.

v. The path of the just is also as a shining light because it is illuminated by the word of God which is a lamp to our path **(Psa 119:105; Pro 6:23)**.

B. *that shineth more and more unto the perfect day.*

i. The further we walk on the path of the just, the more the light shines.
a. It's like headlights on a car that move with the car continuously illuminating the road ahead of it.
b. We don't need to be able to see the whole way to the end of the road to get where we're going.
c. We only need to be able to see far enough to take the next few steps.

ii. When we walk by faith, believing that God will provide more light as needed as we go, we will make it to the perfect day when we will be present with the Lord **(2Co 5:6-8)**.
a. Perfect *adj*. - 1. Thoroughly made, formed, done, performed, carried out, accomplished. *Obs*. (last usage in 1567) 3. a. In the state proper to anything when completed; complete; having all the essential elements, qualities, or characteristics; not deficient in any particular. (last usage in 1571) 4. a. In the state of complete excellence; free from any flaw or imperfection of quality; faultless. But often used of a near approach to such a state, and hence capable of comparison, *perfecter* (= more nearly perfect), *perfectest* (= nearest to perfection).
b. The *perfect day* is the day of Christ when we will be glorified and made *perfect* **(Php 3:11-12)** and will *shine* as the sun in the kingdom of our Father **(Mat 13:43)**.

19. **Pro 4:19** - "The way of the wicked is as darkness: they know not at what they stumble."

A. *The way of the wicked is as darkness:*

i. Darkness *n.* - 1. Absence or want of light (total or partial). 4. *fig*. a. The want of spiritual or intellectual light; esp. common in biblical imagery.
ii. Whereas the path of the just is as the shining light **(Pro 4:18)**, the path of the wicked is as darkness.
a. They follow their father the devil who is the prince of the rulers of darkness **(Eph 6:12)**.
b. They don't have the light of the word of God to illuminate their way.
c. They don't have the light of Christ in their hearts to guide them, therefore they walk in darkness **(Joh 8:12)**.
iii. Wisdom is likened unto light and folly is likened unto darkness **(Ecc 2:13)**.
a. Wise men walk in light.
b. Fools walk in darkness **(Ecc 2:14)**.

B. *they know not at what they stumble.*
i. Those that walk in darkness know not where they are going **(Joh 12:35)**.
a. Spiritual darkness blinds the eyes **(1Jo 2:11)**.
b. They therefore stumble on their walk through life.
ii. Because of their blindness, they don't even know what they are stumbling over.
a. Therefore, they don't know what to avoid because they don't have the light of scripture and wisdom to illuminate the stumbling blocks.
b. Instead of the word of God being a lamp to their feet, they rather *stumble at the word* because they don't understand it **(1Pe 2:8; Isa 28:13)**.
c. Thus they end up falling into sin, false religion, and foolish decisions.

20. **Pro 4:20** - "My son, attend to my words; incline thine ear unto my sayings."

A. *My son, attend to my words;*
i. Solomon repeats his exhortation to his son to attend to his words **(Pro 4:1)**.
ii. This would not be the last time Solomon would repeat this exhortation **(Pro 5:1; Pro 7:24)**.
iii. Attend *v.* - I. To direct the ears, mind, energies to anything. 1. To turn one's ear to, listen to.
iv. If we are to learn the wisdom of God, we have to focus on doing so by directing our ears, mind, and energy to it.
v. The fact that Solomon exhorted his son to *attend* to his words four times in the book of Proverbs shows how important it is to do so.

B. *incline thine ear unto my sayings.*
i. Solomon had also previously exhorted his son to *incline* his ear unto wisdom **(Pro 2:2)** and to hear his *sayings* **(Pro 4:10)**.
ii. Incline *v.* - 1. Bend or bow (the head, the body, oneself) towards a person or thing, and hence forward or downward; b. To bend or turn *one's ear(s)* towards a speaker, to give ear, listen favourably, attend (*to*).
iii. To incline one's ear to wisdom is to pay close attention to what is being taught and to focus the mind on learning it.

iv. Not inclining our ears to the wisdom of the word of God will have disastrous results that will plague us with regret later in life **(Pro 5:13)**.

21. **Pro 4:21** - "Let them not depart from thine eyes; keep them in the midst of thine heart."
    A. *Let them not depart from thine eyes;*
        i. The *them* are Solomon's *words* of wisdom **(Pro 4:20)**.
        ii. Depart *v.* - II. To go apart or away, with its derived senses. 5. *intr*. To go asunder; to part or separate from each other, to take leave of each other.
        iii. Solomon tells his son to not let his *words* depart from his *eyes*.
            a. The *eyes* can refer to the understanding **(Eph 1:18)**.
            b. We must not let our understanding of the word of God slip **(Heb 2:1)**.
        iv. But there is a more basic lesson here.
            a. If Solomon's words were not to depart from his son's eyes, then that indicates that they were written down, not merely spoken.
            b. It is through the written word, not oral tradition that God has chosen to make known His will to us.
            c. We must keep our eyes set on those words by reading them in our Bible regularly **(Psa 119:148)**.
    B. *keep them in the midst of thine heart.*
        i. We must hide God's words in our hearts **(Psa 119:11)**.
        ii. God's words should be kept *in the midst* of our hearts, not in the corner of it.
            a. Midst *n*. - 1. The middle point or part; the centre, middle.
            b. The heart is in the center of our person.
            c. Solomon is showing us implicitly that the word of God should be in the center of our lives.

22. **Pro 4:22** - "For they are life unto those that find them, and health to all their flesh."
    A. *For they are life unto those that find them,*
        i. The words of God are life **(Joh 6:63; Deut 32:46-47)**.
            a. Life *n.* - 1. a. Primarily, the condition, quality, or fact of being a living person or animal. 2. *fig*. Used to designate a condition of power, activity, or happiness, in contrast to a condition conceived hyperbolically or metaphorically as 'death'.
            b. Jesus came that we might have life and have it more abundantly **(Joh 10:10)**.
            c. Not only did He give us eternal life, but He gave us His word that when found and put into practice will give us an abundant life.
        ii. The words of God are life *unto those that find them*.
            a. In order to find them, we must first seek for them **(Mat 7:7-8)**.
            b. God is a rewarder of them that diligently seek Him **(Heb 11:6)**.
            c. Those that hear, watch, and wait will find life and obtain favour of the Lord **(Pro 3:22; Pro 8:33-35)**.
    B. *and health to all their flesh.*
        i. The word of God when kept in our hearts will bring health of our bodies.

ii. Health *n*. - 1. a. Soundness of body; that condition in which its functions are duly and efficiently discharged.
iii. Understanding the word of God brings us joy **(Neh 8:12)**.
    a. Joy gives us strength **(Neh 8:10)**.
    b. A merry heart doeth good like a medicine **(Pro 17:22)**.
    c. Therefore, reading the word of God and keeping it in our hearts brings us good health **(Pro 3:7-8)**.
iv. Hiding the word of God in our hearts also keeps us from sinning **(Psa 119:11)**.
    a. Sin brings us sickness **(1Co 11:30)** and death **(Rom 6:23)**.
    b. Therefore, keeping the word of God keeps us in good health.
    c. Bodily exercise profits little, but godliness (living according to God's word) is profitable unto all things including life and bodily health **(1Ti 4:8)**.

23. **Pro 4:23** - "Keep thy heart with all diligence; for out of it are the issues of life."
A. *Keep thy heart with all diligence;*
i. The heart is the seat of the emotions, will, and intellect.
    a. Heart *n*. - I. The simple word. * *The bodily organ, its function, region, etc.* 1. a. The hollow muscular or otherwise contractile organ which, by its dilatation and contraction, keeps up the circulation of the blood in the vascular system of an animal. ** *As the seat of feeling, understanding, and thought.* 5. a. = mind, in the widest sense, including the functions of feeling, volition, and intellect. 6. a. The seat of one's inmost thoughts and secret feelings; one's inmost being; the depths of the soul; the soul, the spirit. 9. a. The seat of the emotions generally; the emotional nature, as distinguished from the intellectual nature placed in the *head*.
    b. The heart is the seat of the intellect **(1Ki 3:12; Job 38:36; Mat 13:15)**.
    c. The heart is the seat of our emotions.
        (i) The heart be merry **(Pro 15:13)**.
        (ii) The heart can be sorrowful **(Neh 2:2)**.
        (iii)The heart can be fearful **(Deut 28:67)**.
        (iv)The heart can be lustful **(Psa 81:12; Pro 6:25; Mat 5:28)**.
    d. The heart is also the source of our thoughts and intents **(Heb 4:12)**.
ii. Therefore, we must *keep* our heart if we are to be faithful to God with all of our intellect, will, and emotions.
    a. Keep *v*. - II. Transitive uses ** *To guard (from external violence or injury), to preserve, maintain.* 14. To guard, defend, protect, preserve, save.
    b. We must guard and protect our hearts because if left unguarded they will end up leading us astray by emotions.
    c. We must guide our hearts with the word of God to ensure our heart does not lead us astray **(Pro 23:19)**.

d. Guide *v*. - 1. a. *trans*. To act as guide to; to go with or before for the purpose of leading the way: said of persons, of God, Providence, and of impersonal agents, such as stars, light, etc. c. To keep *from* by guidance. 2. *fig*. and in immaterial senses: To lead or direct in a course of action, in the formation of opinions, etc.; to determine the course or direction of (events, etc.)
e. The heart can easily be deceived **(Deut 11:16; Rom 16:18)** and it can easily deceive us **(Jer 17:9; Pro 28:26)**.
f. It therefore must be kept and guided.

iii. It is so important to keep our hearts that we must do so with *all diligence*.
a. Diligence *n*. - 1. Constant and earnest effort to accomplish what is undertaken; persistent application and endeavour; industry, assiduity.
b. Our heart is a powerful force within us which compels us to do things based on feelings.
c. It is therefore incumbent upon us to keep it with constant and earnest effort, lest it control us.

B. *for out of it are the issues of life.*
i. Our thoughts and words proceed (issue) out of our hearts and defile us **(Mar 7:20-23)**.
ii. Issue *n*. - 1. a. The action of going, passing, or flowing out; egress, exit; power of egress or exit; outgoing, outflow.
iii. It's important to keep the heart with all diligence because the things that come out of it affect every area of our life.
iv. Consider some of the things that issue out of the heart and how they affect our lives **(Mar 7:20-23)**:
a. *evil thoughts* - these turn into evil actions that affect every area of life
b. *adulteries* - affects our marriage, children, and reputation
c. *fornications* - affects our bodies and our future
d. *murders* - affects our neighbor's life and his family, will get you executed or put in jail
e. *thefts* - affects our neighbor's goods, will get you put in jail
f. *covetousness* - affects our minds, contentment, and happiness for others
g. *wickedness* - affects all kinds of things in our lives and our relationship with God
h. *deceit* - affects our trustworthiness in the minds of others
i. *lasciviousness* - affects our minds
j. *an evil eye* - affects how we view the world and relationships
k. *blasphemy* - affects our relationship with God
l. *pride* - affects our reputation with others and will bring us low
m. *foolishness* - affects our decisions which will greatly affect our lives
v. Hence the reason it is crucial to keep our hearts with all diligence.

24. **Pro 4:24** - "Put away from thee a froward mouth, and perverse lips put far from thee."
A. *Put away from thee a froward mouth,*

i. Froward *adj*. - 1. Disposed to go counter to what is demanded or what is reasonable; perverse, difficult to deal with, hard to please; refractory, ungovernable; †also, in a wider sense, bad, evilly-disposed, 'naughty'. (The opposite of *toward*.)
ii. A man with a *froward mouth* is difficult to deal with.
    a. He is rebellious and refuses to obey reasonable rules or commands from a legitimate authority.
    b. He is implacable (cannot be appeased) **(Rom 1:31)**.
    c. His mouth is ungovernable; his tongue cannot be tamed **(Jam 3:8)**.
    d. A man like this should be avoided.
    e. His mouth is evilly-disposed and unreasonable, and we should pray that God would deliver our church from such evil men **(2Th 3:2)**.
    f. God hates a froward mouth **(Pro 8:13; Pro 3:32)** and so should we, both in ourselves and in others.
    g. Those that have froward mouths are going to find that God will be froward toward them **(Psa 18:26)**.
iii. A froward mouth needs to be *put away from us*.
    a. Put *v*. - 39. *put away*. a. See simple senses and *away*. b. *trans*. To send away, dismiss, get rid of; to reject; spec. to divorce. c. To drive away, dispel; to do away with, abolish, put an end to. d. To part with, dispose of, sell
    b. We should rid ourselves personally of a froward mouth.
    c. The words of our mouths should be in righteousness and there should be no frowardness in them **(Pro 8:8)**.
    d. We should also *put away* from our church **(1Co 5:13)** those with froward mouths **(1Co 5:11; Psa 101:4)**.
        (i) Railer *v.* - One who rails; a reviler.
        (ii) Rail *v*. - 1. a. *intr*. To utter abusive language.
    e. If we don't, they will sow strife in the church and cause its destruction **(Pro 16:28)**.

B. *and perverse lips put far from thee.*
i. Perverse *adj*. - 1. Turned away from the right way or from what is right or good; perverted; wicked. b. Not in accordance with the accepted standard or practice; incorrect; wrong. 2. Obstinate or persistent in what is wrong; selfwilled or stubborn (in error). 3. Untoward, froward; disposed to go counter to what is reasonable or required; hence, wayward, petulant, cross-grained, ill-tempered, peevish.
ii. Corrupt communication should not proceed out of our mouths **(Eph 4:29; Col 3:8)**.
    a. Corrupt *adj*. - 1. Changed from the naturally sound condition, *esp*. by decomposition or putrefaction developed or incipient; putrid, rotten or rotting; infected or defiled by that which causes decay. *arch*. 3. Debased in character; infected with evil; depraved; perverted; evil, wicked.
    b. *Corrupt* communication is *evil* and *wicked* conversation.

c. Filthy *adj.* - 1. a. Full of filth; besmeared or defiled with filth; dirty, foul, nasty, unclean. 3. Morally foul or polluted; obscene. 1611 Bible Col. iii. 8 You also put off all these, anger+filthy communication out of your mouth.
   (i) Something that is filthy is sinful **(Psa 14:2-3)**.
   (ii) Filthy communication is sinful communication.
d. God defines what is evil and wicked in His word **(1Jo 3:4)**.
e. We must not let this world define corrupt communication for us.

iii. Corrupt communication includes:
a. Lying **(Eph 4:25)**
b. Using the Lord's name in vain **(Exo 20:7)**
c. Blasphemy **(Mat 15:19)**
d. Whispering and backbiting **(2Co 12:20)**
e. Slander **(Psa 101:5)**
f. Cursing men **(Jam 3:9-10)**
g. Heresy **(Gal 5:20)**
h. Foolish talking **(Eph 5:4)**
i. Talking approvingly of sinful things
j. Language that entices people to sin **(Pro 7:14-21)**

iv. Perverse lips and evil speaking should be put away from us **(Eph 4:31)**.

C. But corrupt communication as the Bible defines it is not how most people define it.
i. All cursing is not forbidden.
a. Jesus cursed a fig tree **(Mar 11:12-14 c/w Mar 11:20-21)**.
   (i) Therefore, it's not a sin to curse an inanimate object or an animal.
   (ii) You would not be sinning if a dog bit your daughter and you said "That damned dog bit my daughter."
   (iii) The dog is cursed and needs to die, so what you said was perfectly acceptable.
   (iv) Damned *adj.* - 1. a. Condemned, judicially sentenced. b. Condemned by publicly expressed disapproval, as a play, etc.
b. But remember that our mouths are not to be *full of cursing and bitterness* like the wicked **(Rom 3:14)**.

ii. Using what some delicate people consider to be "swear words" or "cuss words" is not necessarily wrong either depending on what words are used and when they are used.
a. The Bible uses the word "dung" frequently.
   (i) Paul said he counted his former religion as *dung* **(Php 3:8)**.
   (ii) God called Israel's corrupted religion *dung* and said that He would spread *dung* on their faces **(Mal 2:3)**.
   (iii) God said He would take away the remnant of the house of Jeroboam as a man takes away *dung* **(1Ki 14:10)**.
   (iv) God said that the carcase of Jezebel would be as *dung* upon the face of the field **(2Ki 9:37)**.
   (v) The Lord inspired a prophet to record the words of the wicked Rabshakeh who said that the men of Israel would eat their own *dung* and drink their own *piss* **(2Ki 18:27)**.

(vi) God said that the slain Midianites would become as the *dung* of the earth **(Psa 83:10)**.

(vii) The Lord said His own people would die grievous deaths and would be as *dung* upon the face of the earth **(Jer 9:22; Jer 16:4; Jer 25:33)**.

1. Dung *n*. - 1. Excrementitious and decayed matter employed to fertilize the soil; manure. 2. (As constituting the usual manure) The excrement or fæces of animals (rarely of human beings): as cow-dung, horse-dung, pig's-dung, etc.
2. Manure *n*. - 1. Dung or compost spread over or mixed with soil to fertilize it. Also, other substances, esp. various chemicals, used as fertilizers.
3. Excrement *n*. - 1. That which remains after a process of sifting or refining; the dregs, lees, refuse. In quots. *pl*. only. *Obs*. 2. Phys. a. 'That which is cast out of the animal body by any of the natural emunctories' (*Syd. Soc. Lex*.); superfluous matter thrown off by the bodily organs; an excreted substance. Now rare in general sense. b. *esp*. 'The alvine fæces or the waste matter discharged from the bowels'
4. Faeces *n.* (feces) - 1. Sediment; dregs, lees, subsidence, refuse. 2. Waste matter that is discharged from the bowels; excrement.
5. Poop *n*. - 1. A short blast in a hollow tube, as a wind instrument; a toot; a gulping sound. Also, the report of a gun. 2. *slang* (orig. children's). An act of breaking wind or of defecation; faeces.
6. Crap *n.* - 7. a. *coarse slang*. Excrement; defecation. Also Comb., as crap-house, a privy. b. *transf*. Rubbish, nonsense; something (occas. someone) worthless, inferior or disgusting. *slang*.
7. Shit *n*. - 1. a. Excrement from the bowels, dung. b. A contemptuous epithet applied to a person. c. In negative contexts: Anything. Phr. ***not to give a shit***: not to care at all. d. *transf*. Rubbish, trash. e. *fig*. Misfortune, unpleasantness. Esp. in phr. ***to be in the shit***: to be in trouble or difficulty. f. An intoxicating or euphoriant drug, spec. cannabis, heroin, or marijuana. g. In phrases ***up shit creek***: in an unpleasant situation or awkward predicament (cf. up the creek s.v. creek n.1 2c); ***shit out of luck***: (see quot. 1942); ***(when) the shit flies*** or ***hits the fan***: alluding to a moment of crisis or its disastrous consequences; ***to beat, kick***, or ***knock the shit out of*** (someone): to thrash or beat

severely; ***to get one's shit together*** (U.S.): to collect oneself, to manage one's affairs.

8. Shit *v*. - 1. *intr*. To void excrement. 2. *trans*. To void as excrement. *lit*. and *fig*. 3. a. To defile with excrement. Esp. in phr. ***to shit oneself***: (a) to defile oneself with excrement; (b) *fig*., to be afraid. b. In slang phrases ***to shit (someone)***: to tease or attempt to deceive; ***to shit a brick***:

(viii) Before you condemn me for saying "shit", you need to show me a Bible verse that says "Thou shalt not say shit", or show me a Bible verse that says that "shit" is corrupt communication or that it is an evil word.

(ix) As the definitions show, dung, manure, excrement, poop, crap, and shit all mean the same thing.

(x) They range from scientific to proper to slang, but they are all synonyms.

(xi) Different words carry with them different connotations.

1. We have technical words for scientific journals.
2. We have technical words for legal documents.
3. We have slang words that are used in informal speech.
4. We have strong words that convey strong emotions.
    a. If you accidentally defecated on yourself five minutes prior to giving a speech, there would be nothing wrong with telling your wife that "I just shit my pants!"
    b. You would not be sinning by doing so.
5. There is nothing wrong with using strong language to describe something abhorrent, filthy, or disgusting.
    a. If you saw a "pride" parade, there would be nothing wrong with saying "Look at that shit!" in disgust.
    b. You would not be sinning by doing so.

(xii) Therefore, we should not make a man an offender for a word if he says "crap" or "shit" **(Isa 29:21)**.

(xiii) On the other hand, we should not use such language around people who find it offensive **(Rom 14:13-14, 21-22; 1Co 10:32-33)**.

b. The Bible, and God Himself, also use the word "piss" numerous times **(1Sa 25:22; 1Ki 14:10; 1Ki 21:21; 2Ki 9:8)**.

(i) Piss *n.* - 1. Urine, 'water'. Also, the action or an act of urinating.

(ii) Piss *v.* - 1. a. *intr*. To discharge urine, urinate, make water.

(iii) There are Christians out there who would never utter the word "piss" despite the fact that God Himself does so in His Holy Word.

(iv) We must remember that we dare not try to be holier than God.

c. The Bible calls people bastards **(Deut 23:2; Zec 9:6; Heb 12:8)**.
   (i) Bastard *n*. - 1. a. One begotten and born out of wedlock; an illegitimate or natural child.
   (ii) If this word were used in our everyday speech to refer to children born out of wedlock there would be less of them.

d. The Bible calls homosexuals sodomites **(Deut 23:17; 1Ki 14:24)**.
   (i) One does not have perverse lips who calls "gay" people sodomites.
   (ii) If queers were widely called sodomites today, we would have a lot less of them, or they would at least be back in the closet.

iii. There is harsh name-calling in the Bible.
   a. Jesus called the Pharisees serpents and vipers **(Mat 23:33)**.
   b. Jesus called King Herod a fox **(Luk 13:32)**.
   c. Jesus called unbelievers dogs and swine **(Mat 7:6)**.
   d. Paul called unbelieving Jews dogs **(Php 3:2)**.
   e. Paul called wicked people beasts **(1Co 15:32)**.
   f. Peter and Jude also called the wicked brute beasts (stupid animals) **(2Pe 2:12; Jud 1:10)**.
   g. Paul affirmed that the Cretians were liars, evil beasts, and slow bellies **(Tit 1:12-13)**.
   h. God called sodomites dogs **(Deut 23:18)**.
   i. These harsh names were used by the Son of God Himself and by holy men of God as they were moved by the Holy Ghost **(2Pe 1:21)**.
      (i) Paul commanded us to be follows of him who was a follower of Christ **(1Co 11:1)**.
      (ii) It is therefore not perverse speaking or corrupt communication to call wicked people derogatory names when it is justified.

D. If we are to put away from us perverse lips and avoid using corrupt communication, we should speak as the scriptures do **(1Pe 4:11)**.
   i. God's words are pure **(Pro 30:5)** and there is nothing froward or perverse in them **(Pro 8:8)**.
   ii. If we use words and synonyms of words that the Bible does under the guidelines it gives, we will not be guilty of evil communication.
   iii. If the Bible doesn't condemn the use of a particular word in a particular context, then it is not sinful to use it **(1Jo 3:4 c/w Rom 4:15)**.
   iv. The word of God also tells us what kind of language to abstain from using.
   v. If we refrain from using it, we will be pleasing to God.

25. **Pro 4:25** - "Let thine eyes look right on, and let thine eyelids look straight before thee."

A. *Let thine eyes look right on,*
   i. Solomon just said to his son "*perverse* lips put far from thee" in the previous verse **(Pro 4:24)**.

ii. Recall that *perverse* means "turned away from the *right* way or from what is *right* or good."
iii. This verse re-enforces the instruction in the previous verse and explains how to implement it.
iv. In order to keep our lips from turning away from the right way we must keep our eyes fixed in the right direction.
v. Wisdom is *before* (right on in front of) him that hath understanding, but the eyes of a fool are in the ends of the earth **(Pro 17:24)**.
vi. We must press toward the mark for the prize of the high calling of God in Christ Jesus **(Php 3:14)**.
vii. We must ever be "looking unto Jesus the author and finisher or our faith" **(Heb 12:2)**.

B. *and let thine eyelids look straight before thee.*
i. The eyes of man are never satisfied **(Pro 27:20)**.
a. They have a propensity to look in every direction except straight before us where they are supposed to be focused.
b. The Lord is exhorting us in this verse to be of a focused mind and not allow our eyes to be drawn away with distractions.
ii. This is also an exhortation to be humble because the proud have their eyelids lifted up **(Pro 30:13)**.
a. It's hard to see where you're going when your eyelids are up in the air.
b. Such a person is heading for a fall **(Pro 16:18)**.
iii. And finally this is an exhortation to never look back **(Luk 9:62)**.
iv. If our eyes are focused on the path of life ahead, we will not be looking back to our old sinful ways.

26. **Pro 4:26** - "Ponder the path of thy feet, and let all thy ways be established."

A. *Ponder the path of thy feet,*
i. Ponder *v.* - 1. *trans*. To ascertain the weight of; to weigh. In quot. c1470 *absol*. Also *fig*. *Obs*. 4. To weigh (a matter, words, etc.) mentally; to give due weight to and consider carefully; to think over, meditate upon.
ii. Solomon here encourages us to carefully consider and think seriously about where we are headed in life.
iii. We must consider our ways **(Hag 1:5)**.
iv. Consider *v.* - 1. To view or contemplate attentively, to survey, examine, inspect, scrutinize. 3. *trans*. To contemplate mentally, fix the mind upon; to think over, meditate or reflect on, bestow attentive thought upon, give heed to, take note of.
v. We must search and try our ways **(Lam 3:40)**.
vi. We must walk circumspectly **(Eph 5:15)**.
a. Circumspectly *adv.* - In a circumspect manner, with circumspection; cautiously, warily, carefully.
b. Circumspect *adj*. - 1. Of things or actions: Marked by circumspection, showing caution, well-considered, cautious. 2. Of

persons: Watchful on all sides, attentive to everything, cautious, heedful of all circumstances that may affect action or decision.

vii. Examine yourselves whether ye be in the faith **(2Co 13:5)**.

viii. If we don't seriously think about where we're going, we will likely go the way the world leads.

B. *and let all thy ways be established.*

i. If we ponder the path of our feet, our ways will be established.

a. Establish *v.* - 1. To render stable or firm. †a. To strengthen by material support (*obs*.). †b. To ratify, confirm, validate (*obs*.). c. To confirm, settle (what is weak or wavering); to restore (health) permanently; to give calmness or steadiness to (the mind). †d. *catachr*. To calm (anger), to settle (doubts).

b. In other words, if we seriously consider where we are going in life, our decisions and actions (our ways) will be strengthened, unwavering, and steady which will lead to calmness of mind and alleviation of doubts and fears.

c. "Commit thy works unto the LORD and thy thoughts shall be established." **(Pro 16:3)**

ii. *All* our *ways* need to be established.

a. Way *n.* - III. Course of life or action, means, manner. 11. a. A path or course of life; the activities and fortunes of a person. b. *pl*. Habits of life, esp. with regard to moral conduct.

b. All of our activities and habits need to be established, and they will be if we seriously consider where we are going in life.

c. Our ways include our religious and spiritual life, family life, love life, work life, and personal life as well as our entertainment, recreation, and relationships.

d. We should consider all our ways and make sure they are heading in the direction God wants them to be.

27. **Pro 4:27** - "Turn not to the right hand nor to the left: remove thy foot from evil."

A. *Turn not to the right hand nor to the left*:

i. The way of God is strait and narrow **(Mat 7:13-14)**.

ii. To stay on it, the scripture teaches in numerous places that we must not turn to the right nor the left.

a. God warned Israel to do as He commanded and to not turn to the right or left from it **(Deut 5:32; Deut 17:11)**.

b. The king of Israel was to read the scriptures for all his life and turn not to the right hand nor the left in order to prolong his days in his kingdom **(Deut 17:20)**.

c. If we hide the word of God in our hearts, it will be that voice in our heads telling us the way in which we should walk when we head to the right hand or the left **(Isa 30:21)**.

d. If we turn not to the right hand nor to the left from God's commandments we will prosper wherever we go **(Jos 1:7)**.

iii. Satan often gives us two bad choices and makes us think these are our only options, such as:
    a. Calvinism or Arminianism
    b. Premillennialism or Postmillennialism
    c. Catholicism or Protestantism
    d. The NIV or the Catholic bible
    e. Democrats or Republicans
    f. Coke or Pepsi
    g. McDonalds or Burger King
    h. CNN or Fox News
iv. The truth is usually found between the extremes of (or altogether outside of) both false options.

B. *remove thy foot from evil*.
i. Remove *v.* - 1. a. To move or shift from or out of the place occupied; to lift or push aside; to lift up and take away; to take off. b. To take away, withdraw, from a place, person, etc.; †to raise, abandon (a siege). Also *refl*. to betake oneself away.
ii. The first part of this verse is a preventative commandment which was given to keep us from getting out of the right way.
iii. The second part of this verse is a reactive commandment which was given to get us back on the right way if we have gone astray.
iv. To *remove* one's foot from evil means that he has veered off into an evil place and therefore needs to leave that place and get back on the narrow way which leads to life.
v. If you have erred from God's way, it's not too late to repent and "be wise in thy latter end" **(Pro 19:20)**.

VII. Chapter 5

1. **Pro 5:1** - "My son, attend unto my wisdom, and bow thine ear to my understanding:"
A. *My son, attend unto my wisdom,*
i. This is not the first time Solomon exhorted his son to attend unto his wisdom **(Pro 4:1; Pro 4:20)**, nor will it be the last **(Pro 7:24)**.
ii. Attend *v.* - I. To direct the ears, mind, energies to anything. 1. To turn one's ear to, listen to.
iii. If we are to learn the wisdom of God, we have to focus on doing so by directing our ears, mind, and energy to it.
iv. The fact that Solomon exhorted his son to *attend* to his words four times in the book of Proverbs shows how important it is to do so.
B. *and bow thine ear to my understanding:*
i. Bow *v.* - III. Causative uses, in which bow has taken the place of the *obs*. causal *bey*. 9. *trans*. To cause (a thing) to bend; to force or bring into a curved or angular shape; to inflect, curve, crook. *arch*. and *dial*. 10. To cause to turn in a given direction; to incline, turn, direct; fig. to incline or influence (the mind). *Obs*. ¶In *to bow the ear, the eye*, there appears to be a mixture of the notion of 'direct or turn with attention', and of 'bend the head

downwards'. See senses 10 and 11. 11. To bend (anything) downwards; to incline, to lower (often in *fig*. expressions).

a. If we are to "bow down thine ear, and hear the words of the wise" **(Pro 22:17)**, we must both literally and figuratively bend our head toward them in order to intently listen to what they are saying.
b. This literal and figurative posture puts us in a mindset to focus on what is being said and to avoid distractions.
c. Remember this as you listen to sermons.

ii. Solomon had before admonished his son to "*incline* thine ear unto wisdom, and apply thine heart to understanding" **(Pro 2:2)** and "*incline* thine ear unto my sayings" **(Pro 4:20)**.

a. Incline *v.* - 1. Bend or bow (the head, the body, oneself) towards a person or thing, and hence forward or downward; b. To bend or turn *one's ear(s)* towards a speaker, to give ear, listen favourably, attend (*to*).
b. To *incline* one's ear is to *bow* one's ear.
c. How many Christians incline their ear unto a talebearer who whispers secrets about another, being all too eager to hear the gossip, but make little effort to incline their ear unto God's wisdom?
d. How many Christians incline their ear to the television, talk radio, or YouTube for hours per day with perfect attentiveness, but doze off during an hour long sermon expounding the wisdom of God?
e. Acquiring wisdom and understanding requires effort.
    (i) When a man is interested in what another has to say and desires to fully comprehend it, he will get close to the speaker, turn his head to ensure clear hearing, lean toward the man, and focus his mind on what is being said.
    (ii) The same level of exertion is required to learn the wisdom and understanding of God.
    (iii) Wisdom has to be *attended* unto (to direct the ears, mind, energies to anything) **(Pro 5:1)**.
    (iv) To incline his ear unto wisdom, a man must figuratively bow down toward the holy scriptures which come directly from the mouth of God **(Pro 2:6)**.
    (v) In NT times, God "hath manifested his word through preaching" **(Tit 1:3)** by way of pastors who "speak the wisdom of God" **(1Co 2:7)** from the scriptures.
    (vi) If a man truly desires wisdom, he will expend energy to focus his mind when listening to sermons in order to hear with comprehension what is being taught, while figuratively, and sometimes literally, *inclining* his ear unto wisdom.

2. **Pro 5:2** - "That thou mayest regard discretion, and that thy lips may keep knowledge."

A. *That thou mayest regard discretion,*

i. In this verse Solomon gives the reason for attending unto his wisdom and bowing our ear to his understanding.

ii. By focusing our mind and energy on understanding and learning God's wisdom in His word we will be able to *regard discretion*.
    a. Regard *v.* - 1. a. To look at, gaze upon, observe.
    b. Discretion *n.* - III. [Cf. *discreet*.] 6. Ability to discern or distinguish what is right, befitting, or advisable, esp. as regards one's own conduct or action; the quality of being discreet; discernment; prudence, sagacity, circumspection, sound judgement.
iii. The purpose of listening carefully and paying attention to the word of God (which is wisdom - Pro 2:6) is not simply to acquire information about wisdom, but rather to be able to learn how to discern and distinguish what is right and advisable regarding our own conduct and decisions.
iv. In other words, it behooves us to focus on learning the word of God so that we will be able to figure out how to do what is right in the eyes of God in our lives.
v. The intention of the Proverbs is to give the young (and old) man discretion **(Pro 1:4)**.
    a. When we learn discretion, it will save us from sin and sinners **(Pro 2:11)**.
    b. When we learn discretion, we learn to defer our anger and be merciful to others **(Pro 19:11)**.
    c. When we learn that, we are better than the mighty **(Pro 16:32)**.

B. *and that thy lips may keep knowledge*.
i. The second reason given for attending unto wisdom is so that we can retain knowledge and be able to share it with others through our speech.
ii. Fools don't have lips of knowledge **(Pro 14:7)**.
iii. The wise have knowledge, and their lips disperse it **(Pro 15:7)**.
    a. If we regard discretion our lips will be able to utter knowledge clearly **(Job 33:3)**.
    b. As priests in the house of God **(1Pe 2:5)**, we should all attend to the word of God so that our lips may keep knowledge and people will therefore seek the law of God from our mouths **(Mal 2:7)**.
iv. The lips of knowledge are a precious jewel **(Pro 20:15)**.

3. **Pro 5:3** - "For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil:"

A. *For the lips of a strange woman drop as an honeycomb,*
i. Solomon gave the general reason for attending unto his wisdom in **Pro 5:2**.
ii. Now he gives the specific reason for doing so.
    a. This verse begins with the conjunction *for* which connects it to the previous sentence in **Pro 5:1-2**.
    b. A specific reason for attending unto Solomon's wisdom (and therefore God's wisdom since this is inspired scripture) in order to learn discretion is to be able to identify and avoid the strange woman.
    c. This instruction is particularly important for young men.
iii. A *strange woman* is a whore, harlot, prostitute, or fornicatress.
    a. Strange *adj.* - 4. *strange woman*: a harlot.

b. Harlot *n*. - 5. Applied to a woman. a. As a general term of execration. c. *spec*. An unchaste woman; a prostitute; a strumpet. (Very frequent in 16th c. Bible versions, where Wyclif had hoore, whore; prob. as a less offensive word.)
c. Unchaste *adj.* - Not chaste; lacking chastity; impure, lascivious
d. Chaste *adj.* - 1. Pure from unlawful sexual intercourse; continent, virtuous.
e. Chastity *n.* - 1. a. Purity from unlawful sexual intercourse; continence.
f. Lascivious *adj.* - 1. Inclined to lust, lewd, wanton.
g. According to God's law, unlawful sexual intercourse is fornication **(1Co 6:18)** and adultery **(Heb 13:4)**.
h. Fornication *n*. - Voluntary sexual intercourse between a man (in restricted use, an unmarried man) and an unmarried woman. In Scripture extended to adultery.
i. Therefore, a *strange woman* is not merely a prostitute, but is also a woman who offers the same service free of charge to boyfriends or men whom she dates.

iv. The strange woman's lips drop as an honeycomb.
a. Honeycomb *n*. - 1. A structure of wax containing two series of hexagonal cells separated by thin partitions, formed by bees for the reception of honey and their eggs. The shape and arrangement of the cells secures the greatest possible economy at once of space and of material.
b. Honeycombs drop honey **(1Sa 14:25-27)**.
c. Honey is sweet **(Pro 24:13)**.
d. Pleasant words are also sweet like honey **(Pro 16:24)**.
(i) The lips of a man's wife should drop like an honeycomb *to him* **(Son 4:11)**.
(ii) Her words and her kisses should be sweet.
(iii) The strange woman perverts the way that a godly woman relates to her husband and instead directs her affection toward a whoremonger she is not married to.
e. The words of a strange woman (a whore or fornicatress) are sweet.
(i) Sweet and seductive words drop off of her lips.
(ii) She uses fair speech to seduce men **(Pro 7:21)**.
(iii) Fair *adj.* - 1. Beautiful to the eye; of pleasing form or appearance; good-looking. 2. Of sounds, odours, etc.: Agreeable, delightful. 4. Of language, diction: Elegant. Hence fair speaker.
(iv) Elegant *adj.* - 1. Tastefully ornate in attire; sometimes in unfavourable sense: Dainty, foppish.
(v) The speech of a strange woman is *tastefully* ornate and delightful like honey.

B. *and her mouth is smoother than oil:*
i. The wicked use words that are smoother than butter and softer than oil to deceive their prey **(Psa 55:21)**.
ii. The strange woman uses flattery like oil to butter up her victims **(Pro 6:24; Pro 7:21; Pro 7:15)**.

a. Flattery *n*. - 1. The action or practice of flattering; false or insincere praise; adulation; cajolery, blandishment.
b. Flatter *v.* - 1. a. *intr*. Of an animal, bird, etc.: To show delight or fondness (by wagging the tail, making a caressing sound, etc.). 2. To try to please or win the favour of (a person) by obsequious speech or conduct; to court, fawn upon.
c. Men: if any woman (including your wife) ever meets you with the excitement that your dog does, be very suspicious!
d. If a woman you just met is lavishing praise on you, beware because she is setting a net for your feet **(Pro 29:5)**.
e. Her flattering mouth works ruin **(Pro 26:28)**.

4. **Pro 5:4** - "But her end is bitter as wormwood, sharp as a twoedged sword."
   A. *But her end is bitter as wormwood,*
      i. The beginning of the encounter with a strange woman is as sweet as honey **(Pro 5:3)**.
      ii. But her *end* is bitter as wormwood.
         a. Bitter *adj.* - 1. a. One of the elementary sensations of taste proper (i.e. without any element arising through the nerves of touch): obnoxious, irritating, or unfavourably stimulating to the gustatory nerve; disagreeable to the palate; having the characteristic taste of wormwood, gentian, quinine, bitter aloes, soot: the opposite of sweet; causing 'the proper pain of taste' (Bain). 2. *transf*. a. Of anything that has to be 'tasted' or endured: Attended by severe pain or suffering; sore to be borne; grievous, painful, full of affliction. 3. a. Hence, of a state: Intensely grievous or full of affliction; mournful; pitiable.
         b. Wormwood *n*. - 1. The plant Artemisia Absinthium, proverbial for its bitter taste. The leaves and tops are used in medicine as a tonic and vermifuge, and for making vermouth and absinthe; formerly also to protect clothes and bedding from moths and fleas, and in brewing ale. It yields a dark green oil. 2. *fig*. An emblem or type of what is bitter and grievous to the soul.
      iii. Her affliction will be bitter **(2Ki 14:26)**.
         a. Those that turn away from God have a root in them that bears wormwood **(Deut 29:18)**.
         b. Wormwood is used in scripture to describe a condition of judgment and affliction **(Jer 9:15; Lam 3:12-19)**.
         c. Normally speaking, the end of a thing is better than the beginning of it **(Ecc 7:8)**.
         d. But in the case of the strange woman her end is worse.
         e. This world is all the heaven she gets.
      iv. The man who gets trapped in her snare will find that she is more bitter than death **(Ecc 7:26)**.
   B. *sharp as a twoedged sword*.
      i. A twoedged sword is used for piercing **(Heb 4:12)**.

ii. It is used to execute vengeance and punishment **(Psa 149:6-9)**.
iii. It is an instrument of death **(Exo 22:24)**.
iv. It will bring someone to a sudden death.
v. Therefore, the end of the strange woman will be sorrowful and sudden.
vi. The end of her lovers will be the same as will be seen in the next verse.

5. **Pro 5:5** - "Her feet go down to death; her steps take hold on hell."
   A. An interesting observation.
      i. This is one of the many examples of the King James Version's beautiful prose.
         a. The KJV is full of alliteration such as this verse we're considering.
         b. "Her feet go **d**own to **d**eath; her steps take **h**old on **h**ell."
         c. The use of alliteration makes the verse flow smoothly and makes it easy to memorize.
         d. This is not the case with today's English perversions of the word of God.
      ii. Compare the words of Pro 5:5 in the KJV with other versions.
         a. "Her feet go down to death; her steps lead straight to the grave." (NIV)
         b. "Her feet go down to death; her steps follow the path to Sheol;" (ESV)
         c. "Her feet go down to death, Her steps take hold of Sheol." (NASB)
         d. "Her feet go down to death; her steps lead straight to the grave." (NLT)
   B. *Her feet go down to death;*
      i. The strange woman is heading toward death.
         a. Her house inclineth unto death **(Pro 2:18)**.
         b. Her house goes down to the chambers of death (the grave) **(Pro 7:27)**.
      ii. She will take her lovers with her.
         a. The man that goes in unto her has a death wish **(Pro 5:23)**.
         b. None that go unto her take hold of the paths of life **(Pro 2:19)**.
         c. Many strong men have been *slain* by her **(Pro 7:26)**.
      iii. Following the strange woman can lead to death in many different ways.
         a. You could die of an STD from her **(Pro 5:11)**.
         b. Her husband could kill you **(Pro 6:34)**.
         c. God could kill you for your sin **(Rom 6:23 c/w Act 5:4-5)**.
         d. You could experience death of fellowship in the church **(Rom 1:29, 32 c/w Luk 15:24)**.
   C. *her steps take hold on hell.*
      i. The strange woman is heading toward hell.
         a. Her house is the way to hell **(Pro 7:27)**.
         b. She will take whoremongers with her.
         c. Fornicators and whoremongers have their part in the lake of fire **(Heb 13:4; Rev 21:8; Rev 22:15)**.

d. If men and women want to have the assurance of eternal life, they better flee whoredom **(1Co 6:18)**.

ii. The strange woman also represents false religion in the Bible **(Rev 17:1-5; Pro 9:13-17)**.

a. Idolatrous religion is described as whoredom **(Exo 34:15)**.

b. Her guests (those that go to her *house* of worship) are in the depths of hell **(Pro 9:18)**.

c. If men and women want to have the assurance of eternal life, they better flee idolatry and false religion **(1Co 10:14)**.

6. **Pro 5:6** - "Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them."

A. *Lest thou shouldest ponder the path of life,*

i. Learning of the strange woman might make a man want to try to analyze her ways and understand how she thinks and operates.

ii. A young man may think that he can change a whore that he has fallen for if he can just understand her.

iii. To the young man that has a desire to comprehend the path of a strange woman, the Lord gives this warning to prevent such a fool's errand: *Lest thou shouldest ponder the path of life*.

a. Lest - 1. Used as a negative particle of intention or purpose, introducing a clause expressive of something to be prevented or guarded against

b. In other words, the Lord has given the warning that follows to prevent and guard against a young man trying to ponder the path of the strange woman.

iv. There are certain things that we are not to try to understand because they are evil, and we could be corrupted by them in the process of trying to understand them **(Eph 5:11-12; Rom 16:19)**.

B. *her ways are moveable,*

i. Moveable *adj*. - 1. Apt or disposed to movement; quick or ready in movement; having a tendency to move.

a. She is not stable, grounded, nor settled.

b. She cannot be relied upon because she is apt to change.

c. We are to meddle not with those that are given to change **(Pro 24:21)**.

d. Just when you think you understand her, she moves in another direction.

e. She would not make a good wife because her feet abide not in her house **(Pro 7:11)**.

f. She has ever-changing taste in men and will therefore get bored easily and be unfaithful.

ii. She is the opposite of what a Christian woman should be.

a. Christians are supposed to be steadfast and *unmoveable* **(1Co 15:58)**.

b. We are not to be moved away from the hope of the gospel **(Col 1:23)**.

c. We must stand fast in the Lord **(Php 4:1)**.
d. We must stand fast and hold on to the things we have been taught **(2Th 2:15)**.

C. *that thou canst not know them.*
i. Because the ways of the strange woman are moveable and unpredictable, they cannot be known.
ii. The Lord didn't say that we *might not be able to* know them; He said that we *canst not* know them.
iii. It is therefore a waste of time and energy to try to get inside the mind of a strange woman and understand her ways.
iv. It's hard enough to understand how godly women think, let alone to comprehend how strange women think.

D. The strange woman also represents false religion (see notes on Pro 5:5).
i. Many people have attempted to understand the plots and schemes of Mystery Babylon **(Rev 17:5)**.
ii. People spend hours going down the rabbit hole of conspiracy theories on the internet trying to expose the conspiracies of the New World Order.
iii. Remember God's warning lest thou try to ponder her paths, for her ways are moveable that thou canst not know them.
iv. If such Christians spent as much time studying their Bibles as they do studying the New World Order, they would be far more mature and useful Christians.

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

A. *Hear me now therefore, O ye children,*
i. Solomon started off addressing his admonition to his son **(Pro 5:1)**.
a. In this verse he extends his exhortation to children in general.
(i) He said "ye children" not "my children."
(ii) His warning about the strange woman is therefore applicable to all people.
b. His reason for exhorting us to listen to what he has to say is because of the dangerous nature of the strange woman which he just declared in verses 3-6.
(i) Therefore - II. 2. In consequence of that; that being so; as a result or inference from what has been stated; consequently.
(ii) In consequence of what he had just said about the strange woman, he now commands us to give him our attention.
(iii)It's always important to listen to God's warnings, but it's especially important when the Lord specifically tells of a danger that lies ahead.
ii. Solomon had previously repeatedly exhorted his son to *hear* his words **(Pro 1:5; Pro 1:8; Pro 4:1; Pro 4:10)**.
a. Hear *v.* - 4. To exercise the auditory function intentionally; to give ear, hearken, listen.
b. He does so a fifth time due to the gravity of the subject material.

iii. Solomon uses the emphatic *O* again to get our attention as he did in Pro 4:10.
a. O *int. (n.)* - 1. Standing before a noun in the vocative relation. 2. In other connexions, or without construction, expressing, according to intonation, various emotions, as appeal, entreaty, surprise, pain, lament, etc.
b. This should impress upon us the importance and urgency of *listening* to the word of God, especially to a warning about strange women.

B. *and depart not from the words of my mouth.*
i. Solomon had previously exhorted his son to not let his words of wisdom depart from his eyes **(Pro 3:21; Pro 4:21)**.
ii. Now he tells us to not depart from his words.
iii. Depart *v.* - II. To go apart or away, with its derived senses. 5. *intr*. To go asunder; to part or separate from each other, to take leave of each other. *Obs*.
iv. These two commands go together because if we keep our eyes on the word of God we will not depart from its instructions, and we will keep its commandments.
v. This is especially important given his warnings about the strange woman in the following verses.

8. **Pro 5:8** - "Remove thy way far from her, and come not nigh the door of her house:"
A. *Remove thy way far from her,*
i. Fornication is one of the sins in the Bible that we are told to *flee* and not fight **(1Co 6:18)**.
a. "Other vices may be conquered in fight, this only by flight." (Matthew Henry's Commentary, 1Co 6:18)
b. As Solomon taught in chapter 4, in order to keep ourselves from sin we must "enter not into the path of the wicked, and go not in the way of evil men" **(Pro 4:14)** and "avoid it, pass not by it, turn from it, and pass away" **(Pro 4:15)**.
ii. We must *remove* our way far from her.
a. Remove *v.* - 1. a. To move or shift from or out of the place occupied; to lift or push aside; to lift up and take away; to take off. b. To take away, withdraw, from a place, person, etc.; †to raise, abandon (a siege). Also *refl*. to betake oneself away. c. To take or convey away from a place; †to keep apart, separate. Also *removed*, taken away by death.
b. The use of the word *remove* implies that we will eventually end up in the presence of a strange woman.
c. When we find that our path has crossed hers, we must quickly get away from her.
d. As soon as you realize that you are in the presence of an unchaste woman, flee immediately.
e. Remove thy foot from evil **(Pro 4:27)**.
iii. We must get *far* from her.

a. It's not enough to stay at an arm's length away from her either; we must stay a great distance from her.
b. Far *adv*. - 1. At a great distance, a long way off. Const. *from*, (colloq.) *off*.
c. The closer a man gets in physical proximity to a strange woman, the more likely he is to be enticed by her.

B. *and come not nigh the door of her house:*
i. Better than fleeing after having crossed paths with the strange woman is avoiding her altogether to prevent an interaction in the first place.
ii. Avoid and pass not by the dwelling of a strange woman **(Pro 4:15)**.
a. Flee youthful lusts **(2Ti 2:22)**.
b. Deny the temptation to go near her as soon as it enters your mind.
iii. This verse can be used in principle to not go near a strange woman wherever she may be.
iv. But it is also to be heeded in its primary application which is to stay away from her actual house.
a. If the young man in Proverbs 7 had heeded wisdom's warning and not went the way to the strange woman's house **(Pro 7:8)**, he would have avoided being taken by her **(Pro 7:22-23)**.
b. Her *house* is the way to hell **(Pro 7:27)**.
c. If a married woman ever invites you into her house when her husband isn't home, be very cautious.
d. If a single woman ever invites you into her house when there is no one else there, be very cautious.
e. Be very cautious also about spending time in your girlfriend's house when no one else is home.

9. **Pro 5:9** - "Lest thou give thine honour unto others, and thy years unto the cruel:"

A. *Lest thou give thine honour unto others,*
i. Solomon gave the commandment to stay far away from the strange woman in the previous verse **(Pro 5:8)**; now he gives the reason for the commandment.
ii. Removing himself from the strange woman and not going near her house will prevent a man from losing his honour.
a. Lest *conj*. - 1. Used as a negative particle of intention or purpose, introducing a clause expressive of something to be prevented or guarded against
b. Honour *n*. - 1. High respect, esteem, or reverence, accorded to exalted worth or rank; deferential admiration or approbation. a. As felt or entertained in the mind for some person or thing. c. As received, gained, held, or enjoyed: Glory, renown, fame; credit, reputation, good name. The opposite of *dishonour, disgrace*.
iii. The man that commits adultery with a strange woman **(Pro 6:24)** loses his honour and instead gets *dishonour* **(Pro 6:33)**.
iv. His honour will be given to others.

a. This could happen when his wife divorces him and marries another man who receives the honour from her that would have been given to him **(Eph 5:33)**.
(i) Reverence *v.* - 1. *trans*. To salute (a person) with deep respect; to show respect for (one) by bowing, kneeling, etc.; to make obeisance to. *Obs*. b. To treat with respect or deference. *Obs*. c. To esteem; to value highly. *Obs*.
(ii) To *reverence* is to *honour*.
b. This could happen when his children stopping honouring him **(Eph 6:2)** because of his heinous crime and bestow their respect instead on someone else who is worthy of it in their eyes.
c. This could happen when his brethren in the church stopping honouring him **(Rom 12:10)** because he has been excluded for adultery or fornication, and the honour that was his is put on another faithful brother in the church **(1Co 12:23)**.
d. This could happen when his subjects or employees who would normally honour him **(1Ti 6:1; 1Pe 2:17)** lose respect for him and give it to someone else to whom it is due **(Rom 13:7)**.
e. This could happen to a pastor who does such a reprehensible thing and loses the honour of his church members **(1Th 5:12-13)** which will be given to the man who takes his place.

v. When a man chooses to go in unto a strange woman, he has *given* his honour unto others; nobody has taken it from him.
a. Honour is not seemly for a fool **(Pro 26:1)**.
b. It only takes one slipup to destroy a man's honourable reputation **(Ecc 10:1)**.

B. *and thy years unto the cruel:*

i. Cruel *adj*. - 1. Of persons (also *transf*. and *fig*. of things): Disposed to inflict suffering; indifferent to or taking pleasure in another's pain or distress; destitute of kindness or compassion; merciless, pitiless, hard-hearted.
a. Falling into the hands of cruel men is a dreadful punishment.
b. Let this be a stern warning to stay away from strange women.

ii. The remainder of the years of the life of the adulterer who goes in unto a strange woman will be subject unto cruel people who will show no mercy.
a. He will get a wound and dishonour from them, and his reproach will not be wiped away **(Pro 6:33)**.
b. The woman's husband will not spare when he takes vengeance because of jealousy, even if the offender tries to pay him off **(Pro 6:34-35)**.
c. Jealousy is *cruel* as the grave **(Son 8:6)**.
d. The wrath of man is *cruel* **(Pro 27:4)**.

iii. In Biblical times a man that went in unto a strange woman would be punished by the judges **(Job 31:9-12)**.
a. The punishment for adultery was death by stoning which was a cruel death **(Deut 22:22-24)**.

b. The punishment for a woman who fornicated prior to marriage and was found out to have done so after marriage was stoning **(Deut 22:21)**.

iv. When Shechem defiled Jacob's daughter Dinah by fornicating with her **(Gen 34:1-2)** his years were given to the cruel.
   a. Jacob's sons, Simeon and Levi, were enraged at what Shechem did to their sister.
   b. They deceived all the men of Shechem and convinced them to get circumcised so that they could marry their daughters **(Gen 34:15-16)**.
   c. On the third day after the men were circumcised and were sore Simeon and Levi killed them all and took all their wealth that they had worked all the *years* of their lives to acquire **(Gen 34:25-29)**.
   d. This was a *cruel* act **(Gen 49:5-7)**.

v. Let this be a sobering warning against whoredom and fornication.

10. **Pro 5:10** - "Lest strangers be filled with thy wealth; and thy labours be in the house of a stranger;"

A. *Lest strangers be filled with thy wealth;*

i. In the previous verse **(Pro 5:9)** Solomon gave two reasons for giving the commandment in **Pro 5:8** to stay far away from the strange woman.

ii. Solomon now gives an additional reason for doing so.

iii. Removing himself from the strange woman and not going near her house will prevent a man from losing his wealth and livelihood.
   a. Lest *conj*. - 1. Used as a negative particle of intention or purpose, introducing a clause expressive of something to be prevented or guarded against
   b. To prevent strangers from being filled with thy wealth, we must remove our way far from the strange woman **(Pro 5:10)**.

iv. If a man gets involved with a *strange* woman, a *stranger* will end up with his wealth.
   a. Stranger *n*. - 1. a. One who belongs to another country, a foreigner; chiefly (now exclusively), one who resides in or comes to a country to which he is a foreigner; an alien. Now somewhat rare; the recent examples show mixture of sense 2 or 4. 2. a. One who is not a native of, or who has not long resided in, a country, town, or place. Chiefly, a new comer, one who has not yet become well acquainted with the place, or (cf. 4) one who is not yet well known.
   b. Wealth *n*. - (definitions #1&2 both last used in the 16 century) 3. a. Prosperity consisting in abundance of possessions; 'worldly goods', valuable possessions, esp. in great abundance: riches, affluence.
   c. In other words, the man who commits adultery with a strange woman will lose his possessions and riches to a man that he doesn't even know.

v. This is part of the judgment of God for whoredom: "the *wealth* of the sinner is laid up for the just" **(Pro 13:22)**.

a. This is one of God's punishments for sin in general **(Job 27:16-17; Ecc 2:26)**.
b. This is how God punishes greedy people **(Pro 28:8)**.
c. God rewards victims of crimes with the wealth of their oppressors **(Est 8:1-2; Exo 3:21-22)**.

vi. The whoremonger will be taken to divorce court and sued for half of his wealth.
a. His wealth will then end up being the property of his ex-wife's new husband.
b. Adultery will root out all of a man's increase **(Job 31:9-12)**.

B. *and thy labours be in the house of a stranger;*

i. Labor *n*. - 1. a. Exertion of the faculties of the body or mind, esp. when painful or compulsory; bodily or mental toil.
a. The result of labor is money which is used to purchase goods.
b. The goods that were acquired by the labor of the adulterer will end up in the house of the man whom his ex-wife marries.
c. An example: the sin of the Canaanites (which included sexual sin - **Lev 20:23 c/w Lev 20:10-21**) resulted in their *labor* being inherited by the Israelites **(Psa 105:44)** who were strangers in their land.

ii. Not only will the fruits of past labor be in the house of a stranger, but the fruits of present and future labor can as well.
a. This happens when the judge orders alimony payments to be made by the adulterer to his wife for a period of time after their divorce.
b. This can also happen if the fornicator impregnates the strange woman and has to pay child support for the next 18 years which could end up in the house of her new husband or boyfriend.
c. The strange woman can bring a man to poverty **(Pro 6:26)**.
d. Beware, men!

11. **Pro 5:11** - "And thou mourn at the last, when thy flesh and thy body are consumed,"

A. *And thou mourn at the last,*

i. Solomon now gives the third reason for giving his commandment to stay far away from the strange woman **(Pro 5:8)**.
ii. The first thing that happens to the adulterer is that his honour is immediately taken away as soon as he is found out **(Pro 5:9)**.
iii. The second thing happens shortly afterwards when his wife takes him first to the judge and then to the cleaners to drain him of a least half his wealth up front and a sizeable percentage of his income for years to come **(Pro 5:10)**.
iv. The *last* thing happens after the shame and the financial penalties have been inflicted.
a. Last *adj*. - 10. In phrases formed with prepositions. a. *at last,* ***at the last*** : at the end, in the end, finally, ultimately.
b. The last punishment is the longest lasting one.
c. It will cause more mourning because it can last for the rest of his life.
d. Mourn *v.* - 1. To feel sorrow, grief, or regret (often with added notion of expressing one's grief); to sorrow, grieve, lament.

e. It happens when...

B. *when thy flesh and thy body are consumed,*

i. There are at least two ways that the whoremonger or adulterer's flesh and body can be consumed.

a. God sometimes accomplishes this by way of STD's (sexually transmitted diseases) which inflict infection and suffering on the genitals and other parts of the body.

(i) The penis is called flesh in scripture **(Eze 23:20)**.

(ii) STDs can consume that flesh.

(iii) Consider how the following STDs will consume one's flesh and body. The following information is from the Mayo Clinic's website: https://www.mayoclinic.org/diseases-conditions/sexually-transmitted-diseases-stds/in-depth/std-symptoms/art-20047081.

1. Chlamydia

a. Chlamydia is a bacterial infection of your genital tract. Chlamydia may be difficult to detect because early-stage infections often cause few or no signs and symptoms. When they do occur, symptoms usually start one to three weeks after you've been exposed to chlamydia and may be mild and pass quickly.

Signs and symptoms may include:

- Painful urination
- Lower abdominal pain
- Vaginal discharge in women
- Discharge from the penis in men
- Pain during sexual intercourse in women
- Bleeding between periods in women
- Testicular pain in men

2. Gonorrhea

a. Gonorrhea is a bacterial infection of your genital tract. The bacteria can also grow in your mouth, throat, eyes and anus. The first gonorrhea symptoms generally appear within 10 days after exposure. However, some people may be infected for months before signs or symptoms occur.

Signs and symptoms of gonorrhea may include:

- Thick, cloudy or bloody discharge from the penis or vagina
- Pain or burning sensation when urinating

- Heavy menstrual bleeding or bleeding between periods
- Painful, swollen testicles
- Painful bowel movements
- Anal itching

3. Trichomoniasis
    a. Trichomoniasis is a common STI caused by a microscopic, one-celled parasite called Trichomonas vaginalis. This organism spreads during sexual intercourse with someone who already has the infection.

       The organism usually infects the urinary tract in men, but often causes no symptoms. Trichomoniasis typically infects the vagina in women. When trichomoniasis causes symptoms, they may appear within five to 28 days of exposure and range from mild irritation to severe inflammation.

       Signs and symptoms may include:

       - Clear, white, greenish or yellowish vaginal discharge
       - Discharge from the penis
       - Strong vaginal odor
       - Vaginal itching or irritation
       - Itching or irritation inside the penis
       - Pain during sexual intercourse
       - Painful urination

4. HIV and AIDS
    a. HIV is an infection with the human immunodeficiency virus. HIV interferes with your body's ability to fight off viruses, bacteria and fungi that cause illness, and it can lead to AIDS, a chronic, life-threatening disease.

       When first infected with HIV, you may have no symptoms. Some people develop a flu-like illness, usually two to six weeks after being infected. Still, the only way you know if you have HIV is to be tested.

       Early signs and symptoms

Early HIV signs and symptoms usually disappear within a week to a month and are often mistaken for those of another viral infection. During this period, you're highly infectious. More-persistent or -severe symptoms of HIV infection may not appear for 10 years or more after the initial infection. Early-stage HIV symptoms may include:

- Fever
- Headache
- Sore throat
- Swollen lymph glands
- Rash
- Fatigue

As the virus continues to multiply and destroy immune cells, you may develop mild infections or chronic signs and symptoms such as:

- Swollen lymph nodes — often one of the first signs of HIV infection
- Diarrhea
- Weight loss
- Fever
- Cough and shortness of breath

Late-stage HIV infection

Signs and symptoms of late-stage HIV infection include:

- Persistent, unexplained fatigue
- Soaking night sweats
- Shaking chills or fever higher than 100.4 F (38 C) for several weeks
- Swelling of lymph nodes for more than three months
- Chronic diarrhea
- Persistent headaches
- Unusual, opportunistic infections

5. Genital herpes
    a. Genital herpes is a highly contagious STI caused by a type of the herpes simplex virus (HSV) that enters your body through small

breaks in your skin or mucous membranes. Most people with HSV never know they have it, because they have no signs or symptoms or the signs and symptoms are so mild they go unnoticed.

When signs and symptoms are noticeable, the first episode is generally the worst. Some people never have a second episode. Others, however, can have recurrent episodes for decades.

When present, genital herpes signs and symptoms may include:

- Small red bumps, blisters (vesicles) or open sores (ulcers) in the genital and anal areas and areas nearby
- Pain or itching around the genital area, buttocks and inner thighs

Ulcers can make urination painful. You may also have pain and tenderness in your genital area until the infection clears. During an initial episode, you may have flu-like signs and symptoms, such as a headache, muscle aches and fever, as well as swollen lymph nodes in your groin.

In some cases, the infection can be active and contagious even when sores aren't present.

6. Human papillomavirus (HPV) infection and genital warts
    a. HPV infection is one of the most common types of STIs. Some forms of HPV put women at high risk of cervical cancer. Other forms cause genital warts. HPV usually has no signs or symptoms. The signs and symptoms of genital warts include:

        - Small, flesh-colored or gray swellings in your genital area
        - Several warts close together that take on a cauliflower shape
        - Itching or discomfort in your genital area

- Bleeding with intercourse

Often, however, genital warts cause no symptoms. Genital warts may be as small as 1 millimeter in diameter or may multiply into large clusters. Warts can also develop in the mouth or throat of a person who has had oral sex with an infected person.

7. Hepatitis
    a. Hepatitis A, hepatitis B and hepatitis C are all contagious viral infections that affect your liver. Hepatitis B and C are the most serious of the three, but each can cause your liver to become inflamed.

    Some people never develop signs or symptoms. But for those who do, signs and symptoms may occur several weeks after exposure and may include:

    - Fatigue
    - Nausea and vomiting
    - Abdominal pain or discomfort, especially in the area of your liver on your right side beneath your lower ribs
    - Loss of appetite
    - Fever
    - Dark urine
    - Muscle or joint pain
    - Itching
    - Yellowing of your skin and the whites of your eyes (jaundice)

8. Syphilis
    a. Syphilis is a bacterial infection. The disease affects your genitals, skin and mucous membranes, but it can also involve many other parts of your body, including your brain and your heart.

    The signs and symptoms of syphilis may occur in three stages — primary, secondary, and tertiary. Some people also experience latent syphilis, in which blood tests are positive for the bacteria but no symptoms are present.

At first, only a small, painless sore (chancre) may be present at the site of infection, usually the genitals, rectum, tongue or lips. As the disease worsens, symptoms may include:

- Rash marked by red or reddish-brown, penny-sized sores over any area of your body, including your palms and soles
- Fever
- Enlarged lymph nodes
- Fatigue and a vague feeling of discomfort
- Soreness and aching

Without treatment, syphilis bacteria may spread, leading to serious internal organ damage and death years after the original infection.

Some of the signs and symptoms of late-stage syphilis include:

- Lack of coordination
- Numbness
- Paralysis
- Blindness
- Dementia

There's also a condition known as congenital syphilis, which occurs when a pregnant woman with syphilis passes the disease to her unborn infant. Congenital syphilis can be disabling, even life-threatening, so it's important for pregnant women with syphilis to be treated.

(iv) STDs are ubiquitous in America today.

1. At any given time there are 110 million STIs (sexually transmitted infections) among Americans.
    a. "Experts estimate that the number of sexually transmitted infections among Americans now totals more than 110 million." (*Millions of Americans Have an STD: Report*, MedicineNet, 2013)
    b. "The incidence of chlamydia, gonorrhea and syphilis is increasing, according to a new

report from the Centers for Disease Control and Prevention. At any given time, there are an estimated 110 million sexually transmitted infections in the United States." (*In the U.S., 110 Million S.T.D. Infections*, The New York Times, 9-29-2017)

c. The New York Times article added the following correction after publishing the article: "An earlier version of this story misstated the prevalence of sexually transmitted diseases in the United States. There are 110 million such infections, not 110 million people with infections, at any given time. (Some people may have more than one infection.)" (Ibid)

2. "On Tuesday, the Centers for Disease Control and Prevention announced that reported cases of three sexually transmitted diseases in the United States had reached an all-time high in 2017. Rates of gonorrhea rose by 67 percent, syphilis by 76 percent, and chlamydia by 21 percent, to a total of almost 2.3 million cases nationwide. According to the CDC, 2017 surpassed 2016 as the year with the most reported STD cases on record—and marked the fourth year in a row that STDs increased steeply in the U.S." (*Why Are STDs on the Rise If Americans Are Having Less Sex?*, The Atlantic, 8-29-2018)

(v) It is a fearful thing to fall into the hands of the living God **(Heb 10:31)**.

(vi) What is the solution to the STD problem in America? QUIT FORNICATING!

(vii) Parents must warn their children of these dreadful diseases which they will very likely contract if they fornicate.

b. The second way that the fornicator's flesh and body can be consumed is in the lake of fire after the final judgment.

(i) Our God is a consuming fire **(Heb 12:29)**.

(ii) God judges whoremongers and adulterers **(Heb 13:4)**.

(iii) He judges them by throwing them into the lake of fire **(Mat 10:28; Rev 21:8)**.

12. **Pro 5:12** - "And say, How have I hated instruction, and my heart despised reproof;"

A. *And say, How have I hated instruction,*

i. Instruction *n.* - 1. The action of instructing or teaching; the imparting of knowledge or skill; education; information. 2. The knowledge or teaching

imparted. With *an* and *pl*. An item of knowledge imparted; an instructive rule, a precept, a lesson.

ii. A wise man hears his father's instruction **(Pro 13:1)**, receives it **(Pro 19:20)**, and loves it **(Pro 12:1)**; but a stupid fool hates it and refuses it **(Pro 1:7; Pro 12:1; Pro 15:5)**.

iii. The man who hates instruction hates himself **(Pro 15:32)**.

iv. The man who keeps instruction is in the way of life **(Pro 10:17; Pro 8:33-35)**.

a. But he who hates it and thus disregards it is in the way of death **(Pro 8:36)**.

b. This is precisely the condition the fornicator is in when his flesh and his body are being consumed because he rejected the instruction of his father and his God **(Pro 5:11)**.

v. The man now laments a bitter lamentation because he not only is suffering physical pain because of his sin, but he is also suffering the regret, embarrassment, and shame that accompanies rejecting wise instruction **(Pro 13:18)**.

vi. "Those who don't listen have to feel." (Leon Wagner)

vii. How many sons have refused their father's instruction only to later bitterly lament their foolishness when they are suffering with an STD or a bastard they have to pay child support for for the next 18 years!

viii. But by the time the regret comes it's too late, and God will not undue their punishment **(Pro 1:24-32)**.

B. *and my heart despised reproof;*

i. Despise *v.* - 1. *trans*. To look down upon; to view with contempt; to think scornfully or slightingly of.

ii. Reproof *n*. - 1. Shame, disgrace, ignominy or reproach, adhering or resulting to a person in consequence or by reason of some fact, event, conduct, etc. (last usage in 1567) 3. Censure, rebuke, reprimand, reprehension.

iii. He who looked down upon reproof now looks down upon himself **(Pro 15:32)**.

a. Remember this the next time you scoff at a warning from the word of God or a man of God.

b. You may come to bitterly regret it.

iv. The man that hates reproof could pay for it with his life **(Pro 15:10)**.

v. Such is the case with the man who disregards the warnings about going into the strange woman **(Pro 5:11 c/w Pro 5:23)**.

13. **Pro 5:13** - "And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!"

A. *And have not obeyed the voice of my teachers,*

i. God has given us teachers to keep us on the narrow way.

a. Teacher *n*. - 1. That which shows or points out; an indicator; the index-finger. *Obs*. *rare*. (used in 1290) 2. a. One who or that which teaches or instructs; an instructor; also *fig*.; *spec*. one whose function is to give instruction, esp. in a school.

b. Our teachers include:
(i) God **(Psa 32:8)**
(ii) The prophets and apostles through the scriptures **(Psa 119:24)**
(iii)Pastors **(Eph 4:11)**
(iv)Parents **(Pro 22:6; Eph 6:4)**
(v) School teachers **(Gal 4:1-2)**
c. All of these teachers either do *or should* teach young men to avoid strange women and fornication **(Pro 5:8)**.
d. Those that ignore them do so at their own peril.

ii. The voice of teachers is to be *obeyed*, not just heard **(Jam 1:22)**.
a. Obey *v.* - 1. *trans*. To comply with, or perform, the bidding of; to do what one is commanded by (a person); to submit to the rule or authority of, to be obedient to.
b. Those that are not forgetful hearers but doers of the word will be blessed in their deeds **(Jam 1:25)**.

iii. Those who don't obey the voice of their teachers when they hear them the first time will be judged by them when they continually hear them in their mind as they are suffering the consequences of rejecting their counsel.
a. So it is with the man who fornicates or commits adultery with strange women.
b. As he suffers the consequences of his sin, he will continually lament, I "*have not obeyed the voice of my teachers*."

B. *nor inclined mine ear to them that instructed me!*

i. The young, foolish man's lament continues.
a. His father had exhorted him to *incline* his ear to his instruction **(Pro 2:2; Pro 4:20)**.
b. Incline *v.* - 1. Bend or bow (the head, the body, oneself) towards a person or thing, and hence forward or downward; b. To bend or turn *one's ear(s)* towards a speaker, to give ear, listen favourably, attend (*to*).
c. Those who won't incline their ear unto wisdom will later incline their heart in sorrow **(Pro 12:25)**.
d. Stoop *v.* - 1. a. *intr*. Of a person: To lower the body by inclining the trunk or the head and shoulders forward, sometimes bending the knee at the same time. Often with *down*.

ii. This is the first verse in the book of Proverbs that ends with an exclamation point (!).
a. Exclamation - 1. The action of exclaiming or crying out; the loud articulate expression of pain, anger, surprise, etc.; clamour, vociferation. Also, an instance of this, an outcry; an emphatic or vehement speech or sentence.
b. Exclamation points convey emotion and are (or should be) used sparingly.
(i) "The *exclamation point* indicates the end of an emotional expression. The function of the exclamation point is to show emphasis, usually emphasis of feeling rather than of idea.

Careful writers use the exclamation point sparingly: they are aware that the writer who tries to stress everything, like the speaker who gushes, really emphasizes nothing." (Charles H. Vivian & Bernetta M. Jackson, *English Composition*, 1961, p. 358)

(ii) The book of Proverbs contains only five exclamation points **(Pro 5:13; Pro 15:23; Pro 16:16; Pro 30:13)**.

(iii) By contrast it contains hundreds of periods (.) and 49 question marks (?).

c. This young man did not hearken when Wisdom cried **(Pro 1:22-25)**; now he is the one crying, but it's too late **(Pro 1:28-32)**.

14. **Pro 5:14** - "I was almost in all evil in the midst of the congregation and assembly."

A. The punishment of the fornicator or adulterer isn't limited to social **(Pro 5:9)**, financial **(Pro 5:10)**, physical **(Pro 5:11)**, and mental suffering **(Pro 5:12)**.

B. It also extends to spiritual suffering as well as this verse makes clear.

C. He was almost in all evil *in the midst of the congregation and assembly*.

i. Congregation *n*. - 1. The action of congregating or collecting in one body or mass.

ii. Assembly *n*. - I. The action or fact of assembling, the state of being assembled. 1. a. Gathering together, meeting; the state of being collected or gathered; = *assemblage* 1.

iii. *Congregation* and *assembly* are both synonyms of a church **(Heb 2:12 c/w Psa 22:22; Jam 2:2; Heb 10:25)**.

iv. The Old Testament church (which the man in Proverbs 5 would have been a part of) was called the *congregation* **(Act 7:38 c/w Exo 16:2)**.

v. He was *in the midst* of the church when he was suffering this judgment.

a. Midst *n*. - 1. The middle point or part; the centre, middle. 2. The position of being in the interior of, involved or enveloped in, or surrounded by (something, or a number of things or persons, specified or implied). Now almost exclusively in the phrase ***in the midst of*** (formerly also †***among the midst of***), chiefly in the senses: Among, amid, surrounded by (a number of things or persons); while fully engaged with, 'in the thick of' (occupations, troubles, etc.); during the continuance of (an action or condition).

b. He was assembling with the church surrounded by believers while he was in the middle of a sinful relationship with a strange woman.

c. The member of the church of Corinth who had his father's wife was in the same position **(1Co 5:1)**.

d. He was living the life of a hypocrite and enduring the condemnation in his conscience for it **(Rom 2:15)**.

D. He was *almost in all evil*...

i. This man was almost entirely swallowed up in sin.

a. Evil *n*. - 1. a. In the widest sense: That which is the reverse of good; whatever is censurable, mischievous, or undesirable. Also with adj.:

moral, physical evil. b. What is morally evil; sin, wickedness. c. What is mischievous, painful, or disastrous.
    b. Almost *adv.* - 1. Mostly all, nearly all; for the most part.
    c. All *adj.* - 1. With *n*. *sing*. The entire or unabated amount or quantity of; the whole extent, substance, or compass of; the whole.
  ii. To an outsider, this man would have looked like a worshipper of God assembling with the saints, but inside he was almost completely consumed with sin.
  iii. Sin left unchecked can work all manner of concupiscence in us **(Rom 7:8)**.
  iv. A man who has started down the path of sexual sin better repent before it's too late when his conscience gets seared and becomes past feeling, and he is given over unto lasciviousness to work *all* uncleanness **(Eph 4:19)**.
  v. What starts out as fornication can lead to more wicked sexual sin such as sodomy if God gives a man over to it **(Rom 1:24-27)**.

15. **Pro 5:15** - "Drink waters out of thine own cistern, and running waters out of thine own well."
  A. After warning his son to stay far away from the strange woman and of the dangers of not doing so, in Pro 5:15-19 Solomon gives him the antidote to her temptation.
  B. "Solomon here enlarges much upon this, not only prescribing it as an antidote, but urging it as an argument against fornication, that the allowed pleasures of marriage (however wicked wits may ridicule them, who are factors for the unclean spirit) far transcend all the false forbidden pleasures of whoredom." (Matthew Henry's Commentary, commenting on Pro 5:15-23)
  C. *Drink waters out of thine own cistern,*
    i. Drinking waters out of *thine own cistern* is an exhortation in poetic language for a man to get his sexual needs fulfilled by his wife and no other **(Pro 5:18-20)**.
    ii. Cistern *n.* - 1. An artificial reservoir for the storage of water; esp. a water-tight tank in a high part of a building, whence the taps in various parts of it are supplied.
    iii. The waters in one's own cistern which God has provided are fresh and always in good supply.
      a. Sinners have a tendency to forsake God the fountain of living waters and His provision for their needs and instead hew out their own cisterns which are broken and can hold no water **(Jer 2:13)**.
      b. A man who forsakes the wife that God has given him and goes after a strange woman has done the same thing and will end up with a broken and dry cistern in the end.
    iv. "Arguments being used to dissuade from conversation with an adulterous woman, taken from the disgrace, diseases, poverty, and distress of mind on reflection, it brings a man to; the wise man proceeds to direct to marriage, as a proper antidote against it: take a wife and cleave to her, and enjoy all the pleasures and comforts of a marriage state. As every man formerly had his own cistern for the reception of water for his own use, 2Ki 18:31; so every man should have his own wife, and but one: and as drinking water quenches

thirst, and allays heat; so the lawful enjoyments of the marriage bed quench the thirst of appetite, and allay the heat of lust; for which reason the apostle advises men to marry and not burn, 1Co 7:9; and a man that is married should be content with his own wife, and not steal waters out of another cistern." (John Gill's Commentary, commenting on Pro 5:15)

D. *and running waters out of thine own well.*
   i. Running waters are elsewhere called *living waters* in scripture **(Joh 7:38)**.
   ii. Living *adj*. - 2. *attrib*. That lives or has life. a. said of the Deity (after Biblical use). d. *transf*. (a) In various phrases of biblical origin. Of water: Constantly flowing; also, refreshing.
   iii. Running waters are a poetic description of a wife's love **(Son 4:15)**.
   iv. A wife is a well of running water; a whore is a deep ditch and a narrow pit **(Pro 23:27)**.
   v. Living water is fresh and refreshing.
   vi. A man's sex life with a godly wife should never become stagnant or stale.
      a. Marital, monogamous sex should only get better as time goes on.
      b. Something is wrong in a marriage if sex is no longer enjoyable for both partners.
      c. If this ever becomes the case, seek help before one of the partners goes looking for another well.
   vii. "Let him that is married take delight in his wife, and let him be very fond of her, not only because she is the wife that he himself has chosen and he ought to be pleased with his own choice, but because she is the wife that God in his providence appointed for him and he ought much more to be pleased with the divine appointment, pleased with her because she is his own." (Matthew Henry's Commentary, commenting on Pro 5:15-23)

16. **Pro 5:16** - "Let thy fountains be dispersed abroad, and rivers of waters in the streets."

A. *Let thy fountains be dispersed abroad,*
   i. Fountain *n*. - 1. a. A spring or source of water issuing from the earth and collecting in a basin, natural or artificial; also, the head-spring or source of a stream or river.
   ii. Dispersed *ppl*. - 1. Scattered or spread about; driven asunder; diffused.
   iii. Abroad *adv.* - 1. a. Broadly, widely, at large, over a broad or wide surface.
   iv. Fountains figuratively represent the following things in scripture.
      a. Life **(Psa 36:9; Pro 13:14; Pro 14:27)**
      b. Love **(Son 4:12, 15)**
   v. Marital love produces life.
      a. The "fountains" are the source of children which are begotten in holy marriage.
      b. Children are called a man's "issue" because he is their source **(Gen 48:6; Mat 22:25)** and they "issue" from him **(2Ki 20:18)**.
         (i) Issue *n*. - I. 1. a. The action of going, passing, or flowing out; egress, exit; power of egress or exit; outgoing, outflow. III. 6. a. Offspring, progeny; a child or children; a descendant or descendants.

(ii) Issue *v*. - 1. a. To go or come out; to flow out; to come forth, sally out. Often with *out* or *forth*. 2. To proceed as offspring; to be born, or descended. Now only in legal use. Cf. sense 8. 8. To give birth to; to bear (offspring), have issue. *Obs*. *rare* in active; frequent in pass. in sense: To be born, to spring; = sense 2.

(iii) Children "come forth" from their father **(Gen 15:4; 1Ki 8:19)**.

c. Godly children which come from marriage will be spread broadly throughout the land and will be a blessing to it.

d. The children of Israel were "*come forth* out of the *waters* of Judah" **(Isa 48:1)**, and they were a numerous seed.

e. On the contrary, sinners "shall commit whoredom, and shall not increase" **(Hos 4:10)**.

B. *and rivers of waters in the streets.*

i. Drinking waters out of thine own well will produce fountains from which will flow rivers of waters in the streets.

a. Children which issue forth from marriage play *in the streets* **(Zec 8:5)**.

b. These "rivers of waters" are the godly offspring which a man will be happy to publicly own.

ii. "***and rivers of waters in the streets***; meaning a numerous posterity as before; and such as a man is not ashamed publicly to own, whereas he is ashamed of such as are unlawfully begotten; but these are to his honour in the streets, and for public good; and particularly to those to whom they are given in marriage;" (John Gill's Commentary, commenting on Pro 5:16)

17. **Pro 5:17** - "Let them be only thine own, and not strangers' with thee."

A. *Let them be only thine own,*

i. The "them" are the fountains which are the children that issue forth from marriage **(Pro 5:16)**.

ii. When a man marries a faithful, godly woman he can be assured that his children will be *only his own*.

iii. When a man marries a strange woman, there is no guarantee that his children will be *only his own*.

B. *and not strangers' with thee.*

i. A man that marries a strange woman might well have strangers' children among his own.

ii. "(2.) “A peculiar offspring, which shall be *only thy own*, whereas the children of whoredom, that are fathered upon thee, are, probably, not so, but, for aught thou knowest, are the offspring of strangers, and yet thou must keep them.” (3.) “A creditable offspring, which are an honour to thee, and which thou mayest send abroad, and appear with, in the streets, whereas a spurious brood is thy disgrace, and that which thou art ashamed to own.”" (Matthew Henry's Commentary, commenting on Pro 5:15-23)

iii. "...by a man's cleaving to his own wife, who is a chaste and virtuous woman, he is satisfied that the children he has by her are his own, and not another's; whereas if he has to do with a common harlot, it is uncertain whose children they are, she prostituting herself to many:" (John Gill's Commentary, commenting on Pro 5:17)

18. **Pro 5:18** - "Let thy fountain be blessed: and rejoice with the wife of thy youth."

A. *Let thy fountain be blessed:*

i. His "fountain" is the source of children which issues from his marriage with a godly woman **(Pro 5:16)**.

ii. Blessed *ppl*. - 1. Consecrated, hallowed, holy; consecrated by a religious rite or ceremony. 3. a. Enjoying supreme felicity; happy, fortunate. 4. a. Bringing, or accompanied by, blessing or happiness; pleasurable, joyful, blissful.

a. A man who is married to a godly woman will have a blessed fountain in the primary sense of "blessed" because his children will be holy, being the product of a God-blessed marriage **(1Co 7:14)**.

b. His fountain produced by holy matrimony will also be blessed in the secondary sense because his children will bring him happiness and joy **(Pro 23:24; Psa 113:9)**.

iii. God blesses godly couples with numerous children **(Psa 127:3-5)**.

a. Happy *adj*. - 1. Coming or happening by chance; fortuitous; chance. *Obs*. *rare*. 2. a. Having good 'hap' or fortune; lucky, fortunate; favoured by lot, position, or other external circumstance. b. Blessed, beatified.

b. If a couple has children it is because God graciously gave them to them **(Gen 33:5)**.

iv. On the contrary, sinners "shall commit whoredom, and shall not increase" **(Hos 4:10)**.

v. Their bastard children will also cause them grieve and pain rather than blessing and joy.

B. *and rejoice with the wife of thy youth.*

i. A husband should rejoice with his wife.

a. Rejoice *v*. - 1. *trans*. To enjoy by possessing; to have full possession and use of (a thing). *Obs*. (went out of use in 16th century) 2. To gladden, make joyful, exhilarate (a person, his spirits, etc.).

b. A bridegroom rejoices over his bride **(Isa 62:5)**.

(i) This joyfulness should not end after the honeymoon.

(ii) However, it will take work at times to maintain it after the honeymoon.

c. Husbands are to live joyfully with their wives **(Ecc 9:9)**.

d. Isaac sported with Rebekah **(Gen 26:8)**.

(i) Sport *v*. - (the 1st definition is reflexive) 2. a. *intr*. To amuse, entertain, or recreate oneself, esp. by active exercise in the open air; to take part in some game or play; to frolic or gambol.

(ii) Whatever this "sporting" was, it was either something that is peculiar to lovers, or it was done in a way that only lovers would do because when Abimelech witnessed it he immediately knew that Isaac and Rebekah were married **(Gen 26:9)**.
(iii) Whatever they were doing, they were playing and having fun together.
(iv) Isaac would have been at least in his 70s when he was being playful with his wife **(Gen 25:26-28)**.
(v) Romance shouldn't end when youth does.

ii. "Mutual delight is the bond of mutual fidelity." (Matthew Henry's Commentary, commenting on Pro 5:15-23)

iii. "Those take not their comforts where God has appointed who are jovial and merry with their companions abroad, but sour and morose with their families at home." (Matthew Henry's Commentary, Commenting on Pro 5:15-23)

19. **Pro 5:19** - "Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love."

A. *Let her be as the loving hind and pleasant roe;*

i. A man's wife should be as the *loving hind*.

a. Loving *adj*. - 1. a. That loves; affectionate.

b. Hind *n*. - 1. The female of the deer, esp. of the red deer; *spec*. a female deer in and after its third year.

c. A man should get love and affection from his wife.

d. A loving hind gives goodly words **(Gen 49:21)**.

(i) Goodly *adj*. - 1. Of good appearance; good-looking, well-favoured or proportioned; comely, fair, handsome.

(ii) Conversely, a strange woman gives flattering words **(Pro 6:24)**.

e. Hinds have swift feet that take them to high places **(Psa 18:33; Hab 3:19)**.

f. The lovers of the hinds leap upon the mountains and skip upon the hills chasing them which is why they are used to symbolize a husband in wife who are in love **(Son 2:6-9)**.

g. Hart *n*. - 1. The male of the deer, esp. of the red deer; a stag; spec. a male deer after its fifth year.

ii. A wife should be as the *pleasant roe*.

a. Pleasant *adj.* - 1. Having the quality of giving pleasure; originally synonymous with pleasing, but now used more vaguely: Agreeable to the mind, feelings, or senses; such as one likes. 2. Of persons or their attributes: Having pleasing manners, demeanour, or aspect; agreeable, cheerful, good-humoured.

b. Roe *n.* - 1. A small species of deer (*Capreolus capræa*, formerly *Cervus capreolus*) inhabiting various parts of Europe and Asia; a deer belonging to this species.

c. A wife's breasts are likened unto roes in scripture **(Son 4:5; Son 7:3)**.

d. A man's wife should be pleasing to him, and if she is he will be much less tempted to look to another woman for happiness.

B. *let her breasts satisfy thee at all times;*

i. Breast *n*. - 1. a. Each of the two soft protuberances situated on the thorax in females, in which the milk is secreted for the nourishment of their young; the mamma;

ii. Protuberance *n*. - 1. The fact or condition of being protuberant; bulging out or projecting in a rounded form.

iii. Satisfy *v.* - II. With reference to feelings or needs. 4. *trans*. To meet or fulfil the wish or desire or expectation of; to be accepted by (a person, his taste, judgement, etc.) as all that could be reasonably desired; to content.

iv. There is something about the two soft protuberances on the thorax of a man's wife that fulfills his wishes and desires and contents him.

a. Among other things, they make good pillows **(Son 1:13)**.

b. Men are enamored by women's breasts **(Son 7:3; Son 7:7-8)**.

c. Especially big ones **(Son 8:10)**.

d. Women need to understand this so that they can please their husbands and protect themselves from lusting whoremongers.

v. A wife's breasts should satisfy her husband *at all times*.

a. This means that a husband should only look to his wife's breasts alone for his satisfaction.

b. This also means that a wife should make her breasts available to her husband for his satisfaction at all times.

c. So ladies, if your husband can't keep his eyes and hands off of your breasts, don't be irritated at him because he is just obeying the word of God!

vi. A wife's breasts are to only satisfy her husband and no other, so women should keep their breasts entirely covered up when in public **(1Ti 2:9)**.

vii. The strange woman exposes hers to attract men **(Pro 7:10)**.

C. *and be thou ravished always with her love.*

i. Ravished *ppl*. - 1. Carried away by force; violated; ravaged.

ii. While it is sin for two unmarried people to "get carried away" in their passion with each other, it is perfectly pure for husband and wife to do so **(Heb 13:4)**.

a. A husband's lust should be excited by his wife's love so that he can't control himself around her.

b. A wife should ravish the heart of her husband just by looking at him the right way **(Son 4:9)**.

iii. A husband should be ravished *always* with her love and no other's.

iv. A godly wife must always be ready to render due benevolence to her husband in the bedroom (and he to her likewise) so that he will not be tempted to sin **(1Co 7:3-5)**. 29

20. **Pro 5:20** - "And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?"

A. *And why wilt thou, my son, be ravished with a strange woman,*

i. This is a rhetorical question.
    a. Having directly commanded his son to stay far away from the strange woman **(Pro 5:8)**, Solomon now appeals to his son's reason by way of a question.
    b. Asking a question and leaving the hearer to ponder it and come up with the answer on his own can be a powerful way to influence a man to make the right decision.
    c. Forming the warning as a question allows his son to come up with reasons that it would be foolish for him to get involved with a strange woman.
    d. When we come to conclusions about dangerous acts ourselves, we are much more likely to avoid them.
ii. It is good to be ravished with one's wife **(Pro 5:19)**, but it is evil to be ravished with a strange woman.
iii. It is not *what* is done in the bedroom that is sinful: it is *who* is doing it which makes it sinful **(Heb 13:4)**.
iv. To be *ravished* is to be "carried away by force" (v. 19).
    a. The force that carries a man away by the strange woman is *lust* **(2Ti 3:6; Jam 1:14)**.
    b. Lust *n*. - 1. Pleasure, delight. *Obs*. (last used in 1607) 2. Desire, appetite, relish or inclination for something. 3. *spec*. in Biblical and Theological use: Sensuous appetite or desire, considered as sinful or leading to sin. Often *pl*. esp. in *the lusts of the flesh, fleshly lusts*. 4. Sexual appetite or desire. Chiefly and now exclusively implying intense moral reprobation: Libidinous desire, degrading animal passion. (The chief current use.)
    c. The strange woman, like false teachers, *allure* men through lust **(2Pe 2:18)**.
    d. Allure *v*. - 1. To attract by the offer of some advantage or pleasure; to tempt by something flattering or acceptable; to entice; to win over.
    e. A foolish man goes after her voluntarily like an ox goes to the slaughter, not realizing that it will be his demise **(Pro 7:22-23)**.
    f. Why would a man do that? That is Solomon's question.

B. *and embrace the bosom of a stranger?*
i. When God gives a man a wife he should *cleave* to her and forsake all others **(Gen 2:24)**.
    a. Cleave *v*. - 1. To stick fast or adhere, as by a glutinous surface, *to* (†*on*, *upon*, *in*). 3. In wider sense: To cling or hold fast to; to attach oneself (by grasping, etc.) *to* (†*on*, *upon*, *in*).
        (i) To *cleave* is a synonym of *embrace* (see definition below).
        (ii) A man should therefore embrace his wife.
    b. A man's wife is the wife of his bosom **(Deut 13:6)**, and a woman's husband is the husband of her bosom **(Deut 28:56)**.
ii. Embracing the bosom of a woman is a description of sexual intimacy **(Gen 16:5; Son 2:6)**.

a. Embrace *v.* - 1. *trans*. To clasp in the arms, usually as a sign of fondness or friendship.
b. Bosom *n.* - 1. a. The breast of a human being; also *poet*. of a bird, etc. b. The enclosure formed by the breast and the arms. *in one's bosom*: clasped to one's breast. c. *wife of one's bosom*: orig. a Hebraism adopted in the Bible of 1611; but its Eng. use is influenced by senses 6a and b. (The similar phrase *husband of one's bosom*, Deut. xxviii. 56, never became current.) Hence, *to take to one's bosom*: to marry.

iii. Why when you have a wife whom God has given you for your enjoyment would you look to another for your sexual fulfillment?
a. It is not only a sin against her, but it is also a sin against God.
b. It will also bring judgment upon you from God and men **(Pro 5:9-11)**.
c. "Let him then scorn the offer of forbidden pleasures when he is *always ravished with the love* of a faithful virtuous wife; let him consider what an absurdity it will be for him to be *ravished with a strange woman* (Pro 5:20), to be in love with a filthy harlot, and *embrace the bosom of a stranger*, which, if he had any sense of honour or virtue, he would loathe the thoughts of. "Why wilt thou be so sottish, such an enemy to thyself, as to prefer puddle-water, and that poisoned too and stolen, before pure living waters out of thy own well?" Note, If the dictates of reason may be heard, the laws of virtue will be obeyed." (Matthew Henry's Commentary, commenting on Pro 5:15-23)

21. **Pro 5:21** - "For the ways of man are before the eyes of the LORD, and he pondereth all his goings."
A. *For the ways of man are before the eyes of the LORD,*
i. The eyes of the LORD are in every place beholding the evil and the good **(Pro 15:3)**.
a. They go to and fro throughout the whole earth **(2Ch 16:9)**.
b. All things are naked and open before God **(Heb 4:13)**.
c. We cannot therefore hide ourselves from God **(Psa 139:7; Jer 23:24)**.
d. Nor can we hide our *ways* from God **(Job 34:21-22)**.
ii. The word "for" connects this verse to the previous warnings against going a whoring with a strange woman.
a. Remember this the next time you are tempted to flirt, date, or otherwise interact with a strange woman.
b. You may not be seen by men, but you will be seen by Almighty God.
c. Be sure your sin will find you out **(Num 32:23)**.
B. *and he pondereth all his goings.*
i. God not only sees all that we do, He also *ponders* our goings.
a. Ponder *v.* - 1. *trans*. To ascertain the weight of; to weigh. In quot. c1470 *absol*. Also *fig*. *Obs*. 4. To weigh (a matter, words, etc.)

mentally; to give due weight to and consider carefully; to think over, meditate upon.
b. God sees all our ways and then thinks on them and considers them carefully.
c. We are commanded to ponder the path of our feet **(Pro 4:26)**.
(i) The fact that we are commanded to do it means that we have a penchant for not doing it.
(ii) While we may not ponder our goings, God does.

ii. God not only ponders our goings (what we do), but He also ponders our hearts (our intents and desires) **(Pro 24:12)**.
a. Our hearts are ever before God's scrutinizing sight **(Pro 15:11)**.
b. We may be able to fool ourselves, but we will never fool God **(Pro 21:2)**.

iii. Never forget that there is a God in heaven watching and considering everything we do and judging us accordingly.

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

A. *His own iniquities shall take the wicked himself,*
i. The wicked shall be taken by *his own iniquities*.
ii. God will return his wickedness upon his own head **(1Ki 2:44)**.
iii. His own wickedness will God use to correct him **(Jer 2:19)**.
a. The pit that he dug will be used as his dungeon **(Pro 26:27)**.
b. His adultery will be his destruction **(Pro 6:32)**.

B. *and he shall be holden with the cords of his sins.*
i. Sinners try to break God's bands and cast away His cords only to be kept in bondage by the cords of their sins **(Psa 2:3 c/w Pro 5:22)**.
ii. Cord *n*. - 1. a. A string composed of several strands twisted or woven together; in ordinary popular use, now restricted to small ropes, and thick or stout strings; but formerly applied more widely, e.g. to the ropes of a ship, the string of a bow, etc.
iii. Men are bound in fetters and holden in cords of affliction because of their sin **(Job 36:8-9)**.
iv. God uses the very cords that sinners use to sin **(Isa 5:18)** to bind them with.
a. The adulterous relationship with the whore will be the means that God uses to punish the whoremonger through dishonour **(Pro 5:9)**, poverty **(Pro 5:10)**, disease **(Pro 5:11)**, and death **(Pro 5:23)**.
b. He will be made to eat of the fruit of his own way and be filled with his own devices **(Pro 1:31)**.
c. Just as Jesus made a scourge of small cords to punish the wicked **(Joh 2:15)**, so God uses the cords of our sins to punish us.

23. **Pro 5:23** - "He shall die without instruction; and in the greatness of his folly he shall go astray."

A. *He shall die*
i. The wages of sin is death **(Rom 6:23)**.

ii. He that goes into the strange woman has a death wish **(Pro 2:19; Pro 7:23, 26-27)**.
iii. He may die of disease **(Pro 5:11)**, a vengeful man **(Pro 6:33-35)**, or the judgment of God **(Heb 13:4)**.
iv. If he is not a child of God saved by grace, he will die an eternal death of suffering in the lake of fire **(Rev 21:8)**.

B. *without instruction;*
i. He will die without having heeded instruction **(Pro 5:12)**.
ii. He was instructed to stay away from the strange woman by many teachers including God, parents, the scriptures, pastors, teachers, and common sense **(Pro 5:13)**.
iii. Hearing instruction but not obeying it is as useless as never hearing it **(Jam 1:22-24)**.
iv. Therefore, the man who refuses to heed instruction dies without it.

C. *and in the greatness of his folly he shall go astray.*
i. The folly in context is adultery with a strange woman **(Pro 5:20)**.
ii. Adultery is folly of great magnitude.
a. Greatness *n*. - 1. Thickness, coarseness; stoutness. *Obs*. 2. The attribute of being great in size, extent or degree
b. Folly *n*. - 1. a. The quality or state of being foolish or deficient in understanding; want of good sense, weakness or derangement of mind; also, unwise conduct.
c. Adultery is an exceedingly foolish thing to do, and he that does so lacks understanding **(Pro 6:32)**.
iii. Adultery is the only sin that is said to be a heinous crime in the Bible **(Job 31:9-11)**.
a. Heinous *adj*. - 1. Hateful, odious; highly criminal or wicked; infamous, atrocious: chiefly characterizing offences, crimes, sins, and those who commit them.
b. It is therefore a great sin.
iv. Committing adultery will lead a man *astray* from God.
a. Astray *adv*. - 1. Out of the right way, away from the proper path, wandering. 2. Away from the right; in or into error or evil.
b. The strange woman's house is the way to hell, going down to the chambers of death **(Pro 7:27)**.
c. The man that goes there goes into error and evil.

VIII. Chapter 6

1. **Pro 6:1** - "My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger,"

A. Having spent a whole chapter instructing his son about the dangers of entangling himself with a strange woman, Solomon now switches topics and warns him to not entangle himself in becoming a financial guarantor of his friend's debt.

B. *My son, if thou be surety for thy friend,*

i. Surety *n*. - II. Means of being sure. 5. A formal engagement entered into, a pledge, bond, guarantee, or security given for the fulfilment of an undertaking. 7. A person who undertakes some specific responsibility on behalf of another who remains primarily liable; one who makes himself liable for the default or miscarriage of another, or for the performance of some act on his part (e.g. payment of a debt, appearance in court for trial, etc.); a bail: = *security* 9.
    a. A man that is surety for a friend has put himself under legal obligation to guarantee the payment of his debt or other obligations.
    b. A man who is surety for another assumes the blame if the obligation is not fulfilled **(Gen 43:9)**.

ii. For the next four verses, Solomon warns his son of the danger of being surety for another's debt, and he exhorts him to do whatever he can to save himself from that obligation **(Pro 6:2-5)**.
    a. A stupid person strikes hands and become surety in the presence of his friend **(Pro 17:18)**.
        (i) His friend is present when he does it which implies that he is striking hands with a third party for the benefit of his friend.
        (ii) This is what the remainder of this verse **(Pro 6:1)** goes on to say.
        (iii) A man that becomes surety *for his friend* is stupid (void of understanding) **(Pro 17:18)**.
            1. It is a good way to go broke if something happens and your friend can't pay **(Pro 22:26-27)**.
            2. It is a good way to lose a friend if he can't pay.
            3. It is a good way to get sued or killed if you don't have the money to pay your friend's debt if he defaults.
    b. If a man that becomes surety *for a friend* is stupid, then a man that becomes surety *for a stranger* is exceedingly stupid.
        (i) A friend will be more likely to be sure to pay his debt so you're not left on the hook for it.
        (ii) A stranger has little to no incentive to pay it because he doesn't know you and will likely never deal with you again.
        (iii) Thus, he that is surety for a stranger shall smart for it **(Pro 11:15)**.
            1. Smart *v.* - 1. *intr*. Of wounds, etc.: To be a source of sharp pain; to be acutely painful.
            2. Solomon is trying to spare his son pain.
        (iv) If a man is stupid enough to be a surety for a stranger, you better take some collateral from him to hedge against the likelihood that neither he nor the stranger will pay **(Pro 20:16)**.
    c. He that hates and therefore stays away from suretiship is sure **(Pro 11:15)**.
        (i) Sure *adj*. - 1. a. Free from or not exposed to danger or risk; not liable to be injured or destroyed; = *safe* a. 6, *secure* a. 3.

(ii) It is always a safe bet to not be a guarantor of someone else's debt.

iii. It should be a very rare situation that you should even consider being surety for someone else, even if he is family.

a. A person should not be going into debt for anything with the exception of buying a house or starting a business (and even borrowing money for these things should be avoided if at all possible).

b. All other things including cars, home maintenance and upgrades, appliances, tools, equipment, furniture, four-wheelers, motorcycles, boats, other toys, etc. should be paid for in cash.

(i) If a person doesn't have the cash to pay for something, he can't afford it, and he shouldn't buy it.

(ii) You certainly should not be surety for a loan for any such thing.

c. If a man wants to finance a house or a business startup, the bank will determine if he is creditworthy.

(i) If he is not creditworthy and they will not give him a loan, then you would be a fool to be surety for him.

(ii) If the bank is dumb enough to give him a loan but he can't afford the down-payment, then you would be a fool to loan it to him.

C. *if thou hast stricken thy hand with a stranger,*

i. There are three parties involved when a man becomes surety for another.

a. In this case there is 1) the friend that is in debt or wants to go in debt, 2) Solomon's son who has agreed to be surety for him, and 3) the stranger who is the lender.

b. Solomon's son is being warned against striking hands with a stranger to be the guarantor of his friends debt.

ii. People strike hands when they become a surety **(Job 17:3)**.

iii. To strike hands is to shake hands.

a. Strike *v.* - 69. ***to strike hands*** (said of two parties to a bargain): To take one another by the hand in confirmation of a bargain; hence, to ratify a bargain with (another). Hence ***†to strike one's truth***, to pledge one's truth by 'striking hands'

b. Giving one's hand is confirmation of a promise **(Ezr 10:19)**.

c. Shaking hands is a confirmation of a covenant **(Eze 17:18)**.

d. A handshake should be honored with the same commitment as a signed contract.

e. Striking hands can be done for good or evil **(Pro 11:21)**.

f. Therefore, we should think very carefully before shaking a man's hand and agreeing to something.

2. **Pro 6:2** - "Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth."

A. *Thou art snared with the words of thy mouth,*

i. In order to be surety for a person two things are necessary: a handshake **(Pro 6:1)** and a verbal agreement (*the words of thy mouth*) that the handshake confirms.
ii. The words establishing a suretiship will *snare* a man.
a. Snare *v.* - 1. a. *trans*. To capture (small wild animals, birds, etc.) in a snare; to catch by entangling.
b. Just as an animal gets entangled in a rope or net, so a man gets entangled in foolish agreements to guarantee another's debt.
c. Wicked men try to entangle the righteous with their words **(Mat 22:15)**.
d. Be very careful because wicked men will try to entangle you with carefully worded verbal or written agreements that they get you to assent to with your words.
iii. Sinful or foolish words will snare the wicked **(Pro 12:13)**.
iv. A man's own words will be used to condemn him **(Mat 12:37)**.
a. A man will be judged out of the words of his own mouth **(Luk 19:22)**.
b. Death and life are in the power of the tongue **(Pro 18:21)**.

B. *thou art taken with the words of thy mouth.*
i. Once one is snared, he is then taken **(Isa 28:13)**.
ii. The words of the agreement will be used to catch the man and then *take* him to cleaners to pay the debt of his friend when he defaults.

3. **Pro 6:3** - "Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend."

A. *Do this now, my son,*
i. If you have become surety for a friend's debt, it's necessary to act *now*.
ii. Now *adv*. - 1. a. At the present time or moment.
a. Time is of the essence.
b. You are only one layoff, late payment, or emergency away from being on the hook for his debt.
c. Today is the day of salvation **(2Co 6:2)**.
d. Solomon was exhorting his son today while there was still time **(Heb 3:13)**.

B. *and deliver thyself,*
i. By agreeing to be surety for a friend one has snared himself in a trap **(Pro 6:2)**.
ii. Deliver *v.* - 1. *trans*. To set free, liberate, release, rescue, save. 2. a. To free, rid, divest, clear. b. *refl*. To free oneself, get clear or rid *of*.
iii. The man now needs to free *himself* from the trap and get clear of the obligation because no one else can or will do it for him.
iv. We cannot save ourselves eternally, but we can save ourselves temporally from the consequences of bad decisions **(Act 2:40)**.

C. *when thou art come into the hand of thy friend;*
i. To come "into the hand" of someone is to be put under their power **(Deut 1:27; Deut 19:12; Jdg 3:8; Jdg 6:1)**.

ii. "Come into the hand of thy friend" cannot be referring to the friend defaulting on his debt and causing the man to be obligated to pay the debt to the creditor.
    a. If that was the case, the man would be "come into the hand of the stranger" who was the creditor whom he had stricken hands with **(Pro 6:1)**.
    b. Therefore, this must be referring to something else other than the friend defaulting and making the man be obligated to pay off his debt to the stranger/creditor.
iii. When a man agrees to be surety for a friend and assume responsibility for his debt if he defaults, he has "come into the hand of his friend" because his future is now in the power of his friend.
    a. If the friend is irresponsible, then the guarantor is on the hook for his debt.
    b. In such a situation, the man needs to deliver himself from the trap before it's too late.

D. *go, humble thyself,*
    i. Because of the agreement that was made he is in the hand of his friend.
        a. His friend has the upper hand because all of the risk has now been transferred to the guarantor.
        b. Since a legal agreement has been made, the man is in a position of weakness.
    ii. Because of his weak position, it is necessary for the man to humble himself in order to influence his friend.
        a. God resists the proud but gives grace unto the humble **(Jam 4:6)**.
        b. The man who is in debt (or in this case in danger of assuming debt) needs to be humble when approaching a man that has power over him **(Mat 18:23-27)**.
        c. The poor must use intreaties, not demands, when they want something **(Pro 18:23)**.

E. *and make sure thy friend.*
    i. The man that has become surety for his friend can't back out of being a guarantor of his debt because he has stricken hands with the creditor and given him his word that he would pay the debt if it is defaulted on.
    ii. Thus it is crucial that he makes sure that his friend will pay off his debt.
    iii. He therefore needs to make his friend *sure*.
        a. Sure *adj*. - II. Trustworthy, firm, steadfast. 4. a. That can be depended or relied on; not liable to fail or disappoint expectation; trustworthy, reliable. 13. Phr. ***to make sure*** (intr. or with clause). a. *(a) absol*., or with *of* followed by a noun of action: To make something certain as an end or result (cf. 9a); to preclude risk of failure.
        b. In other words he needs to gently encourage his friend to be a trustworthy man and be steadfast in his promise to pay off the debt that he owes.

(i) Since he is in a position of weakness, he needs to approach his friend humbly and not simply demand that his friend pays the debt.
(ii) In such a case it would be wise to remind his friend that it would be in his friend's best interest to pay off his debt because not doing to would hurt both his reputation and his credit score.

c. If he influences his friend for good and encourages him to faithfully pay off his debt, the result will be certain and will greatly reduce the risk of him failing to pay.
d. If his friend is made sure, then he will not end up being on the hook for his debt, and he, his friend, and the creditor will all be happy.

4. **Pro 6:4** - "Give not sleep to thine eyes, nor slumber to thine eyelids."
   A. *Give not sleep to thine eyes,*
      i. Solomon learned this phrase from his father David **(Psa 132:4)**.
      ii. Solomon is here emphasizing the importance of taking action quickly to deliver oneself out of the predicament of being surety for a friend.
      iii. Being surety for a friend is such a dangerous proposition that one must do whatever is possible to deliver himself from it *today* before going to bed.
         a. Solomon exhorted his son twice to *deliver himself* from his friend **(Pro 6:3, 5)**.
         b. *Deliver* is a synonym of *save* **(Act 2:21 c/w Joe 2:32)**.
         c. Deliver *v.* - I. 1. *trans*. To set free, liberate, release, rescue, save.
         d. In other words, if you have become surety for a friend, "now is the accepted time; behold, *now is the day of salvation*" **(2Co 6:2)**.
         e. Exhort your friend daily "while it is called *To day*" **(Heb 3:13)** to be faithful and pay his debt **(Pro 6:3)**.
         f. "*To day* if ye will hear his voice, harden not your hearts" **(Heb 3:15)** and take action to save yourself from being on the hook for your friend's debt.
   B. *nor slumber to thine eyelids.*
      i. Slumber *n*. - 1. a. Sleep, repose.
      ii. Slumber and sleep are synonyms.
      iii. Eyes and eyelids are often used interchangeably in scripture **(Pro 4:25; Pro 30:13)**.
      iv. This verse is an example of a Hebrew parallelism in which a thought is repeated using slightly different wording to emphasize the point.

5. **Pro 6:5** - "Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler."
   A. *Deliver thyself as a roe from the hand of the hunter,*
      i. This is the second time that Solomon has exhorted his son to save himself from the trap of suretiship, which demonstrates how important it is to do so.
         a. Deliver *v.* - 1. *trans*. To set free, liberate, release, rescue, save.

b. We cannot save ourselves eternally, but we can save ourselves temporally from the consequences of bad decisions **(Act 2:40)**.

ii. By agreeing to be surety for a friend one has snared himself in a trap **(Pro 6:2)**.

iii. Snare *v.* - 1. a. *trans*. To capture (small wild animals, birds, etc.) in a snare; to catch by entangling.

iv. Solomon uses the example of a roe (a deer) delivering itself out of the hand of the hunter to illustrate extricating ourselves from being liable for another man's debt.

a. In Biblical times, larger animals were often hunted using nets **(Isa 51:20)** or pits **(2Sa 23:20)**.

b. Both of these techniques were used to capture animals.

c. Once the animal was captured in either a net or a pit, it would fight with all its might to deliver itself from the hand of the hunter who was coming to kill it.

d. If we have become surety for a friend's debt obligation, we should likewise do everything in our power to deliver ourselves from that trap before it's too late.

B. *and as a bird from the hand of the fowler.*

i. A fowler likewise catches his prey with nets and snares **(Psa 91:3)**.

ii. Fowler *n*. - 1. One who hunts wild birds, whether for sport or food, *esp*. with nets; a bird-catcher.

iii. Just as the bird would try desperately to get out of the net before the fowler comes to harvest him, so must we do likewise if we have guaranteed another's debt.

6. **Pro 6:6** - "Go to the ant, thou sluggard; consider her ways, and be wise:"

A. Solomon now changes subjects from avoiding suretiship to avoiding laziness.

B. *Go to the ant*

i. Ant *n.* - 1. a. A small social insect of the Hymenopterous order, celebrated for its industry; an emmet, a pismire. There are several genera and many species, exhibiting in their various habits and economy some of the most remarkable phenomena of the insect world.

ii. The Lord is instructing us to learn from animals.

iii. There are many things we can learn from animals by observing them such as:

a. Horseleaches are covetous and greedy **(Pro 30:15)**.

b. Conies (rabbits) are a feeble animal and thus they make their houses in the rocks so they don't have to build **(Pro 30:26)**.

c. Locusts have no king yet they go forth by bands **(Pro 30:27)**.

(i) Band n^3. - 1. a. An organized company; a troop. Said of armed men, also of robbers, assassins, etc.

(ii) Despite having no king to organize them, they organize themselves and destroy lands by staying together.

d. Spiders are small and despised, but yet they live in kings' palaces **(Pro 30:28)**.

e. Lions are strong and fearless **(Pro 30:30)**.

C. *thou sluggard;*

i. His admonition is to the sluggard.

a. Sluggard *n*. - A. n. a. One who is naturally or habitually slow, lazy, or idle; one who is disinclined for work or exertion of any kind; a slothful or indolent person.

b. Sluggards don't like to work and would rather sit around or take part in recreation.

c. Sluggards are slow. They work slowly; they walk slowly; they do everything slowly.

ii. Sluggards are lazy and worthless.

a. They sleep a lot **(Pro 6:9)**.

b. They will let you down if you count on them to do something **(Pro 10:26)**.

c. They want things other people have but they usually don't end up with much wealth or possessions because they are too lazy to work for them **(Pro 13:4)**.

d. They will not work in difficult conditions and therefore will end up poor **(Pro 20:4)**.

e. They always have an excuse for their laziness and think they're smarter than others who tell them why they should be working **(Pro 26:16)**.

iii. A sluggard has a large brain compared to an ant.

a. An ant has a brain that is 1 million times smaller than a sluggard.

b. ""Human brain volume is 1.1-1.2 litres, of ant brain - an average of approx. 1 microlitre, so a million times smaller" - compared Prof. Ewa J. Godzińska." (*Small ants and their big brains*, Science in Poland, 4-18-2016)

c. Yet, the Lord tells the sluggard to consider the ways of the ant and gain wisdom from her.

d. This is embarrassing for the sluggard.

D. *consider her ways,*

i. Animals can teach us if we pay attention **(Job 12:7)**.

ii. Consider *v.* - 1. To view or contemplate attentively, to survey, examine, inspect, scrutinize.

a. The Lord is telling the sluggard to get off his lazy butt and go to an anthill to watch the ants work.

b. As he watches he should contemplate attentively and scrutinize how they work diligently and cooperate with others.

iii. Here are some of the things a sluggard can learn from ants.

a. Ants are one of the worlds strongest creatures by size.

(i) "Ants can carry objects 50 times their own body weight in their jaws. Relative to their size, their muscles are thicker than those of larger animals—even humans. This ratio enables them to produce more force and carry larger objects. If you had muscles in the proportions of ants, you'd be able to

heave a Hyundai over your head." (*10 Fascinating Facts About Ants*, ThoughtCo.)

(ii) They don't let their small size be an excuse for not using the strength God has given them.

b. Ants are farmers who work smart and hard to provide for themselves.

(i) "Fungus-farming ants....used sophisticated horticultural techniques to enhance their crop yields, including secreting chemicals with antibiotic properties to inhibit mold growth and devising fertilization protocols using manure." (*10 Fascinating Facts About Ants*, ThoughtCo.)

c. Ants go in search for food and then lead others to it instead of relying on a government handout.

(i) "By following pheromone trails laid by scout ants from their colony, foraging ants can gather and store food efficiently. A scout ant first leaves the nest in search of food, wandering somewhat randomly until it discovers something edible. It then consumes some of the food and returns to the nest in a direct line. It seems scout ants can observe and recall visual cues that enable them to navigate quickly back to the nest. Along the return route, the scout ants leave a trail of pheromones—which are special scents they secrete—that guide their nestmates to the food. The foraging ants then follow the path designated by the scout ant, each one adding more scent to the trail to reinforce it for others. Worker ants continue walking back and forth along the trail until the food source is depleted." (*10 Fascinating Facts About Ants*, ThoughtCo.)

(ii) Go to ant, thou sluggard.

d. Ants form relationships with other animals and plants to achieve their goals rather than building a relationship with the government.

(i) "Ant plants, or *myrmecophytes*, are plants that have naturally occurring hollows in which ants can take shelter or feed. These cavities may be hollow thorns, stems, or even leaf petioles. The ants live in the hollows, feeding on sugary plant secretions or the excretions of sap-sucking insects. What does a plant get for providing such luxurious accommodations? The ants defend the host plant from herbivorous mammals and insects and may even prune away parasitic plants that attempt to grow on it." (*10 Fascinating Facts About Ants*, ThoughtCo.)

(ii) "Ants will do just about anything to get the sugary secretions of sap-sucking insects, such as aphids or leafhoppers. To keep the honeydew in close supply, some ants herd aphids, carrying the soft-bodied pests from plant to plant. Leafhoppers sometimes take advantage of this nurturing tendency in ants and leave their young to be raised by the

ants. This allows the leafhoppers to raise another brood." (*10 Fascinating Facts About Ants*, ThoughtCo.)

e. Ants have the fastest movement among animals.

(i) "The aptly named species of trap jaw ant, can close its jaws at 140mph, which it uses to kill its prey or injure predators." (*10 Cool Facts About Ants!*, National Geographic Kids)

(ii) They are not slow and lazy like a sluggard.

iv. There are also some habits and tactics in ants that we do not want to emulate.

a. Some ants kidnap other ants and force them into slavery.

b. "Quite a few ant species take captives from other ant species, forcing them to do chores for their own colony. Honeypot ants even enslave ants of the same species, taking individuals from foreign colonies to do their bidding. *Polyergus* queens, also known as Amazon ants, raid the colonies of unsuspecting *Formica* ants. The Amazon queen finds and kills the Formica queen, then enslaves the *Formica* workers. The enslaved workers help the usurping queen rear her own brood. When her *Polyergus* offspring reach adulthood, their sole purpose is to raid other Formica colonies and bring back their pupae, ensuring a steady supply of enslaved workers." (*10 Fascinating Facts About Ants*, ThoughtCo.)

E. *and be wise:*

i. "He that walketh with wise men shall be wise" **(Pro 13:20)**.

ii. He that watcheth wise ants shall also be wise.

iii. Hearing instruction will enable us to be wise **(Pro 8:33)**, and so will observing ants.

iv. This welfare nation could learn a lot from little ants.

v. It's not only the young that need to learn to be wise — some people in the latter end of life need to learn to be wise too **(Pro 19:20)**.

a. There are a lot of old people in this country who never learned to lay up for the time to come when they can't work.

b. It's going to come back to bite them.

c. Both young and old in this country need to go to the ant and learn from her how to be wise, work hard, provide for themselves, and save up wealth during the "summer" and "harvest" of life so they will have enough to carry them through the "winter" **(Pro 6:6-8)**.

7. **Pro 6:7** - "Which having no guide, overseer, or ruler,"

A. *Which having no guide,*

i. The ants provide for themselves and lay up for the time to come **(Pro 6:8)** *having no guide*.

ii. Guide *n*. - 1. a. One who leads or shows the way, esp. to a traveller in a strange country; spec. one who is hired to conduct a traveller or tourist (e.g. over a mountain, through a forest, or over a city or building) and to point out objects of interest.

iii. The ant has nobody to lead her or show her the way.

a. Nobody taught her to provide for herself or to lay up for the time to come.
b. How then does she know to do it?
c. Because it's common sense!

iv. If it weren't for the nanny-state government which provides for the needs of much of the population, nobody would have to tell our countrymen that they need to work, provide for themselves, and save money in order to provide for their needs when they can no longer work — because if they didn't they would starve **(2Th 3:10)**.

v. Go to the ant, thou sluggard!

B. *overseer,*

i. The ants provide for themselves and lay up for the time to come **(Pro 6:8)** *having no overseer*.

ii. Overseer *n.* - 1. a. One who oversees or superintends, a supervisor; esp. one whose business it is to superintend a piece of work, or a body of workmen; a superintendent (of workmen, slaves, convicts, etc.).

iii. The ant has nobody to supervise her or to superintend her work.
a. Nobody manages her to ensure that she provides for herself and lays up for the time to come.
b. Then why does she do it?
c. Because she knows if she doesn't she will starve in the wintertime or be cast out of the anthill for being a bum.

iv. Go to the ant, thou sluggard!

C. *or ruler,*

i. The ants provide for themselves and lay up for the time to come **(Pro 6:8)** *having no ruler*.

ii. Ruler *n.* - 1. One who, or that which, exercises rule, command, or authority, esp. of a supreme or sovereign kind:

iii. The ant has nobody to rule, command, or have authority over her to ensure that she does what she is supposed to.
a. Nobody bosses her around to ensure that she provides for herself and lays up for the time to come.
b. Then why does she do it?
c. Because she has a good work ethic and knows if she doesn't work hard and save for the future she will starve in the wintertime.

iv. Go to the ant, thou sluggard!

D. We as intelligent, rational human beings should not need someone to lead us, manage us, or command us to work hard and lay up enough wealth to be able to provide for our needs near the end of life when we no longer can work.

E. Go to the ant, thou sluggard!

8. **Pro 6:8** - "Provideth her meat in the summer, and gathereth her food in the harvest."

A. *Provideth her meat in the summer,*

i. Without a guide, overseer, or ruler **(Pro 6:7)**, the little ant *provides* for her necessities.

a. Provide *v.* - II. 3. *trans*. To prepare, get ready, or arrange (something) beforehand. Now rare. 1535 Coverdale Prov. vi. 7 In the sommer she prouideth hir meate, & gathereth hir foode together in ye haruest. III. 7. To equip or fit out (a person, etc.) with what is necessary for a certain purpose; to furnish or supply with something implied. In quot. 1628, to provide or furnish with a lodging.
b. If any provide not for his own, especially they of his own house, he is worse than an infidel **(1Ti 5:8)**.
c. At least half of the people in this country are not providing for themselves and their families, but are relying on the government to do so in one way or another.
d. "In 2011, about 49 percent of the population lived in a household where at least one member received a direct benefit from the federal government. A big chunk of these households are retirees. And about 27 percent households benefited from a means-tested poverty program." (*Who receives government benefits, in six charts*, washingtonpost.com, 9-18-2012)
e. That number has likely grown in the last 9 years.

ii. The ant provides for her own *meat*.
a. Meat *n.* - 1. a. Food in general; anything used as nourishment for men or animals; usually, solid food, in contradistinction to drink.
b. The ant works to eat, and so must we.
c. If a man will not work when he can, he should not eat **(2Th 3:10)**.
d. An idle man should suffer hunger **(Pro 19:15)**.

B. *and gathereth her food in the harvest.*
i. Having provided her food in the summer the ant gathers it in the harvest.
a. Gather *v.* - 1. To join or unite; to put together, form by union. *Obs*. since early ME. 3. a. To bring (things) together; to collect from different quarters into one mass or place; to acquire by such means, to amass. Also to gather together.
b. Harvest *n.* - 1. The third of the four seasons of the year, the autumn. 2. The season for reaping and gathering in the ripened grain.

ii. *Provision* of food is made *in the summer* and *gathering* of it is done *in the harvest*.
a. The sluggard can learn from the ant about *when* it is crucial to work during the year.
(i) It is necessary to work when the weather is nice before cold weather sets in when it's hard or impossible to work.
(ii) Work must begin in the early spring of the year if a bountiful crop is to be reaped in harvest.
(iii) The sluggard who will not work early in the year because of cold weather will suffer need when harvest comes **(Pro 20:4)**.
(iv) The work must continue through the summer months in preparation for the harvest.
1. Ants are wise and *prepare* their meat in the summer **(Pro 30:25)**.

2. Prepare *v.* - 1. a. *trans*. To put beforehand into a suitable condition for some action; to set in order previously for some purpose; to get ready, make ready, put in readiness; to fit out, equip.
3. Summer is the time to get ready to reap the harvest.

(v) Autumn is the most important time of year to labor because it is then that the fruits of a man's work will be reaped which is the result of hard work since early spring.
1. The ant prepares and gets her food ready in the summer in expectation of the harvest and the coming winter.
2. In the harvest the food is gathered and brought together to be kept safe until it is needed in the winter.
3. It's a good idea to have a storage of food, supplies, and money laid up in one's house in case of an emergency, layoff, or natural disaster.
4. Wise men will gather in summer and harvest, but fools will sleep during harvest and cause shame to themselves and others **(Pro 10:5)**.

(vi) Once winter sets in, it's too late to work and one must live on what he produced and saved throughout the year.

(vii) This is especially important today for farmers and other seasonal occupations such as paving, concrete, excavation, etc.

b. The sluggard can also learn from the ant about *when in the course of life* it's important to work.

(i) Spring
1. In the springtime of life a man is just entering his working years.
2. This is the time to determine what talents, aptitudes, and skills God has given him and begin to get an education or learn a trade to develop his abilities.

(ii) Summer
1. In the summertime of life a man starts into his career and is in growth mode.
2. During this time he becomes more knowledgeable and productive and continues to increase his income.
3. This is the time to start saving money and laying up wealth.

(iii) Autumn or Harvest
1. In the Harvest time of life a man is at the peak of his career.
2. He has a lot of knowledge and experience and his productive capacity is at its max.
3. He is still able to work and use his talents that he has spent a lifetime acquiring.

4. All of the planting, watering, and weeding that he has spent years doing is now paying off with a bountiful harvest.
5. He is making the most money of his life, and his expenses should be at the lowest point in his life having paid off all debt and having an empty nest with his children all grown and out of the house.
6. Now is the time to reap the reward of a lifetime of labor and work and save as much money as possible while he can still work.
7. As Jesus taught, it's important to work while it's day because the night cometh when no man can work **(Joh 9:4)**.

(iv) Winter

1. In the wintertime of life a man is now beyond his working years.
2. He is old and physically incapable of working.
3. At this point he should have a large store of wealth laid up that he can live off of for the rest of his life so that he doesn't have to be a burden on anyone else.

c. Americans desperately need to hear this message and learn from the wise ant because the vast majority of them have little to nothing saved for retirement.

(i) "A startling new report issued by the non-profit National Institute on Retirement Security found that despite the "recovery" of the last decade leading to all time highs in the stock market, the savings levels of Americans who seek to retire are "deeply inadequate". In fact, the median retirement account balance among working individuals was found to be $0." *("Retirement Crisis": The Typical Working American Has Nothing Saved For Retirement*, Zerohedge.com, 9-19-2018)

(ii) "The report found that more than 100 million Americans that are of working age don't have any retirement account assets in an employer sponsored 401(k) type plan, individual account, or pension, at all." (Ibid)

(iii) "To make matters worse, 4 out of 5 working Americans were also found to have less than one year's income in their retirement accounts. Even those that are trying to save for retirement are failing to do so effectively, according to the study. It's stated that 77% of Americans come up short of even the most conservative retirement savings targets for their age, based on estimates that have them working until age 67." (Ibid)

(iv) "Diane Oakley, who authored the report, stated: "The facts and data are clear. Retirement is in peril for most working-

class Americans. When all working individuals are considered — not just the minority with retirement accounts—the typical working American has zero, zilch, nothing saved for retirement." She continued, "What this report means is that the American dream of a modest retirement after a lifetime of work now is a middle-class nightmare. Even among workers who have accumulated savings in retirement accounts, the typical worker had a low account balance of $40,000. This is far off-track from the savings levels Americans need if they hope to sustain their standard of living in retirement."" (Ibid)

d. "Go to the ant, thou sluggard; consider her ways, and be wise" **(Pro 6:6)**.
   (i) By doing so, you will learn a good work ethic.
   (ii) By doing so, you will learn how to provide for yourself.
   (iii) By doing so, you will learn how to make hay while the sun shines and lay up wealth during your working years to live on during your latter years when you can no longer work.

9. **Pro 6:9** - "How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?"
   A. *How long wilt thou sleep, O sluggard?*
      i. Solomon continues in his condemnation of the lazy man with a new line of reasoning for the next three verses **(Pro 6:9-11)**.
      ii. He begins with a rhetorical question: *How long wilt thou sleep, O sluggard?*.
         a. He is not looking for an answer from the sloth of "10", "12", or "14 hours."
         b. He giving his rebuke in the form of a question with hopes of it making the lazy bum think.
         c. We do this when we ask our spouse or children, "How long are you going to sleep?", or "Are you going to sleep all day?".
         d. If a question won't get your kids out of bed, a rod across their butts will.
      iii. Both God and men in scripture often ask sinners "How long" will they continue to sin. Here are numerous examples:
         a. "...How long wilt thou refuse to humble thyself before me?" **(Exo 10:3)**
         b. "...How long refuse ye to keep my commandments and my laws?" **(Exo 16:28)**
         c. "...How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?" **(Num 14:11)**
         d. "...How long shall I bear with this evil congregation, which murmur against me?" **(Num 14:27)**
         e. "...How long are ye slack to go to possess the land, which the LORD God of your fathers hath given you?" **(Jos 18:3)**

f. "...How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel?" **(1Sa 16:1)**
g. "...How long halt ye between two opinions?" **(1Ki 18:21)**
h. "...how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing?" **(Psa 4:2)**
i. "How long will ye judge unjustly, and accept the persons of the wicked?" **(Psa 82:2)**
j. "...How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?" **(Pro 1:22)**
k. "...How long shall thy vain thoughts lodge within thee?" **(Jer 4:14)**
l. "How long shall this be in the heart of the prophets that prophesy lies?" **(Jer 23:26)**
m. "How long wilt thou go about, O thou backsliding daughter?..." **(Jer 31:22)**
n. "...how long shall I be with you? how long shall I suffer you?" **(Mat 17:17)**
o. These verses show how longsuffering God is with sinners including lazy sinners.

iv. Solomon also uses the emphatic "O" to try to get through to the slow belly.
a. O *int. (n.)* - 1. Standing before a n. in the vocative relation. 2. In other connexions, or without construction, expressing, according to intonation, various emotions, as appeal, entreaty, surprise, pain, lament, etc.
b. One is justified in using emotion while exhorting a lazy man to get out of bed.

v. Christians should not be lazy.
a. Christians should not be slothful but work fervently in their business **(Rom 12:11)**.
(i) Business *n*. - 1. a. The state of being busily engaged in anything. b. Industry, diligence.
(ii) Slothful *adj*. - 1. Of persons, etc.: Full of sloth; indisposed to exertion; inactive, indolent, lazy, sluggish.
(iii) Fervent *adj*. - 1. Hot, burning, glowing, boiling. 2. Of persons, their passions, dispositions, or actions: Ardent, intensely earnest.
(iv) Whatever work we have to do should be done busily with diligence, not lazily and sluggishly.
b. Christians should do their work or whatever they do with all their might **(Ecc 9:10)**.
c. They should work heartily as if they were working for the Lord and not men **(Col 3:23)**.
(i) Heartily *adv*. - 1. With full or unrestrained exercise of real feeling; with genuine sincerity; earnestly, sincerely, really; with goodwill, cordially. 2. With courage, zeal, or spirit; spiritedly, zealously.

(ii) Christians should work zealously and sincerely as if they were doing it directly for God.

d. Those who work diligently will go places **(Pro 22:29)**.
e. Diligent *adj*. - 1. Of persons: 'Constant in application, persevering in endeavour, assiduous', industrious; 'not idle, not negligent, not lazy.'

B. *when wilt thou arise out of thy sleep?*

i. Sluggard *n*. - A. n. a. One who is naturally or habitually slow, lazy, or idle; one who is disinclined for work or exertion of any kind; a slothful or indolent person.
ii. Sluggards are lazy and love to sleep.
   a. Being lazy will make a man tired will make him want to sleep **(Pro 19:15)**.
   b. Because he is lazy he will just keep turning upon his bed instead of getting up **(Pro 26:14)**.
   c. The longer he sleeps, the more tired he will be when he finally gets up and the more worthless he will feel.
   d. This in turn will make him sit around and be lazy which will make him tired and wanting to go to sleep again.
   e. This is a vicious cycle which needs to be broken.
iii. Sleep is a good thing.
   a. The sleep of a laboring man is sweet **(Ecc 5:12)**.
   b. Sleep is necessary for the body to rejuvenate and heal itself **(Joh 11:12)**.
   c. It is foolish to deprive oneself of necessary sleep **(Psa 127:2)**.
   d. Diligent men sleep to live; sluggards live to sleep.
iv. Everyone needs a different amount of sleep,
   a. Most people need between 6-9 hours of sleep per night to be healthy and feel well rested.
   b. I need 7.5 hours per night myself.
   c. So don't condemn a person who needs eight hours of sleep per night if you only need six hours.
v. There is a big difference between the person who only needs seven hours of sleep, but is too lazy to get up and sleeps for eight or nine, and the person who needs eight or nine hours to feel well rested and not be tired and dragging all day.
vi. Imagine how much more a lazy person could get done in a lifetime if he didn't sleep an extra hour every day and instead used that hour productively.
   a. If a man did so between the ages of 15-75, he would have 21,900 extra hours of productive time during his life (365 x 1 x 60).
   b. That's an extra 2,737.5 extra eight hour work days.
   c. That's an extra 10.5 YEARS of extra eight hour work days.
   d. Is it any wonder that, although we all have the same amount of hours in a day, some people accomplish far more in their lives than others?
vii. How long wilt thou sleep, O sluggard? Get up and get something done!

10. **Pro 6:10** - "Yet a little sleep, a little slumber, a little folding of the hands to sleep:"
    A. *Yet a little sleep, a little slumber,*
        i. Solomon continues his condemnation of the sluggard.
        ii. Yet - I. 1. a. In addition, or in continuation; besides, also; further, furthermore, moreover; with a numeral or the like = 'more', as ***yet a***, ***yet one*** = 'another', 'one more'
            a. The sluggard is always wanting just a "another" 15 minutes or just "one more" hour of sleep.
            b. But just another 15 minutes turns into 30, 45, or 60 minutes as the snooze button keeps getting hit.
        iii. He always needs just "a little" more sleep.
            a. Little *adj*. - I. Opposed to *great*. Often synonymous with *small*.
            b. His slothfulness is more easily justified and rationalized if it is only "a little" more sleep.
            c. But a bunch of "littles" soon adds up to "a lot."
    B. *a little folding of the hands to sleep:*
        i. Fold *v.* - 6. a. *trans*. To lay (the arms, etc.) together, so as to overlap; to clasp (one's hands) together. Also *intr*. for *refl*. In mod. use freq. with *together*.
        ii. People often fold their hands together when they sleep, either in front of them or under their head.
        iii. This "little" sleep (laziness) ends up compounding over the course of years, and it eventually ends up in one's property being overgrown and left in ruin **(Pro 24:30-34)**.
        iv. Slothfulness will eventuate in one's buildings falling down **(Ecc 10:18)**.
        v. A fool foldeth his hands together (sleeps) and eateth his own flesh (destroys himself through laziness) **(Ecc 4:5)**.
            a. He will bring himself to poverty and hunger which will consume and harm his body **(Pro 19:15; Pro 23:21)**.
            b. He will also destroy his family who are his flesh **(Gen 2:24; Gen 29:14; Isa 58:7)**.

11. **Pro 6:11** - "So shall thy poverty come as one that travelleth, and thy want as an armed man."
    A. *So shall thy poverty come as one that travelleth,*
        i. Sleeping excessively leads to poverty **(Pro 20:13; Pro 23:21)**.
            a. Poverty *n*. - 1. a. The condition of having little or no wealth or material possessions; indigence, destitution, want (in various degrees: see *poor* a. 1).
            b. Sleeping too much causes poverty because the sluggard is sleeping instead of working.
            c. If he would get up and work, he would be filled with food and necessary possessions **(Pro 20:13)**.
        ii. The poverty of the sluggard will come "as one that travelleth."
            a. Travel *v.* - 1. To torment, distress; to suffer affliction; to labour, toil; to suffer the pains of parturition; etc.: see *travail* v. 1–4. 2. a. *intr*.

To make a journey; to go from one place to another; to journey. Also *fig*.

b. Travelers (especially in Biblical times) showed up unexpectedly **(2Sa 12:4; Job 31:32)**.

c. Likewise, poverty will not come to the sluggard immediately, but it will show up when he is not expecting it.

(i) If the sluggard fails to plant in the cold weather of spring, he may have enough food to get him through the summer, but he will suffer later when the next harvest doesn't come **(Pro 20:4)**.

(ii) If we don't work and save money while we can, poverty will eventually catch up with us years later when we are old and can't work anymore.

d. It often takes years for sin to catch up with us, but it always will **(1Ti 5:24-25; Gal 6:7)**.

B. *and thy want as an armed man.*

i. The sluggard will be left in poverty.

a. Want *n*. - 1. *predicatively*, or quasi-*adj*. (Something that is) wanting, missing. In Ormin const. with dative. *Obs. rare*. (last usage in 1400) 2. a. Deficiency, shortage, lack (*of* something desirable or necessary, *esp*. a quality or attribute). 3. a. The state of lacking the necessaries of life; penury; destitution. Also, the condition of lacking food; famine; starvation. ***to come to want***: to be reduced to penury.

b. Penury *n*. - 1. The condition of being destitute of or straitened in the necessaries of life; destitution, indigence, want; poverty.

c. Destitution *n.* - 1. The action of deserting or forsaking. *Obs*. (not used until 1656) 2. Deprivation of office; discharge; dismissal. 3. a. The condition of being abandoned or left helpless, of being deprived or bereft (of anything). b. The condition of wanting or being lacking (*of* or †*in* anything); want. 4. *spec*. The condition of being destitute of resources; want of the necessaries of life.

ii. His want will come as "an armed man."

a. Armed *ppl*. - 1. *lit*. Furnished with arms or armour; fully equipped for war.

b. Armed men are men of war who come to conquer and destroy.

c. Want (poverty and destitution) will come to the sluggard like an invading soldier who will not spare.

d. Like an armed soldier, poverty will destroy the sluggard **(Pro 10:15)**.

e. The idle soul shall suffer hunger just as the people of a conquered country **(Pro 19:15)**.

C. Take heed and abstain from laziness because poverty will come upon the sluggard unexpectedly and mercilessly.

12. **Pro 6:12** - "A naughty person, a wicked man, walketh with a froward mouth."

A. Solomon switches topics from condemning laziness to condemning wickedness and frowardness in verses 12-15.

B. *A naughty person, a wicked man,*
   i. Naughty *adj*. - 1. Having or possessing naught; poor, needy. (last usage in 1377) 2. a. Of persons: Morally bad, wicked. *Obs.* b. Of children: Wayward, disobedient, given to doing wrong.
      a. A naughty person is a *bad* person **(Jer 24:2)**.
      b. This verse defines what a naughty person is: *a wicked man*.
      c. The dictionary defines *naughty* exactly as the Bible does.
      d. The Bible has a built-in dictionary.
   ii. Wicked *adj*. - 1. Bad in moral character, disposition, or conduct; inclined or addicted to wilful wrong-doing; practising or disposed to practise evil; morally depraved. (A term of wide application, but always of strong reprobation, implying a high degree of evil quality.)
   iii. Solomon goes on to warn us of the characteristics and the judgment of evil men in the coming verses.

C. *walketh with a froward mouth.*
   i. Walk *v*. - II. *intr*. To journey, move about, esp. on foot. 2. To go from place to place; to journey, wander. 4. a. To go about in public, live, move (in a place or region).
   ii. Froward *adj*. - 1. Disposed to go counter to what is demanded or what is reasonable; perverse, difficult to deal with, hard to please; refractory, ungovernable; †also, in a wider sense, bad, evilly-disposed, 'naughty'. (The opposite of *toward*.)
   iii. In other words, a wicked man goes about life in a manner and communicates in a way that is contrary, unreasonable, perverse, difficult to deal with, hard to please, and ungovernable.
   iv. God hates a froward mouth **(Pro 8:13)**, and so should we.
   v. A wicked man with a froward mouth is the kind of man that we want to avoid at all costs **(Psa 101:4)**.
      a. This kind of man will do nothing but cause trouble **(Pro 16:28-30)**.
      b. He has a difficult life ahead of him **(Pro 22:5; Pro 13:15)**.
      c. Working for a man like this is miserable **(1Pe 2:18-19)**.
      d. Employing a man like this is foolish and dangerous.
      e. Wisdom from the word of God will deliver us from such a wretch **(Pro 2:10-15)**.

13. **Pro 6:13** - "He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;"
   A. All these actions are clandestine methods of communication that wicked men use to convey nonverbal information to other wicked men.
   B. *He winketh with his eyes,*
      i. Wink *v*. - 1. a. *intr*. To close one's eyes. (Also in fig. context: cf. 5, 6.) Obs. 7. a. *intr*. To give a significant glance, as of command, direction, or invitation: usually const. *on*, *upon*, later *to*, *at*. *Obs*.
      ii. The wicked wink with the eye to signal their evil intentions to their conspirators **(Psa 35:19)**.

a. This is a prophecy of the wicked who hated Jesus Christ without a cause **(Joh 15:25)**.
b. They conspired together to destroy Him **(Psa 69:4 c/w Mar 3:6 c/w Mar 11:18 c/w Mat 27:20)**.

iii. He that winks with his eye causes sorrow **(Pro 10:10)**.
iv. Winking with the eyes is a sign that a man has turned his spirit against God **(Job 15:12-13)**.
v. "...it is the air and gesture of a sneering and deceitful man, who gives the wink to some of his friends, sneering at the weakness of another in company; or as signifying to them some secret design of his against another, which he chooses not to declare in any other way;" (John Gill's Commentary, Pro 6:13)

C. *he speaketh with his feet,*
i. "The motions of the feet have a language; the stamping of the feet expresses rage; here it seems to intend the giving of a him to another, by privately pressing his foot with his, when he should be silent or should speak, or do this or the other thing he would have him do;" (John Gill's Commentary, Pro 6:13)
ii. Pressing one's foot on another's under the table at a meeting can convey a secret message such as telling the man to not respond or to lie.
iii. Also certain standing postures can convey messages to those in the know.

D. *he teacheth with his fingers;*
i. Teach *v.* - B. Signification. I. To show, etc. 1. *trans*. To show, present or offer to view. 2. To show or point out (a thing, the way, a place, etc.) to a person. *Obs*. 3. a. To show (a person) the way; to direct, conduct, convoy, guide (to, from a place); to send away; also, to direct or refer (to something). *Obs*. 4. To show what is to be observed or done; to direct, appoint, prescribe, decree, enjoin. II. To show by way of information or instruction. 5. *to teach a thing*: To impart or convey the knowledge of; to give instruction or lessons in (a subject); †to make known, deliver (a message).
ii. Hand or head signals can convey information **(Luk 1:22; Luk 5:7; Joh 13:24; Act 12:17; Act 13:16; Act 19:33; Act 21:40; Act 24:10)**.
a. Beckon *v.* - 1. *intr*. To make a mute signal or significant gesture with the head, hand, finger, etc.; now *esp*. in order to bid a person approach. 2. *trans*. (the object orig. *dat*.; see sense 1): To make a mute signal or significant gesture of head or hand to (a person), as commanding his attention or action, and esp. his approach; hence, to summon or bid approach by such a gesture.
b. These instances of beckoning were all wholesome.
iii. But the wicked use their fingers to direct their followers and to impart to them secret messages.
a. Masons use their fingers to give secret handshakes which let others know he is a fellow mason.
b. Hollywood and political elites in the Illuminati frequently make hand signals such as:

(i) the "okay" sign (index finger and thumb joined with the other three fingers straight up) (666 sign)
(ii) the "okay" sign over one or both eyes, either right-side-up or upside-down
(iii) the "v" sign (peace sign), sometimes sideways in front of or beside one or both eyes
(iv) the pyramid sign (thumbs and index fingers joined to form a triangle), either right-side-up or upside down
(v) the pyramid sign over one eye
(vi) the "I love you" (devil horns) sign
(vii) the devil horns sign (index and pinky finger up, or thumb and pinky finger up)
(viii) hand over one eye sign
(ix) hidden hand sign (hand in coat or vest over one's abdomen or chest)
(x) nazi salute

c. For pictures of numerous actors, musicians, and politicians making these hand gestures, see: https://illuminatisymbols.info/signs/.

iv. Not everyone that makes one of these hand symbols are secret Masons or Illuminati members.
a. Some of these hand symbols have made their way into popular culture and are casually used by ignorant people who have no knowledge of their secret meanings.
b. I have been accused of being a closet Mason because I have inadvertently made some of these symbols during sermons.
c. Don't make a man an offender for a word **(Isa 29:21)** or a hand symbol without proof that he is intentionally doing so to promote evil.

E. "He has the subtlety of the serpent, and carries on his projects with a great deal of craft and management (Pro 6:13), with his eyes, with his feet, with his fingers. He expresses his malice when he dares not speak out (so some), or, rather, thus he carries on his plot; those about him, whom he makes use of as the tools of his wickedness, understand the ill meaning of a wink of his eye, a stamp of his feet, the least motion of his fingers. He gives orders for evil-doing, and yet would not be thought to do so, but has ways of concealing what he does, so that he may not be suspected. He is a close man, and upon the reserve; those only shall be let into the secret that would do any thing he would have them to do. He is a cunning man, and upon the trick; he has a language by himself, which an honest man is not acquainted with, nor desires to be." (Matthew Henry's Commentary, Pro 6:12-19)

F. "The whole of it seems to design the secret, cunning, artful ways, which wicked men have to convey their meanings to one another, without being understood by other persons; they have a language to themselves, which they express by the motions of their eyes, feet, and fingers: and this character of art and cunning, dissimulation and deceit, fitly agrees with the man of sin, 2Th 2:10." (John Gill's Commentary, Pro 6:13)

G. "If, for fear of detection, he does not speak, he uses signs to carry on his intrigues. These signs are still so used in the East." (Jamieson, Fausset, and Brown Commentary, Pro 6:13-14)

14. **Pro 6:14** - "Frowardness is in his heart, he deviseth mischief continually; he soweth discord."
    A. Solomon continues to describe the naughty person and wicked man who walks with a froward mouth **(Pro 6:12)**, winks with his eyes, speaks with his feet, and teaches with his fingers **(Pro 6:13)**.
    B. *Frowardness is in his heart*,
        i. Frowardness *n*. - Froward quality or condition; perversity; untowardness; an instance of this.
        ii. Froward *adj*. - 1. Disposed to go counter to what is demanded or what is reasonable; perverse, difficult to deal with, hard to please; refractory, ungovernable; †also, in a wider sense, bad, evilly-disposed, 'naughty'. (The opposite of *toward*.)
        iii. The heart is the core of one's being.
            a. Heart *n*. - I. The simple word. ** *As the seat of feeling, understanding, and thought.* 6. a. The seat of one's inmost thoughts and secret feelings; one's inmost being; the depths of the soul; the soul, the spirit.
            b. The wicked man in his very nature in the depth of his soul is perverse, difficult to deal with, hard to please, ungovernable, and evilly-disposed.
            c. God hates a froward heart **(Pro 11:20)**.
        iv. The heart is the seat of the will **(Exo 35:29)**, intellect **(Heb 4:12)**, and emotions **(Pro 15:13)**.
            a. Heart *n*. - I. The simple word. ** *As the seat of feeling, understanding, and thought.* 5. a. = *mind*, in the widest sense, including the functions of feeling, volition, and intellect.
            b. The wicked man's will, intellect, and emotion are perverse, difficult to deal with, hard to please, ungovernable, and evilly-disposed.
            c. He chooses, thinks about, and feels evil and rebellion.
            d. This is why the scripture says that the heart is deceitful above all things and desperately wicked **(Jer 17:9)**.
        v. The wicked man walks with a *froward mouth* **(Pro 6:12)**.
            a. The reason he has a froward mouth is because *frowardness is in his heart*.
            b. Out of the abundance of the heart the mouth speaketh **(Luk 6:45)**.
        vi. Don't follow the advice of this world to trust in your heart! **(Pro 28:26)**
    C. *he deviseth mischief continually*;
        i. Devise *v*. - 1. *trans*. To divide; to separate, part; to distribute. *Obs*. (last usage in 1483) 5. To order, appoint, or arrange the plan or design of; to plan, contrive, think out, frame, invent; b. something immaterial or abstract, or a product of the mind. (The chief current sense.)

ii. Mischief *n*. - 1. a. Evil plight or condition; misfortune; trouble, distress; in ME. often, need, want, poverty. *Obs*. 2. a. Harm or evil considered as the work of an agent or due to a particular cause. b. An injury wrought by a person or other agent; an evil arising out of or existing in certain conditions.
iii. Continually *adv.* - 1. In a continual way; always, incessantly, constantly, perpetually, all the time; i.e. either: Without any intermission, at every moment, continuously (in time); or less strictly: With frequent repetition, very frequently.
iv. Substituting the definitions, a wicked man **(Pro 6:12)** with a froward heart **(Pro 6:14)** plans, designs, and contrives harm and evil constantly and continuously.
v. There are people in this world (and many in government) who actually do this.
    a. "Our enemies are innovative and resourceful, and so are we. They never stop thinking about new ways to harm our country and our people, and neither do we." (George W. Bush)
    b. Was this just a Bushian Blunder, or was it a Freudian Slip?
vi. The wicked sleep not unless they have caused some to fall **(Pro 4:16; Mic 2:1)**.
vii. The Jesuits are an example of wicked men with froward hearts that devise mischief continually as their oath makes clear.
    a. The following is part of the Jesuit Extreme Oath of Induction taken from the book *Subterranean Rome* by Carlos Didier, translated from the French, and published in New York in 1843.
    b. It is also recorded in the Journals of the 62nd U.S. Congress, 3rd Session, House Calendar No. 397, House Bill 1523, Contested election case of Eugene C. Bonniwell, against Thos. S. Butler, Feb. 15, 1913, pp. 3215-3216.
    c. "I furthermore promise and declare that I will, when opportunity present, make and wage relentless war, secretly or openly, against all heretics, Protestants and Liberals, as I am directed to do, to extirpate and exterminate them from the face of the whole earth; and that I will spare neither age, sex or condition; and that I will hang, waste, boil, flay, strangle and bury alive these infamous heretics, rip up the stomachs and wombs of their women and crush their infants' heads against the walls, in order to annihilate forever their execrable race. That when the same cannot be done openly, I will secretly use the poisoned cup, the strangulating cord, the steel of the poniard or the leaden bullet, regardless of the honor, rank, dignity, or authority of the person or persons, whatever may be their condition in life, either public or private, as I at any time may be directed so to do by any agent of the Pope or Superior of the Brotherhood of the Holy Faith, of the Society of Jesus." (*Jesuit Extreme Oath of Induction*, http://www.reformation.org/jesuit-oath.html)

D. *he soweth discord*.

i. Sow *v.* - 1. *intr*. or *absol*. To perform the action of scattering or depositing seed on or in the ground so that it may grow. Also *fig*. and in fig. context. 6. *fig*. To disseminate or spread; to endeavour to propagate or extend. In various contexts.
ii. Discord *n*. - 1. Absence of concord or harmony (between persons); disagreement of opinions and aims; variance, dissension, strife.
iii. Wicked men with froward hearts disseminate and spread false and conflicting information among people to cause variance, dissension, and strife.
    a. This happens all the time today by the media and government officials who spread all kinds of conflicting information to confuse people and set them against each other.
    b. They have done this with politics, race, Covid-19, mask wearing, and many other things over the last year.
    c. God hates those who sow discord among brethren **(Pro 6:16, 19)**.
iv. We need to be on guard for people who creep into the church and spread false doctrine to sow discord in the church.
    a. It happened to the early churches **(Gal 2:4; Act 15:1; Jud 1:4; Act 20:29-30)**.
    b. It happened in the first church I pastored.
    c. It will happen to us too in due time, and we must be ready so that we show ourselves approved **(1Co 11:19)**.
    d. We must strive to always be of one mind and one accord **(1Co 1:10)**.

15. **Pro 6:15** - "Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy."
    A. *Therefore shall his calamity come suddenly;*
        i. Therefore *adv*. - II. 2. In consequence of that; that being so; as a result or inference from what has been stated; consequently.
        ii. As a consequence of being a naughty person and a wicked man who walks with a froward mouth **(Pro 6:12)**, has a frowardness in his heart, devises mischief continually, and sows discord **(Pro 6:14)**, *calamity* will come up him *suddenly*.
            a. Calamity *n*. - 1. The state or condition of grievous affliction or adversity; deep distress, trouble, or misery, arising from some adverse circumstance or event.
            b. Suddenly *adv*. - 1. Without warning or preparation; all at once, all of a sudden.
        iii. Life often goes well for the wicked for a time while their cup of iniquity is filling up **(Gen 15:16; Ecc 8:12)**.
        iv. Because of this their heart is fully set in them to do evil **(Ecc 8:11)**.
        v. It can seem like it takes forever while we wait to be avenged of our persecutors **(Rev 6:10)**.
        vi. But when judgment time comes from God, it comes *suddenly* and grievously **(Psa 37:1-2; Pro 3:25; Pro 29:1; 1Th 5:3)**.

a. The destruction of Babylon came suddenly **(Isa 47:11)** after she had been unmerciful **(v. 6)**, given to pleasure **(v. 8)**, dwelling carelessly **(v. 8)**, proud **(v. 8)**, trusting in herself **(v. 10)**, and wise in her own conceit **(v. 10)**.
    (i) Does that sound like another nation we are quite familiar with?
    (ii) Babylon was conquered *suddenly* in one night **(Dan 5:30-31)**.
b. The destruction of Mystery Babylon will likewise come suddenly in *one hour* **(Rev 18:10, 19)**.

B. *suddenly shall he be broken without remedy.*
i. The wicked will be *broken*.
a. Broken *adj*. - 1. a. Separated forcibly into parts; in fragments; in pieces. (The resulting damaged state is often the main notion.)
b. God will break their arms **(Psa 10:15)** and teeth **(Psa 58:6)**.
c. He will dash them to pieces **(Psa 2:9)**.
ii. The wicked will be broken *without remedy*.
a. Remedy *n*. - 1. a. A cure for a disease or other disorder of body or mind; any medicine or treatment which alleviates pain and promotes restoration to health. 2. a. A means of counteracting or removing an outward evil of any kind; reparation, redress, relief.
b. When the judgment of wicked men comes, there will be no redress or relief **(Pro 29:1; 2Ch 36:16-17)**.

16. **Pro 6:16** - "These six things doth the LORD hate: yea, seven are an abomination unto him:"
A. *These six things doth the LORD hate:*
i. Solomon is introducing a list of things that God hates in the next three verses **(Pro 6:17-19)**.
a. Hate *v.* - 1. *trans*. To hold in very strong dislike; to detest; to bear malice to. The opposite of *to love*.
b. Hate is not just a lesser degree of love like some think.
c. Hate is the *opposite* of love.
ii. A lot of people have a faulty conception of God.
a. Because of the prevalence of Arminianism (a false doctrine which teaches that God loves and wants to save everybody), they think that God only loves.
b. Most people don't know (and refuse to believe) that God not only loves but also *hates*.
c. It's true that God is the God of love **(2Co 13:11)**, and God *is* love **(1Jo 4:16)**.
d. But *what* and *whom* does God love?
    (i) God loves *judgment* **(Psa 37:28)**.
    (ii) God loves *righteousness* **(Psa 45:7)**.
    (iii)God loves *the righteous* **(Psa 146:8)**.
    (iv)The LORD loves *His children* **(Heb 12:6; Jer 31:3)**.
e. God is love, but God doesn't love everything and everybody though.
    (i) God hates sin **(Heb 1:9)**.

(ii) God also hates sinners **(Psa 5:5; Rom 9:13)**.

f. It is not unholy to hate.
   (i) God hates evil because it's contrary to His holiness and His law **(Pro 8:13; Hab 1:13)**.
   (ii) We should hate evil for the same reason **(Psa 119:128)**.

B. *yea, seven are an abomination unto him:*
   i. There are seven things in the three following verses that God abominates.
      a. Abomination *n*. - 1. The feeling or state of mind of combined disgust and hatred; abhorrence, detestation, loathing.
      b. These things are not only hateful, but also disgusting to God.
      c. If we are to be conformed to the image of Christ **(Eph 4:13)**, they should be hateful and disgusting to us too.
   ii. Saying "there are six things...yea, seven..." is a poetic style in the Hebrew for saying that there are seven things that God hates/abominates **(c/w Pro 30:15, 18, 21, 29)**.
   iii. Each of the seven things the LORD hates in this list are the *members* and the *person* of the wicked.
   iv. Since God hates sin in general, there are numerous other things that God hates, but these are the ones that Solomon chose to warn his son about because they are particularly odious in God's sight.

17. **Pro 6:17** - "A proud look, a lying tongue, and hands that shed innocent blood,"

A. *A proud look,*
   i. The first thing in this list that the LORD hates is a *proud look*.
   ii. Proud *adj*. - I. 1. a. Having or cherishing a high or lofty opinion of oneself; valuing oneself highly on account of one's position, rank, attainments, possessions, etc.; Usually in a bad sense: Disposed to take an attitude of superiority to and contempt for others; arrogant, haughty, overweening, supercilious.
   iii. Proud people think they are holier and better than others **(Isa 65:5)**.
   iv. A proud man can often be identified by the look on his face **(Psa 10:4)**.
      a. Countenance *n*. - I. 1. Bearing, demeanour, comportment; behaviour, conduct; sometimes spec. behaviour of two persons towards each other. *Obs*. 2. Appearance, aspect, look (*obs*. exc. as *transf*. from 4); also, a show or semblance of anything. 4. The look or expression of a person's face. (In early use often not easily distinguished from 1, 2, and in later use difficult to separate from 5.)
      b. The countenance usually refers to the face in scripture **(Mat 6:16)**.
         (i) A *proud look* can sometimes take the form a smug look.
         (ii) Other times it can be conveyed by a smirk or a condescending gaze.
         (iii)Proud people don't like to be shown that they are wrong, so when they are corrected or contradicted, the look on their face will reveal their proud heart.
      c. The way one walks or stands can also reveal the pride in his heart.
      d. A proud look is often hard to describe, but it is usually easy to perceive.

v. God hates pride **(Pro 8:13; Pro 16:5)**.
    a. We should likewise hate pride, especially in ourselves.
    b. Pride was the sin that brought down Lucifer **(Isa 14:12-15 & Eze 28:17 c/w 1Ti 3:6)**.
    c. Pride was the first sin that led to many more for the sinners of Sodom and Gomorrah **(Eze 16:49)**.
    d. "Gay pride" is nothing new **(Isa 3:9)**.
vi. Not only does God hate the sin of pride, He also hates *the look* on one's face.
vii. The next time you have a thought of how intelligent, educated (not the same as intelligent), knowledgeable, pretty, handsome, talented, wealthy, charismatic, popular, or high ranking you are, just remember that God hates pride and proud looks.
viii. So repent of your high opinion of yourself, and wipe that proud look off your face before the Lord does so for you.

B. *a lying tongue*,
i. The second thing in this list that the LORD hates is a *lying tongue*.
ii. God not only hates the sin of lying, He also hates *the tongue* and *the lips* that lie **(Pro 12:22)**.
    a. Notice that God's hatred of sin has moved from the *appearance* (the look) of a man to a body part itself (the tongue).
        (i) This is understandable.
        (ii) If someone punched you in the face, you would not only hate the act of punching, but you would also hate the fist that broke your nose.
    b. As we move down the list, we will see that God's hatred extends beyond body parts which are used to commit sin to *the sinner himself*.
iii. God hates lying and lies **(Zec 8:17)**, and so should we **(Psa 119:163; Pro 13:5)**.
    a. Lying can be committed by stating something false, by omitting necessary information to mislead, or by carefully crafting what we say to make someone think that we mean something different that we do.
    b. All of these forms of lying are abominable.
iv. Why does God hate lying?
    a. God is the truth **(Joh 14:6)**, and God's word is truth **(Joh 17:17)**.
    b. A lying tongue is therefore contrary to the nature of God and His revelation to man.
v. Lying is a wicked sin that we must abstain from **(Eph 4:25)**.
    a. Lying is deceitful and injurious to others **(Pro 26:24)**.
    b. Lying to someone is evidence that you hate him **(Pro 26:28; Pro 10:18)**.
    c. Lying is harmful to relationships because it destroys trust.
    d. Liars go to the lake of fire **(Rev 21:8)**.
vi. We should pray that God would deliver us from lying lips, both our own and others' **(Psa 119:29; Psa 120:2)**.

C. *and hands that shed innocent blood,*
   i. The third thing in this list that the LORD hates are *hands that shed innocent blood*.
      a. Shedding blood is killing **(Lev 17:3-4; Pro 1:16, 19)**.
      b. Shedding innocent blood is murder.
      c. God not only hates the sin of murder, He also hates *the hands* that murder.
   ii. Why does God hate hands that murder?
      a. Men are made after the similitude of God **(Jam 3:9)** and are owned by God **(Rom 9:20-21)**, so to kill another man is to destroy God's creation and possession.
      b. God's law forbids murder **(Mat 19:18)**, so to shed the blood of the innocent is to break God's law which is sin which God hates.
   iii. Murder is such as serious sin that the LORD made it a capital crime after the flood **(Gen 9:6)**.
   iv. Most people have never murdered anyone, but if you've hated someone in your heart you are guilty of murder in God's eyes **(1Jo 3:15)**.
   v. We must put away hatred for one another out of our hearts before it comes out in our actions.
   vi. Murderers have their part in the lake of fire **(Rev 21:8)**.

D. *A proud look* [American Pride]*, a lying tongue* [lying us into the Iraq war and others]*, and hands that shed innocent blood* [wars of aggression] is a good description of the US government and American Exceptionalism.

18. **Pro 6:18** - "An heart that deviseth wicked imaginations, feet that be swift in running to mischief,"

A. *An heart that deviseth wicked imaginations,*
   i. The fourth thing in this list that the LORD hates is *an heart that deviseth wicked imaginations*.
   ii. This one gets to the core of man's being.
      a. Heart *n*. - ** *As the seat of feeling, understanding, and thought.* 5. a. = mind, in the widest sense, including the functions of feeling, volition, and intellect. 6. a. The seat of one's inmost thoughts and secret feelings; one's inmost being; the depths of the soul; the soul, the spirit. 9. a. The seat of the emotions generally; the emotional nature, as distinguished from the intellectual nature placed in the *head*.
      b. The heart is the seat of the intellect **(1Ki 3:12)**, emotions **(Pro 15:13)**, and thoughts and will **(Heb 4:12; Exo 35:29)**.
   iii. The heart is where wicked ideas are *devised*.
      a. Devise *v.* - 1. *trans*. To divide; to separate, part; to distribute. *Obs*. (last usage in 1483) 5. To order, appoint, or arrange the plan or design of; to plan, contrive, think out, frame, invent; b. something immaterial or abstract, or a product of the mind. (The chief current sense.)
      b. Wicked ideas are planned and designed in the heart.

iv. The heart plans wicked *imaginations*.
    a. Imagination *n*. - 1. The action of imagining, or forming a mental concept of what is not actually present to the senses (cf. sense 3); the result of this process, a mental image or idea (often with implication that the conception does not correspond to the reality of things, hence freq. *vain* (*false*, etc.) *imagination*). 2. The mental consideration of actions or events not yet in existence. a. Scheming or devising; a device, contrivance, plan, scheme, plot; a fanciful project. *Obs*. exc. as a biblical archaism.
    b. All sin begins in the heart with a thought **(Mat 12:34-35; Mar 7:21-23)**.
    c. Sin must first be conceived in the heart before it can be spoken or acted out.
    d. Adultery in the heart is a prime example of *a heart that deviseth wicked imaginations* which God hates **(Mat 5:28; Job 31:1; Pro 6:25)**.
v. The heart of fallen man is deceitful above all things and desperately wicked **(Jer 17:9)**.
vi. God hates an heart that devises wicked imaginations because it is the root and fount of all sin.

B. *feet that be swift in running to mischief,*
i. The fifth thing in this list that the LORD hates are *feet that be swift in running to mischief*.
ii. *Walking* in the ways of darkness **(Pro 2:13)** is bad enough; *running to* mischief is far worse.
iii. The wicked waste no time trying to sin.
    a. Swift *adj*. - 1. a. 'Moving far in a short time' (J.); moving, or capable of moving, with great speed or velocity; going quickly or at a great rate; rapid, fleet. b. Of movement, or action regarded as movement: Taking place or executed at high speed; rapid, quick.
    b. Mischief *n*. - 1. a. Evil plight or condition; misfortune; trouble, distress; in ME. often, need, want, poverty. *Obs*. 2. a. Harm or evil considered as the work of an agent or due to a particular cause.
    c. The persecutors of the saints pursue them swiftly **(Lam 4:19)**.
    d. The feet of the wicked *run* to evil and make *haste* to shed blood **(Pro 1:16; Isa 59:7)**.
    e. God hates slothfulness and laziness, but He also hates sin that is done quickly and with diligence.
    f. Examples of feet that are swift to run to mischief:
        (i) running downtown to a riot to loot stores
        (ii) "running" for political office for the power, perks, and kickbacks
        (iii)"running" a charity in the wake of a natural disaster in order to profit oneself under the guise of helping others
        (iv)drug "running"

iv. Our feet should be swift to run away from (flee) mischief instead of running to it **(2Ti 2:22; 1Co 6:18; 1Co 10:14; 1Ti 6:11)**.

19. **Pro 6:19** - "A false witness that speaketh lies, and he that soweth discord among brethren."
    A. The first five things that the LORD hates were the look, thoughts, and body parts of sinners which they use to sin.
        i. All of the preceding things were more than just sins, but they were less than the man himself.
        ii. The last two things prove that God not only hates sin and the body parts that commit it, but He also hates the sinner himself who sins.
    B. *A false witness that speaketh lies,*
        i. The sixth thing in this list that the LORD hates is *a false witness that speaketh lies*.
            a. False *adj*. - 1. a. Of opinions, propositions, doctrines, representations: Contrary to what is true, erroneous. II. Mendacious, deceitful, treacherous. 8. a. Of a statement: Purposely untrue; mendacious. Frequently in to *bear (†speak) false witness*: to testify falsely.
            b. Witness *n*. - 1. Knowledge, understanding, wisdom. *Obs*. (last usage in 1482) 2. a. Attestation of a fact, event, or statement; testimony, evidence; †evidence given in a court of justice.
            c. A false witness is a man who purposely makes false statements or testimony against another person.
        ii. God hates not only lies **(Zec 8:17)**, but also a lying tongue **(Pro 6:17)** and lying lips **(Pro 12:22)**.
        iii. But not only does God hate lies and the lips and tongue that speak them, He also hates *the false witness* (*the man* that lies) for good reason.
            a. Not bearing false witness is the 9th of the ten commandments **(Exo 20:16)**.
            b. Liars are of the devil **(Joh 8:44)**.
            c. A false witness is a very injurious person **(Psa 27:12; Pro 25:18)**.
            d. Wicked people use false witnesses to try to destroy the righteous **(Psa 35:11; Mat 26:59-61)**.
        iv. A false witness can be identified when his witness doesn't agree with his own statements or the statements of others **(Mar 14:56)**.
        v. A false witness will not be unpunished by God **(Pro 19:5, 9)**.
        vi. God has strict penalties for bearing false witness against someone.
            a. If the witness was found to be false, he would receive the punishment that the accused man would have if he had been guilty **(Deut 19:16-20)**.
            b. With what judgment ye judge, ye shall be judged **(Mat 7:2)**.
        vii. Liars have their part in the lake of fire **(Rev 21:8)**.
    C. *and he that soweth discord among brethren.*
        i. The seventh thing in this list that the LORD hates is *he that soweth discord among brethren*.
            a. Sow *v.* - 1. *intr*. or *absol*. To perform the action of scattering or depositing seed on or in the ground so that it may grow. Also *fig*. and

in *fig*. context. 6. *fig*. To disseminate or spread; to endeavour to propagate or extend. In various contexts.

b. Discord *n*. - 1. Absence of concord or harmony (between persons); disagreement of opinions and aims; variance, dissension, strife.

c. Brethren *n*. - special pl. of *brother*.

d. Brother *n*. - 1. The word applied to a male being to express his relationship to others (male or female) as the child of the same parent or parents. 3. A fellow-member of a Christian society, or of the Christian Church as a whole; a fellow-christian; a co-religionist generally. (Pl. *brethren*.) b. *the Brethren*: in N.T. the members of the early Christian churches

e. A man who sows discord among brethren is one who disseminates, spreads, or propagates opinions that cause disagreement, variance, dissension, and strife among members of a Christian church.

ii. God hates people that sow discord among brethren in a church for good reason.

a. God loves His churches **(Psa 87:2; Rev 3:9)**.

b. God wants there to be unity and harmony in His churches **(Psa 133:1; 1Co 1:10; Rom 12:16; Rom 15:5; Php 1:27; Php 2:2; 2Co 13:11)**.

c. Those that sow discord and strife separate close friends **(Pro 16:28)**.

d. Variance and strife, and heresy which causes them, are excludable offences **(Gal 5:20)**.

e. Strife will destroy a church **(Gal 5:15; Jam 3:14-16)**.

f. Therefore, anyone who sows discord among brethren is hated of God.

20. **Pro 6:20** - "My son, keep thy father's commandment, and forsake not the law of thy mother:"

A. Solomon begins a new line of instruction in this verse.

i. He is reiterating what he had previously taught his son in **Pro 1:8**.

ii. This verse begins a reminder about the importance of his instruction to his son **(Pro 6:20-23).**

iii. And in a general application, these verses are God's instruction to us His sons.

iv. Solomon will then proceed from the broader exhortation to keep God's commandments and live by them to the specific instruction to avoid the strange woman / adulteress **(Pro 6:24-35)**.

B. *My son, keep thy father's commandment,*

i. This is the 14th of 23 instances in the book of Proverbs where Solomon besought his son to hearken unto his wisdom by saying "my son."

ii. He exhorts his son to *keep* his *commandment*.

a. Keep *v.* - I. Early senses (with *gen*. in OE., afterwards with *simple obj*.). 1. To seize, lay hold of; to snatch, take. *Obs*. 2. To try to catch or get; to seek after. *Obs*. 3. To take in, receive, contain, hold. *Obs*. 4. To take in with the eyes, ears, or mind; to take note of, mark,

behold, observe. *Obs*. II. Transitive uses (in early use also *intr*.). * *To have regard, pay attention to, observe.* 11. *trans*. To pay attention or regard to; to observe, stand to, or dutifully abide by (an ordinance, law, custom, practice, covenant, promise, faith, a thing prescribed or fixed, as a treaty, truce, peace, a set time or day; see further under the ns.).

(i) He didn't merely ask his son to listen to what he was saying and consider it.

(ii) He told him to pay attention to, observe, stand to, and dutifully abide by the instruction he was giving him.

b. Commandment *n*. - 1. An authoritative order or injunction; a precept given by authority.

(i) He didn't say, "My son, consider my suggestion, request, or plead."

(ii) He told him to dutifully abide by his authoritative order.

(iii) Fathers (and mothers) ought to *command* their children to do what they want them to do, not ask, beg, or suggest them to do so **(Gen 18:19)**.

(iv) Parents that do not command their children, or are not heeded by them when they do, are failures **(Gen 19:14)**.

iii. In that Solomon was a prophet speaking under the inspiration of God **(2Pe 1:21)**, his words are also God's words given to us His sons and daughters **(Heb 12:5-7 c/w Pro 3:11-12)**.

a. If we love God we must keep His commandments **(Joh 14:15, 21)**.

b. If we are only hearers of the word and not doers, we deceive our own selves that we are the followers of the Lord **(Jam 1:22)**.

C. *and forsake not the law of thy mother:*

i. Mothers also play a significant role in the training of children.

a. The mother is supposed to "guide the house" which means that she should be laying down the *law* when the father is away at work **(1Ti 5:14)**.

b. Law *n.* - I. A rule of conduct imposed by authority. 1. a. The body of rules, whether proceeding from formal enactment or from custom, which a particular state or community recognizes as binding on its members or subjects. (In this sense usually *the law*.) †Also, in early use, a code or system of rules of this kind.

c. Children should obey their mothers as well as their fathers **(Col 3:20)**.

d. Children should not *forsake* the law of their mother.

(i) Forsake *v.* - 1. *trans*. To deny (an accusation, an alleged fact, etc.). *Obs*. 2. To decline or refuse (something offered). c. To refuse respect or obedience to (a command, duty, etc.); to disregard. Also, to neglect (to do something). *Obs*.

(ii) A mother nor a father should allow children to be disobedient or disrespectful to their mother.

ii. We should follow Solomon's advice even though he himself did not.

a. His mother **(Pro 31:1)**, warned him to "give not thy strength unto women, nor thy ways to that which destroyeth kings" **(Pro 31:3)**.
b. Sadly, Solomon forsook the law of his mother **(1Ki 11:4; Neh 13:26)**.
c. But truth is truth even when it comes from a hypocrite.

21. **Pro 6:21** - "Bind them continually upon thine heart, and tie them about thy neck."

A. *Bind them continually upon thine heart,*

i. Parents' commandments and laws, and by extension God's commandments and laws, are to be bound continually upon our hearts.

a. Bind *v.* - I. To tie fast. 1. a. *trans*. To make fast with a tie; to fasten, tie up. b. To tie fast *to* (*on, upon*).
b. Continually *adv*. - 1. In a continual way; always, incessantly, constantly, perpetually, all the time
c. Heart *n.* - ** *As the seat of feeling, understanding, and thought.* 5. a. = *mind*, in the widest sense, including the functions of feeling, volition, and intellect. 6. a. The seat of one's inmost thoughts and secret feelings; one's inmost being; the depths of the soul; the soul, the spirit.
d. In other words we should figuratively tie God's commandments to our mind and soul so that they are always with us.
(i) Having God's law bound in a book is good, but having it bound in our heart is better.
(ii) If it stays in the book, it does us little good, but if it's in our heart it will guide us through life.

ii. How do we bind God's law continually upon our hearts?

a. We do so by reading the word of God and meditating on it which enables us to memorize it **(Psa 1:1-2; Psa 119:15, 97; 1Ti 4:15)**.
b. When we do this we will write it on the table of our heart **(Pro 3:3; Pro 7:3)**
c. Doing so will keep it hidden in our heart so that it will be ever with us **(Psa 119:11; Psa 37:31)**.
d. When the word of God resides in our heart it is able to lead us and talk with us **(Pro 6:22)**, reprove us and be a lamp to our feet **(Pro 6:23)**, and save our souls temporally **(Jam 1:21)**.

B. *and tie them about thy neck.*

i. Our hearts represent our inward man; our necks represent our outward man.
ii. When the word of God is in our hearts we will think and talk about it during our day and teach it to our children **(Deut 6:6-7)**.
iii. As the scripture proceeds out of us it will then be *as* frontlets between our eyes **(Deut 6:8)** and will be apparent to all.
iv. It will be figuratively visible like beautiful rings on the fingers **(Pro 7:3)** and gold chains on our necks **(Pro 1:9; Pro 3:3)**.
v. In summary, when we read and meditate on the word of God it will become hidden in our hearts. When it's in the heart, it will come out in our speech and actions and will be as it were bound about our neck for others to see.

22. **Pro 6:22** - "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee."
    A. Having exhorted his son to keep the commandment of his father and not forsake the law of his mother **(Pro 6:20)**, Solomon now gives him some of the benefits of doing so.
        i. The "it" in this verse is the commandment **(Pro 6:20, 23)**.
        ii. In that Solomon was a prophet speaking under the inspiration of God **(2Pe 1:21)**, his commandments to his son are also God's commandments to His sons **(Heb 12:5-7 c/w Pro 3:11-12)**.
        iii. Therefore, this verse applies to the word of God in our lives.
        iv. This verse shows us how the scriptures should be an integral part of our daily lives while we go about our business (*when thou goest*), while we sleep (*when thou sleepest*), and when we get up the next morning to do it all again (*when thou awakest*).
    B. *When thou goest, it shall lead thee;*
        i. As we go through our day and our life, the word of God shall lead us.
            a. Lead *v.* - I. To conduct. 1. *trans*. To cause to go along with oneself. †a. To bring or take (a person or animal) to a place. 2. a. To accompany and show the way to; to conduct, guide, esp. to direct or guide by going on in advance; to cause to follow in one's path.
            b. People today frequently speak of God leading them to do this or that.
            c. This verse explains how God *actually* leads His children: using the scriptures as their guide.
                (i) God doesn't lead us through dreams, visions, auditory instruction, impressions, or feelings, but rather through His word.
                (ii) Direct revelation, prophecies, and dreams from God ended when the New Testament was completed and the vision and prophecy was sealed up by the end of the first century **(Dan 9:24)** (see part 4 of the 70 Weeks Prophecy series: https://pastorwagner.com/sermons/70-weeks-4/).
        ii. Before we make any decision we should ask ourselves "what saith the scripture?" **(Rom 4:3)**.
            a. By meditating in the word of God day and night and doing what is written therein we will make our way prosperous and have good success wherever we go **(Jos 1:8)**.
            b. We must hide God's word in our hearts **(Psa 119:11)**.
            c. It will lead us as we go if it is on our minds while we walk by the way **(Deut 6:6-7)**.
            d. When we turn to the right hand or the left it will be as a voice in our heads telling us which way to walk **(Isa 30:21)**.
    C. *when thou sleepest, it shall keep thee;*
        i. Hiding the word of God in our hearts and living wisely by it will give us good sleep **(Pro 3:21, 24)**.
        ii. Keeping God's commandments will keep us while we sleep by the following:

a. We will not have a guilty conscience due to sin **(1Jo 3:21)** which keeps us up a night.
b. We will not have taken on too much responsibility, done too many things, or acquired too much stuff that will require too much of our time and keep our minds running at night so that we can't sleep **(Ecc 5:12)**.
c. We will not be poor due to stupid financial decisions **(Pro 21:17; Pro 28:22)** or laziness **(Pro 20:4)** which will result in being stressed about money or living in a dangerous place and therefore not being able to feel safe and get good sleep.
d. We will not be involved in dangerous activities with dangerous people **(Pro 13:20)** which will cause of to lose sleep at night because of worry or fear.

iii. Believing and practicing what the scriptures teach is one of the means by which God gives His children good sleep **(Psa 4:8; Psa 127:2)**.

D. *and when thou awakest, it shall talk with thee.*
i. If the scriptures are hidden in our hearts and are regularly in our thoughts, they will talk with us as soon as we wake in the morning **(Deut 6:6-7)**.
ii. They talk with us through our inner man with whom we commune **(Psa 4:4; Psa 77:6)**.
iii. The LORD gives us counsel through His word **(Psa 119:24)**, and then our spirit instructs us with the counsel we have learned from the scriptures **(Psa 16:7)**.

23. **Pro 6:23** - "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:"

A. *For the commandment is a lamp; and the law is light;*
i. *The commandment* and *the law* are both synonyms for the scriptures, the word of God **(Num 15:31; Psa 119:172; Deut 17:18-19; Mic 4:2)**.
a. Commandment *n.* - 1. An authoritative order or injunction; a precept given by authority. 2. *esp*. A divine command.
b. Law *n*. - I. A rule of conduct imposed by authority. 1. a. The body of rules, whether proceeding from formal enactment or from custom, which a particular state or community recognizes as binding on its members or subjects. (In this sense usually *the law*.) †Also, in early use, a code or system of rules of this kind.
ii. The word of God (the scripture) is a spiritual lamp that gives light so that we can see God's will for our lives, our sin, the nature of the world around us, and how we should live in it.
a. Lamp *n*. - 1. a. A vessel containing oil, which is burnt at a wick, for the purpose of illumination. Now also a vessel of glass or some similar material, enclosing the source of illumination, whether a candle, oil, gas-jet, or incandescent wire.
b. Light *n*. - 1. That natural agent or influence which (emanating from the sun, bodies intensely heated or burning, and various other sources) evokes the functional activity of the organ of sight. a.

Viewed as the medium of visual perception generally. Also, the condition of space in which light is present, and in which therefore vision is possible. Opposed to *darkness*.

iii. God's word is a lamp unto our feet and a light unto our path **(Psa 119:105)**.
iv. When God's words enter our minds they give us light and understanding **(Psa 119:130)**.
v. The New Testament especially is as a light that shines in a dark place to elucidate God's truth and make it plain to be understood **(2Pe 1:19)**.
vi. The path of the just, which is illuminated by the scriptures, is as the shining light that shines more and more unto the perfect day **(Pro 4:18)**.

B. *and reproofs of instruction are the way of life:*
i. *Reproof of instruction* is one of the primary purposes for which the scriptures were given **(2Ti 3:16)**.
a. Reproof *n.* - 3. Censure, rebuke, reprimand, reprehension. 1611 Bible Prov. xv. 5 A foole despiseth his fathers instruction: but hee that regardeth reproofe, is prudent.
b. Instruction *n.* - 1. The action of instructing or teaching; the imparting of knowledge or skill; education; †information.
ii. Pastors are commanded to preach the word and reprove, rebuke, and exhort with all longsuffering and doctrine **(2Ti 4:2)**.
iii. Reproofs of instruction *are the way of life*.
a. Life in the real world is accompanied by reproofs of instruction.
(i) He who hears and keeps instruction is in *the way of life* **(Pro 10:17)**.
(ii) Wise men will hear the reproof of life **(Pro 15:31)**.
(iii)He that regards reproof is prudent **(Pro 15:5)**.
b. But those who despise and refuse reproof and instruction are stupid fools **(Pro 1:7; Pro 12:1; Pro 15:5; Pro 23:9)**.
(i) Those who will not hear rebuke are scorners **(Pro 13:1)**.
(ii) Those that refuse instruction hate themselves **(Pro 15:32)**.
(iii)They will be impoverished and ashamed **(Pro 13:18)**.
(iv)They that refuse reproof are not *in the way of life*, but rather in the way of death **(Pro 15:10)**.
c. If you are a person who hates reproof and doesn't think it should be part of life, you are not living in reality because *reproofs of instruction are the way of life*.

C. Tying both parts of Pro 6:23 together, the scriptures preached by men of God are used to reprove sinners and expose their sin as light exposes things hidden in darkness **(Hos 6:5)**.

24. **Pro 6:24** - "To keep thee from the evil woman, from the flattery of the tongue of a strange woman."

A. *To keep thee from the evil woman,*
i. One of the benefits of keeping God's commandments **(Pro 6:20)**, hiding them in our hearts **(Pro 6:21)**, letting them lead and guide us **(Pro 6:22)**, and having them be a light to our path and a reproof of our ways **(Pro 6:23)** is that they will keep us from the evil woman **(Pro 6:24)**.

ii. Evil - A. *adj*. The antithesis of *good* in all its principal senses. I. Bad in a positive sense. 1. Morally depraved, bad, wicked, vicious. Also *absol*. *Obs*. as applied to persons.
iii. The Bible uses the phrases "evil man" and "evil men" 15 times.
    a. The phrases "evil woman" and "evil women" are only used once in the Bible (Pro 6:24).
    b. But it's not only men who are evil; some women are too **(Deut 17:2-5; Deut 28:56-57; 2Ch 24:7; Rev 2:20)**.
iv. The evil woman in this context is the *strange woman* (Pro 6:24) and the *whorish woman* and *adulteress* **(Pro 6:26)**.
v. The word of God gives us wisdom (the ability to make good decisions) which will deliver us from the evil woman **(Pro 2:6, 10, 16; Pro 7:4-5)**.

B. *from the flattery of the tongue of a strange woman.*
i. A *strange woman* is a fornicatress or a prostitute.
    a. Strange *adj.* - 4. *strange woman*: a harlot.
    b. Harlot *n*. - 5. Applied to a woman. a. As a general term of execration. c. *spec*. An unchaste woman; a prostitute; a strumpet. (Very frequent in 16th c. Bible versions, where Wyclif had hoore, whore; prob. as a less offensive word.)
    c. Unchaste *adj.* - Not chaste; lacking chastity; impure, lascivious
    d. Chaste *adj.* - 1. Pure from unlawful sexual intercourse; continent, virtuous.
    e. Chastity *n.* - 1. a. Purity from unlawful sexual intercourse; continence.
    f. Lascivious *adj.* - 1. Inclined to lust, lewd, wanton.
    g. According to God's law, unlawful sexual intercourse is fornication **(1Co 6:18)** and adultery **(Heb 13:4)**.
    h. Fornication *n*. - Voluntary sexual intercourse between a man (in restricted use, an unmarried man) and an unmarried woman. In Scripture extended to adultery.
    i. Therefore, a *strange woman* is not merely a prostitute, but is also a woman who offers the same service free of charge to boyfriends or men whom she dates.
ii. The strange woman uses *flattery* to seduce her victims **(Pro 7:21)**.
    a. Flattery *n*. - 1. The action or practice of flattering; false or insincere praise; adulation; cajolery, blandishment.
    b. Flatter *v.* - 1. a. *intr*. Of an animal, bird, etc.: To show delight or fondness (by wagging the tail, making a caressing sound, etc.). 2. To try to please or win the favour of (a person) by obsequious speech or conduct; to court, fawn upon. 3. To praise or compliment unduly or insincerely. †Const. *of*. †Also in weaker sense, to gloss over, palliate (faults), speak too leniently to (an offender).
iii. The word of God will keep a man from being deceived from the strange woman's flattery.
    a. The scriptures teach us to not think highly of ourselves **(Rom 12:3)**.
    b. A wise man who knows the Bible will consider the praise that others give him and will refine it to determine if it's valid praise or flattery **(Pro 27:21)**.

(i) A fool who thinks highly of himself **(Gal 6:3)** will readily accept all praise and be puffed up by it.
1. He will get a smile on his face as soon as someone compliments him.
2. A man like this is an easy target for a strange woman.

(ii) Conversely, a wise man endowed with wisdom from the word of God will quickly recognize if the praise is undue, insincere, or exaggerated and will not accept it and be very wary of the person who gave it to him.

(iii) The reason for this is that the wise man knows himself **(Pro 14:8)** and loves the truth **(Psa 15:2)** and will therefore not believe praise that not true of him.

c. Therefore, the man who reads the Bible, hides it in his heart, and keeps it will be kept from the flattery of the strange woman.

25. **Pro 6:25** - "Lust not after her beauty in thine heart; neither let her take thee with her eyelids."

A. *Lust not after her beauty in thine heart;*

i. Sin begins in the heart with *lust* **(Jam 1:14-15)**.

ii. Lust takes place in the heart **(Psa 81:12; Rom 1:24)**.

iii. Lust *v.* - 1. *trans*. To please, delight (also *absol*.); *pass*. and *refl*. to be pleased or delighted. *Obs*. (last usage in 1430) 3. *intr*. To desire, choose, wish. (last usage in 1586) 4. *intr*. To have a strong, excessive, or inordinate desire. Const. *for*, *after*, †*unto*; occas. with *inf*. or noun-clause. *arch*. b. *spec*. of sexual desire.

iv. Beauty *n*. - 1. Such combined perfection of form and charm of colouring as affords keen pleasure to the sense of sight: a. in the human face or figure.

v. It's not only a sin to physically commit adultery with a woman, it's also a sin to do so in your heart **(Mat 5:28; Job 31:1; 2Pe 2:14)**.

a. Men must stop themselves from having a strong, excessive, or inordinate desire for a woman's *beauty* other than their wife's.

b. The line between admiring beauty and lusting after it is very thin and only takes about two seconds to cross.

c. The old, foolish saying, "you can look but you can't touch" is as wicked as hell.

B. *neither let her take thee with her eyelids.*

i. Although they are the weaker vessel **(1Pe 3:7)**, women have great power over men.

a. Eve enticed Adam (a sinless man) to sin **(Gen 3:6)**.

b. Solomon's (an exceeding wise man) wives caused him to sin **(Neh 13:26)**.

c. Samson's (an exceeding strong man) wife caused him to make a foolish decision which ultimately cost him his life **(Jdg 16:15-17)**.

ii. All a woman has to do is *look* at a man a certain way and move her *eyelids* in a certain way in order to *take* him.

a. Take *v.* - II. To seize, grasp, capture, catch, and related senses. * *in literal and physical sense.* 2. *trans*. To lay hold upon, get into one's hands by force or artifice; to seize, capture, esp. in war; to make prisoner; hence, to get into one's power, to win by conquest (a fort, town, country). Also, to apprehend (a person charged with an offence), to arrest; to seize (property) by legal process, as by distraint, etc. b. To catch, capture (a wild beast, bird, fish, etc.); also of an animal, to seize or catch (prey). 10. To catch the fancy or affection of; to excite a liking in; to captivate, delight, charm; to 'fetch'.
b. The strange woman doesn't take a man by physical force, but by lustful attraction by her flattering speech **(Pro 7:21)**, and her alluring look **(Pro 7:10)**.
c. A woman only needs her eyes to ravish a man **(Son 4:9; Son 6:5)**.
(i) There is an old saying that the eye is the window to the soul.
(ii) The look of the eyes can reveal love or lust.
(iii) When a woman who is not your wife looks at you with alluring eyes and flattering eyelids, run away **(Pro 4:14-15)**.

iii. The adulteress hunts for the precious life just like a hunter hunts an animal to *take* it **(Pro 6:26 c/w 1Sa 24:11 c/w Pro 12:27)**.
iv. The godly man will escape from her, but the sinner shall be *taken* by her: so beware **(Ecc 7:26)**.

26. **Pro 6:26** - "For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life."

A. *For by means of a whorish woman a man is brought to a piece of bread:*
i. A strange woman is a whorish woman **(Pro 6:24 c/w Pro 6:26)**.
a. Whorish *adj*. - 1. a. Having the character of a whore; addicted to whoredom; lewd, unchaste (of a woman; rarely of a man).
b. Whore *n.* - 1. a. A woman who prostitutes herself for hire; a prostitute, harlot. b. More generally: An unchaste or lewd woman; a fornicatress or adulteress. to play the whore (of a woman), to commit fornication or adultery.
c. A whorish woman is a woman that commits fornication or adultery.
d. Fornication *n.* - Voluntary sexual intercourse between a man (in restricted use, an unmarried man) and an unmarried woman. In Scripture extended to adultery.
e. A whorish woman is a woman who has voluntary sexual intercourse with a man she is not married to.

ii. A man will be brought to a piece of bread by a whorish woman.
a. Being brought to a piece of bread means being reduced to extreme poverty like a prisoner is **(Jer 37:21)**.
b. Adultery will root out all of a man's increase **(Job 31:9-12)**.
c. This could happen numerous ways, such as:

(i) His wife could leave him and take half his wealth and a large portion of his paycheck for alimony and child support payments **(Pro 5:10)**.
(ii) He could contract STDs which will destroy his health, prevent him from working, and run up large medical bills **(Pro 5:11)**.
(iii) God could chasten him by reducing him to poverty by causing him to lose his job, or by destroying his wealth by any number of means **(1Sa 2:7)**.

B. *and the adulteress will hunt for the precious life.*
i. This particular *whorish woman* is an *adulteress*.
ii. The adulteress is a hunter of men.
a. Hunt *v*. - I. 1. a. *intr*. To go in pursuit of wild animals or game; to engage in the chase. Also of animals: To pursue their prey. 2. *trans*. To pursue (wild animals or game) for the purpose of catching or killing; to chase for food or sport; often *spec*. to pursue with hounds or other tracking beasts. Also said of animals chasing their prey. 3. *fig*. and *gen*. a. *intr*. To search, seek (*after* or *for* anything), esp. with eagerness and exertion. b. *trans*. To go eagerly in search of, search for, seek (esp. with desire and diligence); to endeavour to capture, obtain, or find.
b. She pursues men earnestly with desire and diligence in order to catch them **(Pro 7:12-13)** and kill them as a hunter does an animal **(Pro 7:22-23; Pro 5:23)**.
c. She lies in wait as for a prey **(Pro 23:27-28)**.
d. Men, beware of the woman who *pursues you*!
iii. The whorish adulteress hunts for the *precious* life.
a. Precious *adj*. - 1. Of great price; having a high value; costly. ***precious metals***: a name including gold and silver; also sometimes platinum, and rarely mercury. 2. a. Of great moral, spiritual, or non-material worth; held in high esteem. ***precious blood***, the blood of Christ shed for man's redemption; hence, in the names of various orders, confraternities, relics, etc.; also, the Feast of the Most Precious Blood, on the first Sunday in July. So ***precious body*** (of Christ).
b. She doesn't delight in catching vile sinners, but rather highly valued men, men of great moral and spiritual worth, men who are held in high esteem.
c. She loves to *catch* a Christian man who is known for his godliness **(Gen 39:7-12)**.
d. She loves to catch pastors who are *highly esteemed* **(1Th 5:12-13)** so she can bring them down.
iv. The godly young man and the pastor must therefore always be on his guard so as to not get drawn into the snare of the whorish woman.

27. **Pro 6:27** - "Can a man take fire in his bosom, and his clothes not be burned?"
A. *Can a man take fire in his bosom,*
i. When a woman is sexually intimate with a man she is given *into his bosom* **(Gen 16:5)**.

ii. Adultery is described as a *fire* **(Job 31:12)**.
iii. Therefore, when a man commits adultery with a whore he is taking fire into his bosom.
iv. Thus, he who commits adultery is *playing with fire*.

B. *and his clothes not be burned?*
i. Solomon is asking a rhetorical question to which the answer is obviously "no."
ii. If you play with fire, you will get burned.
a. Fools who think that they can get away with sin without consequences will be sorely mistaken **(Gal 6:7-8)**.
b. God will recompense men's iniquities *into their bosom* **(Jer 32:18)**.
iii. If a man burns with lust and goes into a strange woman, he will be burned temporally if he is a child of God **(Joh 15:2, 6)** and eternally if he is not **(Rev 21:8)**.

28. **Pro 6:28** - "Can one go upon hot coals, and his feet not be burned?"
A. Solomon asks a second similar rhetorical question for emphasis.
B. The answer is of course the same: "no."
C. If a man walks on hot coals, his feet are going to be burned.
i. Burns are painful for a long time after the initial burn.
ii. Burnt feet are especially painful every time a man has to walk anywhere.
D. The Christian life is referred to as a "walk" **(Col 2:6; Col 4:5)**.
i. The man who commits adultery will greatly hinder his Christian walk as the remaining verses of the chapter show **(Pro 6:29-35)**.
ii. He will be left with scars and sores on his feet that will make him limp for the rest of his life.

29. **Pro 6:29** - "So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent."
A. *So he that goeth in to his neighbour's wife;*
i. So - II. Placed at the beginning of a clause with continuative force, and freq. preceded by *and*. 8. Used to confirm or strengthen a previous statement. 9. Denoting similarity or parallelism in some respect between two facts, actions, etc.
ii. The use of the word *so* draws a comparison between the man that takes fire in his bosom **(Pro 6:27)** and walks on hot coals **(Pro 6:28)** to the man that goes into his neighbor's wife.
B. *whosoever toucheth her shall not be innocent.*
i. Just as a man who takes fire in his bosom will have his clothes burned, and a man who walks on hot coals will burn his feet, so the man who touches his neighbor's wife will not be innocent.
ii. He will get burned, just as the others.
iii. He will be burned temporally if he is a child of God **(Joh 15:2, 6)** and eternally if he is not **(Rev 21:8)**.
a. A wound and dishonour will he get **(Pro 6:33)**.
b. One who commits adultery should expect to go to hell **(Pro 7:27)**.

iv. *Whosoever* does so will meet with severe judgment from God.
    a. Whosoever *pron*. - 1. whoever
    b. Whoever *pron.* - I. 1. As compound relative, or with correlative in principal clause, which usually follows but occas. precedes; in generalized or indefinite sense: Whatever person or persons; any one who, or any who.
    c. *Whatever person*, no matter who they are will not be innocent if he goes into a strange woman.
    d. *Any one* who does so will be under God's judgment whether he is young or old, rich or poor, elect or reprobate, of good reputation or ill repute, preacher or pew warmer, etc.

30. **Pro 6:30** - "Men do not despise a thief, if he steal to satisfy his soul when he is hungry;"
    A. Men will have compassion a thief who steals in order to feed himself if the following are true:
        i. He has no other means to acquire food.
        ii. He is not stealing with a wicked intent to harm his neighbor.
        iii. He is not stealing to enrich himself due to covetousness.
    B. When a man is hungry he will sometimes do criminal things out of desperation, and in such cases men will not despise him.
    C. "As for the sin of stealing, if a man were brought to it by extreme necessity, if he stole meat for the *satisfying of his soul when he was hungry*, though that will not excuse him from guilt, yet it is such an extenuation of his crime that *men do not despise* him, do not expose him to ignominy, but pity him. Hunger will break through stone-walls, and blame will be laid upon those that brought him to poverty, or that did not relieve him." (Matthew Henry's Commentary, Pro 6:20-35)
    D. Solomon is using a thief in contrast to an adulterer **(Pro 6:32)**.
        i. Whereas men do not despise a thief who steals out of desperation, they will wound, dishonour, and reproach an adulterer **(Pro 6:33)**.
        ii. This shows that adultery is a greater crime than theft (especially when the theft was a result of destitution).
        iii. The prohibition of adultery comes before the prohibition of stealing in the ten commandments **(Exo 20:14-15)**.
        iv. Today, thieves are punished with jail time while adulterers are not punished at all, nor even dishonored or reproached in most cases which shows how far our society has fallen from Biblical morality.

31. **Pro 6:31** - "But if he be found, he shall restore sevenfold; he shall give all the substance of his house."
    A. *But if he be found, he shall restore sevenfold;*
        i. Whereas men do not despise a thief who steals to alleviate hunger **(Pro 6:30)**, if he is caught he will nevertheless be punished.
        ii. Favoritism was not supposed to be shown to the poor who broke the law **(Lev 19:15)**.
        iii. He shall restore sevenfold, or in other words seven times what he stole.
        iv. The law of Moses required thieves to make restitution.

a. Five oxen were to be restored for a stolen ox and four sheep for a stolen sheep if the animal was killed or sold **(Exo 22:1)**.
b. If the animal was found in his possession alive, he was to restore double **(Exo 22:4)**.

v. A greater restitution of sevenfold might have been required rather than four or fivefold because sheep or oxen would likely be stolen out of a field; whereas food stolen to eat when hungry would likely be taken out of the victim's house which is a more serious crime.
vi. There was also a precedent in the law of Moses for God punishing people *seven times* for their sins **(Lev 26:18)**.

B. *he shall give all the substance of his house.*
i. Depending on the nature and circumstances of his theft, a thief might have had to give everything he owned to make restitution for his crime.
ii. It could also be that the man who was hungry enough to steal would not have much substance in his house, and therefore all that he had would be required to restore sevenfold what he stole.

32. **Pro 6:32** - "But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul."

A. *But whoso committeth adultery with a woman lacketh understanding:*
i. Understanding *n*. - 1. a. (Without article.) Power or ability to understand; intellect, intelligence. b. *of understanding*, intelligent, capable of judging with knowledge. Similarly *of some, of no, understanding*.
a. Therefore, the man who commits adultery lacks intelligence and the capability to judge with knowledge.
b. In other words, he is a stupid idiot.
ii. The man who is seduced by a strange woman is *void* of understanding **(Pro 7:7 c/w Pro 7:21-22)**.
a. Void *adj*. - I. 1. a. Of a see, benefice, etc.: Having no incumbent, holder, or possessor; unoccupied, vacant. 4. Not occupied by visible contents; containing no matter; empty, unfilled:
b. The skull of the adulterer is not occupied by visible contents, contains no matter, and is empty.
c. In other words, he is an imbecile.
iii. Given that it is common knowledge that those who commit adultery are heinous criminals **(Job 31:9-11)**, will be judged by God **(Heb 13:4)**, have the lake of fire awaiting them **(Rev 21:8)**, will be brought to poverty **(Job 31:12; Pro 5:10; Pro 6:26)**, will have their flesh consumed with STDs **(Pro 5:11)**, will destroy their family, and bring reproach upon themselves **(Pro 6:33)**, it is no exaggeration to say that they are stupid, blockheaded, foolish dolts.

B. *he that doeth it destroyeth his own soul.*
i. The thief will lose his possessions if he is found out **(Pro 6:30-31)**.
ii. But the adulterer *destroys his own soul*, whether or not he is caught.
iii. Adultery is suicide of the soul.
iv. He destroys himself in the ways just mentioned above.

v. God will judge his soul in this life **(Heb 13:4)**.
vi. And if he is not under the blood of Christ, God will also *destroy his soul* in hell for all eternity **(Pro 7:27; Mat 10:28)**.
vii. Having an exciting adulterous affair is certainly not worth losing your own soul over, either temporally or eternally **(Mar 8:36)**.

33. **Pro 6:33** - "A wound and dishonour shall he get; and his reproach shall not be wiped away."
A. *A wound and dishonour shall he get;*
i. The adulterer **(Pro 6:32)** shall get a *wound* for his sin.
a. Wound *n.* - 1. a. A hurt caused by the laceration or separation of the tissues of the body by a hard or sharp instrument, a bullet, etc.; an external injury.
b. A wound is an external injury which is visible to others.
(i) This could be a physical injury such as a beating from the adulteress' husband **(Pro 6:34)**.
(ii) It could also be wounding of the stones or damage done to the privy member **(Deut 23:1)** by an STD **(Pro 5:11)**.
(iii) It could be a wounding of the head when he is stoned to death for adultery **(Lev 20:10)**.
(iv) The wound could also be spiritual by being cut out of the body of Christ (the local church) and left to wither **(1Co 5:5-7; Joh 15:2, 6; Rom 11:20-22)**.
c. Wounds are painful and leave scars that last a lifetime as a reminder of our sin and folly.
ii. He will also get *dishonour*.
a. Dishonour *n.* - 1. The reverse of honour; the withholding of the tokens of esteem, respect, or reverence due to any one; the condition in which these are withheld or the contrary shown; a state of shame or disgrace; ignominy, indignity.
b. The adulterer's honour will be taken from him and given to another **(Pro 5:9)**, and he will be left with *dishonour*.
c. He will be dishonoured by his wife, children, family, friends, church, coworkers, and community.
d. Marriage is honourable **(Heb 13:4)**; adultery is dishonourable.
e. Adulterers deserve no esteem, respect, or reverence, but rather shame, disgrace, and ignominy.
B. *and his reproach shall not be wiped away.*
i. Reproach *n.* - 1. A source or cause of disgrace or shame (to a person, etc.); a fact, matter, feature or quality bringing disgrace or discredit upon one. 2. Shame, disgrace, opprobrium, or blame, incurred by or falling upon a person or thing. †*in reproach*, blamed, censured.
ii. Adultery is a source of disgrace and shame.
iii. An adulterer's reproach shall not be wiped away for two reasons.
a. Firstly, it is the one sin which can cause a man to be in a *state of sin*.

(i) Whoever divorces his wife and marries another commits adultery **(Mar 10:11)**.
1. Marriage is a lifelong covenant **(Rom 7:2-3)**.
2. Therefore, the man who divorces his wife and marries another is in a state of adultery as long as either his first or second wife lives.
3. His blame (reproach) shall not be wiped away.

(ii) A man (also true of a woman) who commits adultery will be in a state of adultery if his wife puts him away for it and doesn't take him back.
1. Adultery breaks the marriage covenant and frees the innocent spouse but not the guilty spouse **(Mat 19:9)**.
2. A man who breaks a lifelong covenant is in a state of covenant-breaking as long as the covenant is broken and not restored.
3. Since adultery broke the covenant, he is in state of adultery as long as the covenant is broken.
4. His blame (reproach) will not be wiped away unless wife forgives him and restores the marriage covenant.
5. See sermon on Adultery and Church Membership for more information: https://pastorwagner.com/sermons/adultery-and-church-membership/.

b. Secondly, the adulterer's reproach will not be wiped away because it is such a heinous crime that his wife, children, and all others will never forget it.

c. People can excuse a thief who steals to feed himself when he is starving **(Pro 6:30)**, but not an adulterer who stole another man's wife.

d. Solomon could speak from experience knowing that he was the product of a marriage that was occasioned by the adultery of his father David and his mother Bathsheba.
(i) His parents' reproach from their adultery was never wiped away because it was recorded in the scriptures, and people are still disgusted by it to this day.
(ii) This is probably one of the reasons Solomon warned his son so profusely of the dangers of the strange woman.

34. **Pro 6:34** - "For jealousy is the rage of a man: therefore he will not spare in the day of vengeance."

A. *For jealousy is the rage of a man:*

i. Adultery will cause jealousy in a man more than any other offense.

a. Jealousy *n*. - The quality of being jealous. 1. Zeal or vehemence of feeling against some person or thing; anger, wrath, indignation. *Obs*. 3. Solicitude or anxiety for the preservation or well-being of something; vigilance in guarding a possession from loss or damage.

4. The state of mind arising from the suspicion, apprehension, or knowledge of rivalry: a. in love, etc.: Fear of being supplanted in the affection, or distrust of the fidelity, of a beloved person, esp. a wife, husband, or lover.

b. Jealousy provokes anger **(Deut 29:20; Deut 32:16)**.
c. Jealousy burns vehemently like fire **(Psa 79:5; Deut 4:24)**.
d. Jealousy causes the offended party to mete out punishment **(Exo 20:5; Num 25:11)**.
e. The jealousy of a man is strong and cruel toward the man who tries to take his wife from him **(Son 8:6)**.

ii. Rage *n*. - 1. a. Madness; insanity; a fit or access of mania. *Obs*. exc. *poet*. b. Madness, folly, rashness; an instance of this, a foolish act. *Obs*. 2. Violent anger, furious passion, usually as manifested in looks, words or action; a fit or access of such anger; †angry disposition.
a. The jealousy of a husband for his wife when another man tries to take her will make him furious to the point of insanity.
b. His wrath will turn into violent anger which will not be tempered by rational self-restraint.
c. People who are in a rage do foolish and harmful things **(Act 4:25-26)**.

B. *therefore he will not spare in the day of vengeance.*
i. When jealousy is stirred up it provokes vengeance **(Nah 1:2)**.
ii. Vengeance *n*. - 1. The act of avenging oneself or another; retributive infliction of injury or punishment; hurt or harm done from vindictive motives.
iii. Although we should not avenge ourselves, but leave vengeance to the Lord **(Rom 12:19)**, a man who is in a rage because of his jealousy of his wife will not spare, but will take vengeance into his own hands.
iv. Spare *v.* - I. 1. a. *trans*. To leave (a person) unhurt, unharmed, or uninjured; to refrain from inflicting injury or punishment upon; to allow to escape, go free, or live. Usually with personal subject. (Last usage in 1300) 2. *absol*. To exercise or show mercy, forbearance, or leniency.
v. There will be no mercy shown to the adulterer by the offended husband.

35. **Pro 6:35** - "He will not regard any ransom; neither will he rest content, though thou givest many gifts."

A. *He will not regard any ransom;*
i. Regard *v.* - 1. a. To look at, gaze upon, observe. 2. To take notice of, bestow attention or notice upon; to take or show an interest in; to give heed to; †to look after, take care of.
ii. Ransom *n*. - 1. The action of procuring the release of a prisoner or captive by paying a certain sum, or of obtaining one's own freedom in this way; the fact or possibility of being set free on this condition; the paying of money to this end.
iii. When caught by the woman's husband, the adulterer may try to pay him a sum of money in exchange for his life.

iv. But the husband will pay no attention to it and have no interest in it.
v. Vengeance is more valuable to him than any money the man could offer.
vi. Men will accept a ransom for the life of a negligent ox owner who failed to keep in his ox which resulted in it killing someone **(Exo 21:29-30)**, but they will not accept the ransom of an adulterer.

B. *neither will he rest content, though thou givest many gifts.*
i. The victim of adultery will not be satisfied and will not rest until the man who defiled his wife has been punished.
a. Rest *v.* - 1. a. To take repose by lying down, and esp. by going to sleep; to lie still or in slumber. 2. a. To take repose by intermission of labour or exertion of any kind; to desist or refrain from effort or activity; to become or remain inactive.
b. Content *adj*. - I. 1. Having one's desires bounded by what one has (though that may be less than one could have wished); not disturbed by the desire of anything more, or of anything different; 'satisfied so as not to repine; easy though not highly pleased' 2. Pleased, gratified
ii. Gifts will often pacify a man's wrath **(Pro 21:14)**.
iii. But gifts will not content the man who has had his wife taken by another man **(Son 8:7)**.

IX. Chapter 7

1. **Pro 7:1** - "My son, keep my words, and lay up my commandments with thee.
A. Solomon continues his exhortation to his son regarding the dangers of the strange woman which he began in **Pro 2:16-19**, continued in **Pro 5**, and resumed in **Pro 6:24-35**.
i. In chapter 7 he moves from a general warning to telling his son a story of a foolish young man who was seduced by a strange woman.
ii. He tells the tale in great detail so as to powerfully imprint it in his son's memory.
iii. This is likely the reason that he again begins this chapter as he has many times before **(Pro 2:1; Pro 3:1; Pro 5:2; Pro 6:20)** by admonishing his son to listen to what he has to say and do it.
B. *My son, keep my words,*
i. He tells his son to *keep* his words.
a. Keep *v.* - I. Early senses (with *gen*. in OE., afterwards with *simple obj*.). 1. To seize, lay hold of; to snatch, take. *Obs*. 2. To try to catch or get; to seek after. *Obs*. 3. To take in, receive, contain, hold. *Obs*. 4. To take in with the eyes, ears, or mind; to take note of, mark, behold, observe. *Obs*. II. Transitive uses (in early use also *intr*.). * *To have regard, pay attention to, observe.* 11. *trans*. To pay attention or regard to; to observe, stand to, or dutifully abide by (an ordinance, law, custom, practice, covenant, promise, faith, a thing prescribed or fixed, as a treaty, truce, peace, a set time or day; see further under the ns.).

(i) He didn't merely ask his son to listen to what he was saying and consider it.
(ii) He told him to pay attention to, observe, stand to, and dutifully abide by the instruction he was giving him.

ii. In that Solomon was a prophet speaking under the inspiration of God **(2Pe 1:21)**, his words are also God's words given to us His sons **(Heb 12:5-7 c/w Pro 3:11-12)**.

C. *and lay up my commandments with thee.*

i. Solomon tells his son to *lay up* his commandments.
   a. Lay *v.* - 60. *lay up*. c. To deposit or put away in a place for safety; to store up (goods, provisions); to put by.
   b. In other words he was supposed to put his father's commandments in a place were they could be safely stored for later use.

ii. He told him to lay up his *commandments*.
   a. Commandment *n*. - 1. An authoritative order or injunction; a precept given by authority.
   b. He didn't say, "My son, try to remember my suggestion, request, or plead."
   c. He told him to safely store his authoritative orders.

iii. He told him to lay up his commandments *with thee*.
   a. The commandments of God are not to be stored in a safe deposit box or a fire-proof safe at home.
   b. They are to be laid up in our hearts **(Psa 119:11; Pro 6:21)** so that we can have them ever with us **(Psa 119:98)**.

2. **Pro 7:2** - "Keep my commandments, and live; and my law as the apple of thine eye."

A. *Keep my commandments, and live;*

i. Having told his son to keep and lay up his commandments in **Pro 7:1**, Solomon now tells him why: to *live*.
   a. This was the nature of the Old Testament: if a man kept God's commandments he would live **(Lev 18:5)**.
   b. If he broke God's commandments he would die **(Rom 6:23)**.

ii. The sin of adultery merited the death penalty **(Lev 20:10)**.
   a. This is what Solomon is trying to spare his son from.
   b. Those who don't listen have death awaiting them **(Pro 5:23; Pro 7:26-27)**.

B. *and my law as the apple of thine eye.*

i. God's law should be the apple of our eye.

ii. Apple *n*. - 7. a. *apple of the eye*: the pupil or circular aperture in the centre of the eye through which the dark retina is seen; so called, because it was supposed to be a globular solid body. Sometimes extended to the iris and pupil; or to the eyeball; but apparently only by misunderstanding. b. Used as a symbol of that which is cherished with the greatest regard.

iii. The law of God should be cherished with the greatest regard compared with anything we have or could desire.

iv. God's children are the apple of his eye **(Deut 32:10; Psa 17:8; Zec 2:8)**.

a. In other words, God cherishes us with the greatest regard.
b. God showed us how much He loved us by dying for us in the person of Jesus Christ **(1Jo 3:16)**.

v. God's word should be the apple of our eye.
a. We show God how much we love Him by keeping His commandments in His word **(Joh 14:15)**.
b. When we love the word of God **(Psa 119:97)** and live by it **(Mat 4:4)**, we show that it is the apple of our eye.

3. **Pro 7:3** - "Bind them upon thy fingers, write them upon the table of thine heart."

A. *Bind them upon thy fingers,*

i. The commandments and the law of God **(Pro 7:2)** are to bound to us.
a. Bind *v.* - I. To tie fast. 1. a. *trans*. To make fast with a tie; to fasten, tie up. b. To tie fast *to* (*on, upon*).
b. In other words the scriptures are to be with us at all times as if they were tied to us.

ii. God's commandments are to be bound to three different parts of our person:
a. Our neck **(Pro 3:3)**.
(i) Our neck signifies the place on our person that is most easily seen.
(ii) It is not normally covered with clothing, and it is near the face which is the area of the body that is most often looked at.
(iii) Binding the law of God around our necks is symbolic of letting our light shine to others as we live according to God's precepts.
b. Our heart **(Pro 6:21)**.
(i) Our heart signifies our inward man consisting of our will, intellect, and emotions (see notes on Pro 6:21).
(ii) Binding the law of God on our hearts signifies that it is in our memories and is a vital part of our inner lives.
c. Our fingers/hands **(Pro 7:3; Deut 6:8)**.
(i) Our fingers and hands signify our work and vocation **(Psa 8:3; Act 20:34)**.
(ii) They are also symbolic of our spiritual warfare **(Psa 144:1 c/w 2Co 10:4-5)**.
(iii) Binding the law of God on our fingers and hands signifies that our work and warfare are done according to the word of God.
(iv) Our fingers and hands are also visible to us nearly at all times (unlike our own necks), so binding God's commandments to them is symbolic of having the scriptures ever in front of our eyes.

B. *write them upon the table of thine heart.*

i. Writing the commandments of God upon our hearts is another way of saying to hide them in our hearts **(Psa 119:11; Psa 37:31)**.

ii. When the scriptures are written upon our hearts we can then think and talk of God's word at any time throughout the day **(Deut 6:6-7)**.
iii. Therefore, they are ever with us to guide us whether we have a Bible in front of us or not **(Pro 6:22)**.

4. **Pro 7:4** - "Say unto wisdom, Thou art my sister; and call understanding thy kinswoman:"
   A. *Say unto wisdom, Thou art my sister;*
      i. Wisdom *n*. - 1. a. Capacity of judging rightly in matters relating to life and conduct; soundness of judgement in the choice of means and ends; sometimes, less strictly, sound sense, esp. in practical affairs: opp. to *folly*.
      ii. Wisdom is here personified as a man's sister.
      iii. Sister *n*. - I. 1. a. A female in relationship to another person or persons having the same parents. 7. a. A thing having close kinship or relationship to another.
      iv. It is obvious that *sister* is being used figuratively in this verse in that an immaterial thing like wisdom cannot be born to the same parents as a man.
      v. The sons of God should have a close relationship to, and fondness for, wisdom, just as a man would have for his own sister.
      vi. Solomon called his wife his sister to express his love and fondness for her **(Son 4:10)**.
         a. We should feel the same way toward wisdom which is found in God's word **(Pro 2:6 c/w Pro 4:6)**.
         b. If we love her, she will love us back **(Pro 8:17)**.
      vii. If we do the will of God (God's word) we are Christ's (who is the wisdom of God - **1Co 1:24**) sister **(Mar 3:35)**.
   B. *and call understanding thy kinswoman:*
      i. Understanding *n*. - 1. a. (Without article.) Power or ability to understand; intellect, intelligence.
      ii. Understand *v.* - 1. To comprehend; to apprehend the meaning or import of; to grasp the idea of.
      iii. Kinswoman *n.* - A woman of one's own kin; a female relative.
      iv. Understanding should be sought diligently **(Pro 4:5)**.
      v. It should be loved like a kinswoman such as a mother, grandmother, sister, or aunt **(Pro 4:6)**.
      vi. It (along with wisdom) should be the most important thing in our lives **(Pro 4:7)** because it will enable us to comprehend the word of God which will facilitate us knowing Him and His will for our lives.
   C. If we embrace wisdom and understanding like a sister and a kinswoman they will keep us from wicked women who will destroy us **(Pro 7:5)**, just like a sister would do for a brother whom she loved.

5. **Pro 7:5** - "That they may keep thee from the strange woman, from the stranger which flattereth with her words."
   A. *That they may keep thee from the strange woman,*

i. The "they" are the words, commandments, and law of Solomon **(Pro 7:1-2)** which, since Solomon was a prophet, are also God's words to His sons **(2Pe 1:21)**.
ii. The word of God when bound on the fingers and written in the heart **(Pro 7:3)** and loved and held dear as a sister or mother **(Pro 7:4)** will *keep* godly men from the strange woman **(Pro 7:5)**.
    a. Keep *v.* - ** *To guard (from external violence or injury), to preserve, maintain.* 14. To guard, defend, protect, preserve, save.
    b. When clung to and loved, the word of God will guard, defend, protect, preserve, and save us from the dangers of the strange woman.
iii. A *strange woman* is a fornicatress or a prostitute.
    a. Strange *adj.* - 4. *strange woman*: a harlot.
    b. Harlot *n*. - 5. Applied to a woman. a. As a general term of execration. c. *spec*. An unchaste woman; a prostitute; a strumpet. (Very frequent in 16th c. Bible versions, where Wyclif had hoore, whore; prob. as a less offensive word.)
    c. Unchaste *adj.* - Not chaste; lacking chastity; impure, lascivious
    d. Chaste *adj.* - 1. Pure from unlawful sexual intercourse; continent, virtuous.
    e. Chastity *n.* - 1. a. Purity from unlawful sexual intercourse; continence.
    f. Lascivious *adj.* - 1. Inclined to lust, lewd, wanton.
    g. According to God's law, unlawful sexual intercourse is fornication **(1Co 6:18)** and adultery **(Heb 13:4)**.
    h. Fornication *n*. - Voluntary sexual intercourse between a man (in restricted use, an unmarried man) and an unmarried woman. In Scripture extended to adultery.
iv. Therefore, a *strange woman* is not merely a prostitute, but is also any woman who has sex with any man to whom she is not married.
v. The word of God when read, hidden in the heart, and kept will keep a man from *any type* of strange woman.

B. *from the stranger which flattereth with her words.*
i. The strange woman uses *flattery* to seduce her victims **(Pro 7:21)**.
    a. Flattery *n*. - 1. The action or practice of flattering; false or insincere praise; adulation; cajolery, blandishment.
    b. Flatter *v.* - 1. a. *intr*. Of an animal, bird, etc.: To show delight or fondness (by wagging the tail, making a caressing sound, etc.). 2. To try to please or win the favour of (a person) by obsequious speech or conduct; to court, fawn upon. 3. To praise or compliment unduly or insincerely. Const. *of*. Also in weaker sense, to gloss over, palliate (faults), speak too leniently to (an offender).
ii. The word of God will keep a man from being deceived by the strange woman's flattery.
    a. The scriptures teach us to not think highly of ourselves **(Rom 12:3)**.
    b. A wise man who knows the Bible will consider the praise that others give him and will refine it to determine if it's valid praise or flattery **(Pro 27:21)**.

(i) A fool who thinks highly of himself **(Gal 6:3)** will readily accept all praise and be puffed up by it.
1. He will get a smile on his face as soon as someone compliments him.
2. A man like this is an easy target for a strange woman.

(ii) Conversely, a wise man endowed with wisdom from the word of God will quickly recognize if the praise is undue, insincere, or exaggerated and will not accept it and be very wary of the person who gave it to him.

(iii) The reason for this is that the wise man knows himself **(Pro 14:8)** and loves the truth **(Psa 15:2)** and will therefore not believe praise that is not true of him.

c. Therefore, the man who reads the Bible, hides it in his heart, loves it, and keeps it will be kept from the flattery of the strange woman.

6. **Pro 7:6** - "For at the window of my house I looked through my casement,"

A. Solomon begins this warning to his son about the dangers of the strange woman from a personal observation.
i. Some think Solomon was telling a parable to his son to strongly illustrate the dangers of the whore.
ii. This could be, but it could also have been a scene that Solomon actually witnessed.

B. He looked out the window of his house and saw a sad scene unfolding which he will describe to his son in detail for the remainder of the chapter.

C. Casement *n*. - 1. *Arch*. a. A hollow moulding, a cavetto, not exceeding a quarter-round; = *casemate* 2. 2. a. A frame or sash forming a window or part of a window, opening on hinges attached to the upright side of the frame in which it is fixed.

D. Let this be a lesson to us that evil is never far from us, sometimes even right outside our houses.
i. There was wickedness happening right outside the palace of the king.
ii. "Solomon was a magistrate, and, as such, inspected the manners of his subjects, looked often through his casement, that he might see with his own eyes, and made remarks upon those who little thought his eye was upon them, that he might know the better how to make the sword he bore a terror to evil-doers. But here he writes as a minister, a prophet, who is by office a watchman, to give warning of the approach of the enemies, and especially where they lie in ambush, that we may not be ignorant of Satan's devices, but may know where to double our guard." (Matthew Henry's Commentary)
iii. "As Solomon was a public magistrate, he is here represented as a private observer of the behaviour of his subjects, as sitting in his palace at a window, at the small windows of it, as the Targum, where he could see and not be seen himself; near to which was an harlot's house; for they generally get about the courts of princes, where they make their prey;" (John Gill's Commentary)
iv. Spiders make their way into kings palaces **(Pro 30:28)**, and harlots get within earshot of it.

E. Keeping in mind that Solomon's words are God's words to us, remember that just as Solomon the king was witnessing sin happening under his reign, likewise God's eyes are in every place beholding the evil and the good **(Pro 15:3)**.
F. Let this also be a reminder that someone (in addition to God) may be watching you when you think you are alone. Be sure your sin will find you out **(Num 32:23)**.

7. **Pro 7:7** - "And beheld among the simple ones, I discerned among the youths, a young man void of understanding,"
   A. *And beheld among the simple ones, I discerned among the youths,*
      i. This parallelism identifies young people as *simple*.
         a. Simple *adj*. - I. 1. Free from duplicity, dissimulation, or guile; innocent and harmless; undesigning, honest, open, straightforward. II. 4. a. Of persons, or their origin: Poor or humble in condition; of low rank or position; undistinguished, mean, common. 9. Deficient in knowledge or learning; characterized by a certain lack of acuteness or quick apprehension: a. Of persons (and animals). b. Of mental powers, etc. 10. a. Lacking in ordinary sense or intelligence; more or less foolish, silly, or stupid; also, mentally deficient, half-witted (now dial.).
         b. The context of the verse makes it clear that definitions 9&10 are the senses in which *simple* is to be taken in this verse.
         c. Youth *n*. - 1. a. The fact or state of being young; youngness. (Often blending with sense 2.) 2. a. The time when one is young; the early part or period of life; more specifically, the period from puberty till the attainment of full growth, between childhood and adult age.
            (i) Youth can extend into young adulthood when a man is of marrying age **(Pro 5:18; Mal 2:14)**.
            (ii) Youth are old enough to commit whoredom **(Eze 23:3, 8, 19, 21)**.
            (iii) A man can be a young man even after the days of his youth (adolescence) **(Mat 19:20)**.
            (iv) Timothy was said to have youth even as a pastor/elder **(1Ti 4:12)**.
         d. Oftentimes, young people in their teens and early 20s (and some older than that) are deficient in knowledge, lack common sense, are mentally deficient, half-witted, and often downright stupid.
         e. The young man that denies this about himself when others clearly see it manifests his foolishness.
      ii. This passage also teaches us that in order to *discern* we must *behold*.
         a. Behold *v*. - I. To hold by, keep, observe, regard, look. 7. *trans*. a. To hold or keep in view, to watch; to regard or contemplate with the eyes; to look upon, look at (implying active voluntary exercise of the faculty of vision). *arch*. This has passed imperceptibly into the resulting passive sensation: b. To receive the impression of (anything) through the eyes, to see: the ordinary current sense.

b. Discern *v.* - 1. *trans*. To separate (things, or one thing from another) as distinct; to distinguish and divide. 2. To recognize as distinct; to distinguish or separate mentally (one thing from another); to perceive the difference between (things).
c. If we are not looking, watching, and paying attention to our surroundings, both literally and figuratively, we will not discern what is happening and distinguish right from wrong and truth from error.
d. If we are to be wise men, we must be circumspect **(Eph 5:15)**.
e. Circumspect *adj.* - 1. Of things or actions: Marked by circumspection, showing caution, well-considered, cautious. 2. Of persons: Watchful on all sides, attentive to everything, cautious, heedful of all circumstances that may affect action or decision.

B. *a young man void of understanding,*
i. As stated above, young men are often void of understanding.
a. Void *adj*. - I. 1. a. Of a see, benefice, etc.: Having no incumbent, holder, or possessor; unoccupied, vacant. 4. Not occupied by visible contents; containing no matter; empty, unfilled:
b. Understanding *n*. - 1. a. (Without article.) Power or ability to understand; intellect, intelligence. b. *of understanding*, intelligent, capable of judging with knowledge. Similarly *of some, of no, understanding*.
ii. The whore goes after young men because they lack understanding **(Pro 6:32)** and can be easily seduced with flattery **(Pro 6:24)**.
iii. In this state of foolish youth, young men often commit grievous sins which they will regret for the rest of their lives **(Job 13:26; Psa 25:7; Psa 79:8; Jer 31:19)**.
iv. This is why it's so important for young men and women to seek God in the days of their youth in order to be delivered from the strange woman and sin in general **(Ecc 11:9-10; Ecc 12:1; Lam 3:26-27; 2Ch 34:3)**.

8. **Pro 7:8** - "Passing through the street near her corner; and he went the way to her house,"
A. *Passing through the street near her corner;*
i. There's nothing new under the sun **(Ecc 1:9)**.
a. Hookers have been standing on street corners for thousands of years.
b. Solomon's warning is just a pertinent today as it was in antiquity.
ii. This is where the young man's trouble begins.
iii. He walks *near* her corner.
iv. Near *adv*. - 1. With verbs of motion. Nearer or closer (to a place, point, or person).
v. If we never get *near* where a strange woman hangs out (the street, the bar, the casino, the club, the office party, the frat party, etc.) we will not end up going to her house.
vi. Men must remove their way *far from her*, and come not *nigh* the door of her house **(Pro 5:8)**.
a. They must not even enter into the path and the way that leads to her house, but avoid it and pass not by it **(Pro 4:14-15)**.

b. "To keep from falling over the edge of the precipice, one should move as far back from that edge as possible." (Jay Adams, *Competent to Counsel*, p. 134)
c. We must make not provision for the flesh to fulfill the lusts thereof **(Rom 13:14)**.
d. We must refrain our feet from every evil way **(Psa 119:101)**.
e. It's far easier to avoid sin than it is to fight free from its grasp.
f. "An ounce of prevention is worth a pound of cure." (Benjamin Franklin)

B. *and he went the way to her house,*
i. Having begun walking down the road *near* the whore's corner, going the rest of the way to her house was practically inevitable.
ii. Once he got near her, she was able to seduce him with sexual advances **(Pro 7:13)** and flattery **(Pro 7:14-21)**.
iii. At that point he followed her like an ignorant ox going to the slaughter straight into her house which led to the chambers of death **(Pro 7:22, 27)**.

9. **Pro 7:9** - "In the twilight, in the evening, in the black and dark night:"
A. *In the twilight,*
i. Twilight *n.* - 1. The light diffused by the reflection of the sun's rays from the atmosphere before sunrise, and after sunset; the period during which this prevails between daylight and darkness. b. *spec*. Most commonly applied to the evening twilight, from sunset to dark night. *second twilight*
ii. When the sun goes down, the young man finishes working for the day.
a. Idle hands are the devil's workshop.
b. So he takes a walk near the harlot's corner.
iii. The harlot has been waiting all day for the twilight so she can commit adultery unnoticed **(Job 24:15)**.

B. *in the evening,*
i. Evening *n*. - 1. The coming on of 'even', the process or fact of growing dusk; the time at which this takes place, the time about sunset. *Obs*.; merged in 2. 2. a. As a synonym of even, which it has now superseded in ordinary use: The close of the day; usually, the time from about sunset till bedtime.
ii. It's now close to being dark and the harlot is heading to work wearing her uniform **(Pro 7:10)**.
iii. He should be at home eating with family, resting, and preparing for tomorrow.
iv. Instead he is going to the wrong place at a bad time.

C. *in the black and dark night:*
i. Night *n*. - I. 1. a. The period of darkness which intervenes between day and day; that part of the natural day (of 24 hours) during which no light is received from the sun; the time between evening and morning.
ii. Now it's dark, and sinning potential is at its apex because scrutiny from others is at its lowest.
iii. Sin often takes place at night **(1Th 5:7; Job 24:16-17)**.
a. Sex generally happens at night **(Job 3:3)**.

b. Whoremongering especially happens at night **(Rom 13:13)**.
(i) Chambering *n*. - 1. a. The furnishing of a room. 2. a. Sexual indulgence, lewdness; luxury, effeminacy. Obs.
(ii) Wantonness *n*. - 1. The quality of being wanton, in various senses. a. Lasciviousness, unchastity.
(iii) Lasciviousness *adj*. - The quality of being lascivious.
(iv) Lascivious *adj*. - 1. Inclined to lust, lewd, wanton.

iv. A virtuous woman stays up after dark **(Pro 31:18)** and rises early in the morning while it's yet night **(Pro 31:15)** to make clothes and cook food for her family.
v. The strange woman is out at night away from her family fulfilling her lusts **(Pro 7:11-12)**.

10. **Pro 7:10** - "And, behold, there met him a woman with the attire of an harlot, and subtil of heart."
A. *And, behold,*
i. Behold *int*. - The imperative of the preceding verb, used to call attention;
ii. Solomon is calling his son's attention to one of the most obvious indicators that a woman is a whore: her clothing.
B. *there met him a woman with the attire of an harlot,*
i. Attire *n*. - 1. Equipment of man or horse, outfit for war. 2. Personal adornment, or decoration; 'get up.' Also (with *pl*.) an ornament. *Obs*. 3. Dress, apparel.
ii. Harlot *n*. - 1. A vagabond, beggar, rogue, rascal, villain, low fellow, knave. In later use (16–17th c.), sometimes a man of loose life, a fornicator; also, often, a mere term of opprobrium or insult. *Obs*. 5. Applied to a woman. a. As a general term of execration. c. *spec*. An unchaste woman; a prostitute; a strumpet. (Very frequent in 16th c. Bible versions, where Wyclif had hoore, whore; prob. as a less offensive word.)
iii. Prostitutes wear revealing, sexually provocative clothing.
a. They wear low-cut shirts which show their cleavage.
b. They wear short shirts which show their mid-section.
c. They wear mini-skirts and short shorts which show their thighs.
d. They wear tight clothing which shows the contours of their bodies.
e. In other words, prostitutes dress like a lot of American women dress today.
iv. A Christian woman should never wear clothing that shows her cleavage, belly, or thighs, or clothing that is extremely tight so that the contours of her body can be clearly seen.
v. Men, if you see a woman dressed like this, stay away from her **(Pro 5:8)**.
a. What a woman says outwardly reveals what is in her heart **(Luk 6:45)**.
b. Likewise what a woman wears reveals what is in her heart.
c. A godly, submissive woman with a meek and quiet spirit wears modest clothing which doesn't draw attention to herself **(1Pe 3:2-6)**.
d. An ungodly, unchaste, loud, stubborn woman dresses immodestly to draw attention to herself **(Pro 7:10-11)**.

e. If a woman dresses immodestly showing cleavage, thighs, etc. then there is a high likelihood that she is not a godly woman

vi. Christian women should be adorned in modest apparel **(1Ti 2:9)**.

a. Modest *adj*. - 3. Of women, their attributes and behaviour: Governed by the proprieties of the sex; decorous in manner and conduct; not forward, impudent, or lewd; 'shamefast'. Hence (in later use also of men), scrupulously chaste in feeling, language, and conduct; shrinking from coarse or impure suggestion. b. Of female attire: Decent, not meretricious.

b. Meretricious *adj*. - 1. Of, pertaining to, characteristic of, or befitting a harlot; having the character of a harlot.

c. Therefore, Christian women should not be dressing like a harlot.

C. *and subtil of heart.*

i. Subtle *adj*. - 1. Of thin consistency, tenuous; not dense, rarefied; hence, penetrating, pervasive or elusive by reason of tenuity (now chiefly of odours). 5. Of immaterial things: Not easily grasped, understood, or perceived; intricate, abstruse. 10. Of persons or animals: Crafty, cunning; treacherously or wickedly cunning, insidiously sly, wily. *Obs*.

ii. A strange woman is elusive and not always easy to identify.

iii. She is crafty, wickedly cunning, insidiously sly, and wily.

iv. She is crafty and deceitful like her father the devil **(2Co 11:3)**.

v. Her ways are moveable that thou canst not know them **(Pro 5:6)**.

vi. Her *heart* is full of snares and nets which she uses to catch unsuspecting men **(Ecc 7:26)**.

vii. A wise man will stay far away from her **(Pro 7:24-27)**.

11. **Pro 7:11** - "(She is loud and stubborn; her feet abide not in her house:"

A. In this verse Solomon gives his son some characteristics of strange women to help him identify and avoid them.

B. *She is loud and stubborn;*

i. A strange woman is *loud*.

a. Loud *adj*. - 1. a. Of sounds or voices: Strongly audible; making a powerful impression on the sense of hearing. Hence, with agent-noun: That (speaks, sings, etc.) with a loud voice. 2. *fig*. a. Clamorous, noisy; also, in more favourable sense, emphatic or vehement in expression.

b. Noisy *adj*. - 1. a. Making, or given to making, a loud noise; clamorous, turbulent.

c. She is like the foolish woman who is *clamorous* **(Pro 9:13)**.

(i) Clamorous *adj*. - 1. Of the nature of clamour; uttered with, or accompanied by, clamour or shouting; noisy.

(ii) Clamour *n*. - 1. Loud shouting or outcry, vociferation; *esp*. the excited outcry of vehement appeal, complaint, or opposition: commonly, but not always, implying a mingling of voices.

d. She is *imperious* **(Eze 16:30)**.

e. Imperious *adj*. - 3. Overbearing, domineering, dictatorial. (The prevailing modern sense.)
f. She is the opposite of a godly woman who is of a *meek* and *quiet* spirit **(1Pe 3:4)**.
(i) Meek *adj*. - 1. a. Gentle, courteous, kind. Of a superior: Merciful, compassionate, indulgent. b. As connoting a Christian virtue: Free from haughtiness and self-will; piously humble and submissive; patient and unresentful under injury and reproach. c. Submissive, humble
(ii) Quiet *adj*. - I. 1. a. Of persons (or animals): Making no stir, commotion, or noise; causing no trouble or disturbance; remaining at rest; not moving or acting. b. (Also of nature or disposition.) Habitually or naturally peaceful or averse to making stir, noise, etc. II. 3. Free from disturbance, molestation, or annoyance; not interfered or meddled with; left in peace. 4. a. Characterized by the absence of all strife, bustle, stir, or commotion; also, free from noise or uproar, silent, still.
g. When you meet a woman who is loud, overbearing, domineering, dictatorial, and contentious, run.
h. If you have a very strong aversion to loud, clamorous, and domineering women like I do, you won't have much to worry about because they will run from you.

ii. A strange woman is *stubborn*.
a. Stubborn *adj*. - 1. a. Of persons or animals: Pertinacious or dogged in refusing obedience or compliance; unyielding, inflexible, obstinate: chiefly in bad sense, unreasonably obstinate. In early use app. sometimes with stronger notion: Untameable, implacable, ruthless, fierce.
b. A strange woman is hard-headed, head-strong, and determined to do whatever she wants to, regardless of the wishes, desires, or commands of her husband (or the LORD for that matter).
c. She is the opposite of a godly woman who is *submissive* and *obedient* to her husband **(Eph 5:23-24; Tit 2:5)**.
(i) Submit *v*. - I. 1. *refl*. and *intr*. To place oneself under the control of a person in authority or power; to become subject, surrender oneself, or yield to a person or his rule, etc.
(ii) Obedient *adj*. - 1. a. That obeys or is willing to obey; submissive to the will of a superior; complying with or carrying out a command or commands; doing what one is bidden; subservient; dutiful.
d. When you meet a woman who is strong willed and doesn't want to be told what to do, run.
e. Women like this will be naturally repelled by a man of strong character and authority.
f. If you want to avoid strange women, be such a man.

C. *her feet abide not in her house:*
   i. Abide *v.* - I. *intr*. To wait, stay, remain.
      a. A strange woman doesn't stay at home.
      b. She is always out running around getting herself into trouble.
   ii. She is not a keeper *at home* like a Christian woman is commanded to be **(Tit 2:5)**.
      a. If she was at home, she wouldn't be alluring men.
      b. If all married women were keepers at home as the scripture commands there would be far less adultery because there would be far less opportunity for it.

12. **Pro 7:12** - "Now is she without, now in the streets, and lieth in wait at every corner.)"
   A. *Now is she without,*
      i. Without *adv*. - I. Outside, in various senses: opp. to *within adv*. Now only *literary* and somewhat *arch*.
      ii. The strange woman doesn't abide in her house **(Pro 7:11)**.
      iii. It's pretty hard to entice a man to commit adultery with her if she remains at home, so she heads out after her husband leaves **(Pro 7:19)**.
   B. *now in the streets,*
      i. Whores have been walking the streets for thousands of years.
      ii. Wisdom cries in the streets to call men to repentance **(Pro 1:20)**.
      iii. The strange woman roams the streets to call men to sin.
   C. *and lieth in wait at every corner.*
      i. Just like a criminal lies in wait to rob and kill his victim **(Pro 1:11)**, and false teachers lie in wait to deceive **(Eph 4:14)**, so the strange woman lies in wait **(Pro 23:28)** to deceive and kill her victim **(Pro 7:21-23)**.
      ii. Whores have been standing on street corners trying to entice men to commit adultery for thousands of years.

13. **Pro 7:13** - "So she caught him, and kissed him, and with an impudent face said unto him,
   A. *So she caught him,*
      i. Caught - past tense of *catch*
      ii. Catch *v.* - II. To capture, esp. that which tries to escape; hence, to ensnare, surprise, overtake, reach, get at. 3. *trans*. To take forcible possession of, capture (a town, castle, ship, country, etc.). *Obs.*
      iii. The adulteress hunts for men **(Pro 6:26)**.
      iv. When she finds one **(Pro 7:15)**, she catches him in her narrow pit **(Pro 23:27; Pro 22:14)** with her snares and nets **(Ecc 7:26)**, which are her flattering words **(Pro 7:21)**.
         a. Why do you think whores, harlots, and strange women are called "hookers"?
         b. Hooker *n*. - One who or that which hooks. 1. A thief who snatched away articles with a hook; a pilferer, thief; (mod. slang) a watch-stealer. 4. A prostitute.
   B. *and kissed him,*

i. This is the only instance in the Bible of a woman kissing a man *as the initiator*.
   a. Every other place in the Bible where the phrase "kissed him" is used it is speaking of a man kissing another man.
   b. This is good evidence that women in the Bible were not the initiators of first romantic kisses.
ii. Beware of the woman who initiates the first kiss on a date.
   a. If she is that aggressive, she is most likely unprincipled and immoral.
   b. A woman who does so is immodest (see definition of *impudent* below).
iii. Especially be wary of the woman who kisses you before she even speaks to you.
   a. This should have been a huge red flag to this young man.
   b. Unfortunately, many young men would be all to happy to have this happen to them which is why they need to hear and heed Solomon's words.

C. *and with an impudent face said unto him,*
   i. Impudent *adj*. - 1. Wanting in shame or modesty; shameless, unblushing, immodest; indelicate.
   ii. A strange woman is immodest and has no shame.
      a. Shame *n*. - 1. a. The painful emotion arising from the consciousness of something dishonouring, ridiculous, or indecorous in one's own conduct or circumstances (or in those of others whose honour or disgrace one regards as one's own), or of being in a situation which offends one's sense of modesty or decency.
      b. She will say things to a man that no decent woman would.
      c. She has a whore's forehead and refuses to be ashamed **(Jer 3:3)**.
      d. Wicked women (and men) know no shame **(Zep 3:5)**.
      e. They cannot blush **(Jer 6:15)**.
   iii. A woman who acts like this a slut.
   iv. Slut *n.* - 1. a. A woman of dirty, slovenly, or untidy habits or appearance; a foul slattern. 2. a. A woman of a low or loose character; a bold or impudent girl; a hussy, jade.
   v. If you meet a woman who is not ashamed of how she dresses and talks, "remove thy way far from her, and come not nigh the door of her house **(Pro 5:8)**.

14. **Pro 7:14** - "I have peace offerings with me; this day have I payed my vows."

A. Having caught him and aggressively kissed him like a slut **(Pro 7:13)**, the adulteress now tries to shamelessly feign religion to deceive the young man.
   i. Beware of those who try to hide sin under a cloak of religion.
   ii. We must know people by their fruits **(Mat 7:20; Mat 12:33-35)** not merely by their words **(2Pe 2:3; 2Pe 2:18)**.

B. *I have peace offerings with me;*
   i. Peace offerings were part of the religious service of the Jews **(Lev 7:11)**.
   ii. She said this to convey two things.

a. First of all it implied that she was religious.
b. Secondly, it would have indicated that she was well off because she had the means to offer a beast as a peace offering (more on this below).
c. These two things would make the young man think she was a decent woman, not a whore.

iii. She had peace offerings *with her*.
a. It was night when they met **(Pro 7:9)**.
b. She had paid her vows that day **(Pro 7:14)** (more on this below).
c. The peace offerings she had with her would have been what was left over from the sacrifice and would have been in her house.
d. The reason for this is that only part of the sacrifice was given to the LORD (the fat, kidneys, caul, and rump of sheep) **(Lev 7:31 c/w Lev 3:16; Lev 3:3-5; Lev 3:9-11)** and the priests (the breast and the right shoulder) **(Lev 7:14, 31-34)**, and the rest was sent home with the worshiper to be eaten **(Lev 7:15-16)**.
e. This might have been an excuse to welcome him into her house.
f. Some whores, especially married ones, actually try to buy men with gifts **(Eze 16:31-33)**.

C. *this day have I payed my vows.*
i. Making and paying vows was also part of the religious service of the Jews.
a. A vow sometimes accompanied the peace offering **(Lev 7:16)**.
b. A peace offering was sometimes made to accomplish (*fulfill, perform, or carry out*) a vow made to God **(Lev 22:21)**.
c. Paying a vow to God is a serious matter **(Ecc 5:4-5)**.
d. By telling the young man she had paid her vows she was trying to convince him that she was a godly, pious woman **(Psa 116:12-19)**.

ii. She had paid her vows *that day*.
a. She had been to worship at the temple earlier that day.
b. This should remind us that it's not only the people that profess to be Christians who are often deceivers, but also those who are regular church-goers.
c. These types creep into churches unawares and turn the grace of God into lasciviousness **(Jud 1:4)**.
d. Lasciviousness *n*. - The quality of being lascivious.
e. Lascivious *adj*. - 1. Inclined to lust, lewd, wanton.

iii. If this young man had any discernment at all, he would have known that a woman dressed like a harlot standing on a street corner at night is not a godly, virtuous woman no matter how religious she sounds.

15. **Pro 7:15** - "Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee."

A. *Therefore came I forth to meet thee,*
i. Therefore *adv.* - II. 2. In consequence of that; that being so; as a result or inference from what has been stated; consequently.

ii. She came out to meet the young man *because* she is a godly, religious woman **(Pro 7:14)**, so she claims.
iii. She is so eager to meet a good man that she came out of her house a night to meet him.
iv. This would make the young fool feel special.

B. *diligently to seek thy face,*
i. Diligently *adv*. - In a diligent manner; with diligence. a. With steady application; assiduously, industriously; not idly or lazily; with dispatch.
ii. Diligent *adj*. - 1. Of persons: 'Constant in application, persevering in endeavour, assiduous', industrious; 'not idle, not negligent, not lazy.'
iii. Seek *v*. - 1. a. To go in search or quest of; to try to find, look for (either a particular object—person, thing, or place—whose whereabouts are unknown, or an indefinite object suitable for a particular purpose).
iv. The wicked are diligent, often more diligent than the righteous.
a. They search out iniquity *diligently* **(Psa 64:6)**.
b. They study destruction **(Pro 24:2)**.
c. They sleep not except they have done mischief **(Pro 4:16)**.
v. Having a "godly", affluent woman setting out on a diligent quest to find him would make the young fool feel even more special.
vi. But had he any sense he should have known that a godly woman would be *diligently seeking God* **(Heb 11:6)**, not a partner to sin with.

C. *and I have found thee.*
i. No doubt this was said with a seductive smile.
ii. How important the young man must feel at this point.
iii. His guard is now down for what comes next.

16. **Pro 7:16** - "I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt."

A. *I have decked my bed with coverings of tapestry,*
i. If meeting a woman dressed like a harlot on a street corner late at night who grabbed him and kissed him before she began talking piously didn't cause suspicion of her character and motives, talking about her bed certainly should have.
ii. Beds serve two primary functions: sleeping and sex **(Heb 13:4)**.
iii. If one of the first subjects of conversation with a woman is her bed, there is a very good chance that she is not just simply tired.
iv. People often invest in their equipment to make themselves more productive.
a. The strange woman is no different.
b. Her bed is decorated finely.
(i) Decked *ppl.* - Adorned, embellished, set out: see the verb.
(ii) Deck *v.* - I. 1. *trans*. To cover; esp. to cover with garments, clothe. *Obs*. 2. a. To clothe in rich or ornamental garments; to cover with what beautifies; to array, attire, adorn.
(iii) Tapestry *n*. - 1. a. A textile fabric decorated with designs of ornament or pictorial subjects, painted, embroidered, or woven in colours, used for wall hangings, curtains, covers for

seats, to hang from windows or balconies on festive occasions, etc.; especially, such a decorated fabric, in which a weft containing ornamental designs in coloured wool or silk, gold or silver thread, etc., is worked with bobbins or broaches, and pressed close with a comb, on a warp of hemp or flax stretched in a frame.

B. *with carved works,*
   i. Her bed is adorned with carved wood.
   ii. This is the kind of adorning the temple of God had **(1Ki 6:35)**.
   iii. This type of ornate woodwork is very expensive and would possibly lead him to think she is not a cheap tramp.
C. *with fine linen of Egypt.*
   i. Fine *adj*. - 1. Of superior quality, choice of its kind.
   ii. Linen *n*. - 1. a. Cloth woven from flax.
   iii. Flax *n*. - 1. The plant Linum usitatissimum bearing blue flowers which are succeeded by pods containing the seeds commonly known as linseed. It is cultivated for its textile fibre and for its seeds.
   iv. Fine linen was very costly and precious.
      a. Kings were arrayed in fine linen **(Gen 41:42; 1Ch 15:27)**.
      b. God's tabernacle was made of fine linen **(Exo 25:4)**.
      c. God's priests were clothed in fine linen **(Exo 28:39)**.
D. A bed such as she described would be tempting to want to see and sleep in.
E. Some whores, especially married ones, actually try to buy men with gifts (or luxurious accommodations in this case) **(Eze 16:31-33)**.
F. The allure of the strange woman is building.
G. If this young man doesn't run soon, it will be too late.

17. **Pro 7:17** - "I have perfumed my bed with myrrh, aloes, and cinnamon."
   A. *I have perfumed my bed*
      i. Not only does this strange woman's bed look nice **(Pro 7:16)**, but it smells nice too.
      ii. Perfume *v*. - 1. *trans*. To fill or impregnate with the smoke or vapour of some burning substance; b. of incense or other substance emitting an agreeable odour. (Now merged in 2.) 2. To impregnate with a sweet odour; to impart a sweet scent to. (Now the ordinary sense.)
      iii. God ordained that sweet smelling perfume was to be made from stacte, onycha, galbanum, and frankincense for the tabernacle where He met with Moses **(Exo 30:34-36)**.
         a. Stacte *n.* - A fragrant spice referred to by ancient writers; properly, the finest kind of myrrh, the exudation of the living tree
         b. Onycha *n*. - One of the ingredients in the incense used in the Mosaic ritual; the operculum of a species of *Strombus*, or other marine mollusc, which emits a penetrating aroma when burnt.
         c. Galbanum *n*. - 1. A gum resin obtained from certain Persian species of *Ferula*, esp. from F. *galbaniflua* and F. *rubricaulis*.

d. Frankincense *n*. - 1. An aromatic gum resin, yielded by trees of the genus *Boswellia*, used for burning as incense; *olibanum*; occas. the smoke from the same.

iv. The strange woman might very well have been trying to sanctify her filthy bed by perfuming it in imitation of the perfuming of the tabernacle of old.
   a. She was not using the same ingredients as Moses was commanded to, but she was using myrrh and aloes which are resins, so there is some similarity (see below).
   b. If she was trying to imitate it she was asking for trouble **(Exo 30:37-38)**.

v. Smells have a strong effect on a man's mood.

vi. Perfume rejoices the heart **(Pro 27:9)**, which is why she was using it to seduce the young man.

B. *with myrrh, aloes, and cinnamon.*

i. Myrrh, aloes, and cinnamon are all spices which women use to attract men **(Son 4:14)**.
   a. Myrrh *n*. - 1. A gum-resin produced by several species of *Commiphora* (*Balsamodendron*), esp. C. *Myrrha* (see 2): used for perfumery and as an ingredient in incense. Also *Med*., the tincture made from this. In early use almost always with reference to the offering of myrrh by the Magi to our Lord.
   b. Aloe *n*. - 1. *pl*. The fragrant resin or wood of the *agalloch* (q.v.), derived from species of two East Indian genera, *Aloexylon* and *Aquilaria*.
   c. Cinnamon *n*. - 1. a. The inner bark of an East Indian tree (see 2), dried in the sun, in rolls or 'quills', and used as a spice. It is of a characteristic yellowish brown colour, brittle, fragrant, and aromatic, and acts as a carminative and restorative.

ii. Myrrh is a perfuming spice fit for kings **(Son 3:6-7; Mat 2:2, 11)**.

iii. These are expensive spices which would help to deceive the young man into thinking that the woman was not a trashy, cheap woman, but an affluent woman of means.

iv. Some whores, especially married ones, actually try to buy men with gifts (or luxurious accommodations in this case) **(Eze 16:31-33)**.

v. The thought of an ornately adorned bed perfumed with a sweet aroma would be very appealing to a lot of men.

18. **Pro 7:18** - "Come, let us take our fill of love until the morning: let us solace ourselves with loves."

A. All the ground work to seduce the young man has now been laid.

i. First the strange woman appeals to the young man's lust of eyes with her immodest attire **(Pro 7:10 c/w 1Jo 2:16)**.

ii. Next she grabs him, kisses him, and tells him of her finely decorated and perfumed bed appealing to his lust of the flesh **(Pro 7:13, 16-17 c/w 1Jo 2:16)**.

iii. Then she flatters him appealing to his pride of life **(Pro 7:15 c/w 1Jo 2:16)**.

iv. Having thoroughly tantalized his carnal nature (and even trying to appeal to his spiritual nature - **Pro 7:14**) to weaken his resistance, she now goes in for the kill.

B. *Come,*
   i. Up until now she has been trying to persuade the young man.
   ii. Now she moves from persuading to commanding.
   iii. Come *v.* - 1. In its most literal sense it expresses the hitherward motion of a voluntary agent. a. To move towards, approach.
   iv. Wisdom bids men to come unto her **(Pro 9:5)**, and so does the strange woman.

C. *let us take our fill of love*
   i. She invites the young man to come into her house to get all the "love" that he wants.
   ii. Fill *n.* - I. 1. a. A full supply of drink or food; enough to satisfy want or desire.
   iii. She perverts the meanings of words.
      a. She wants them to take their fill of *love*.
      b. Fornication and whoredom is not love, but *lust* **(Rom 1:24; 1Th 4:3-7)**.
      c. *Love* is keeping the commandments of God **(2Jo 1:6)** toward God and toward our neighbor **(1Jo 5:2-3)**.
      d. Fornicators do not love each other, they merely lust after each other.

D. *until the morning:*
   i. She entices him with exaggerated promises.
      a. Until *adv.* - II. With reference to time. 5. Onward till (a time specified or indicated); up to the time of (an action, occurrence, etc.)
      b. She is suggesting that can take their fill of "love" from the evening **(Pro 7:9)** up to the time of the morning.
   ii. Only in the movies and romance novels do people make love all night long.
      a. Only an inexperienced fool would be excited by such a ridiculous proposition.
      b. In the real world, men fall asleep after sex and don't wake up for a long time **(Son 2:3-7; Son 3:4-5)**.
   iii. By this point the young fool is too excited to be thinking rationally though.

E. *let us solace ourselves with loves.*
   i. Solace *v.* - 1. *trans*. To cheer, comfort, console; to entertain or recreate.
   ii. The strange woman shows her cards with this comment.
   iii. Her enticement of him is for the purpose of entertainment and recreation, not for true marital love and intimacy.
   iv. This is a deception because fornication will only afford fleeting joy, afterwards to be followed by shame, disappointment, regret, disease, poverty, and more **(Pro 5:8-14; Rom 6:20-21)**.

19. **Pro 7:19** - "For the goodman is not at home, he is gone a long journey:"

A. *For the goodman is not at home,*

i. Goodman *n*. - 1. = *good man*. Sometimes used as a vague title of dignity or a respectful form of address. *Obs*. 2. The master or male head of a household or other establishment; the host (of an inn), the keeper (of a prison). b. A householder in relation to his wife; a husband.
ii. The goodman was the strange woman's husband.
    a. Up to this point it would have been possible for the young man think that this woman was not married.
    b. She could have been a single woman with her own house.
    c. Any fool should have known that she was a whore based on her words and actions, but he might not have known she was an adulteress.
    d. But now there is no doubt that she is an evil, unfaithful woman.
iii. She tells him that the goodman *is not at home*.
    a. This is obviously a suggestive comment.
    b. If the goodman would have known what was going to happen when he was gone, he likely would have stayed at home and not suffered the wife-thief to enter his house **(Luk 12:39)**.

B. *he is gone a long journey:*
i. To alleviate any concern of getting caught, she assures him that her husband won't be back for a while.
ii. The fact that the woman would commit adultery as soon as her husband leaves on a trip should have been ironclad proof that she was an evil woman.
iii. Even a fool should have known to run from any woman who would do such a thing.

20. **Pro 7:20** - "He hath taken a bag of money with him, and will come home at the day appointed."
A. *He hath taken a bag of money with him,*
i. The fact that he took a bag of money with him would have indicated the following:
    a. He is wealthy, and therefore so is his wife.
    b. He is most likely going to be gone for a while, else he would have only taken a pocket full of coins.
ii. These things would be additional reasons for the young man to give in to the strange woman's advances.
iii. Notice she didn't say he had taken his wallet, his credit card, or his smartphone with him, but rather *a bag of money*.
    a. This is because in those days people used real money, such as gold and silver **(Gen 23:16; 2Ki 23:35)**.
    b. If a man were to take a large amount of money with him for a long trip, it would require a bag, not a pocket or a wallet **(Gen 42:35; Isa 46:6)**.
    c. This is further evidence that she and her husband are wealthy, and therefore she is not a cheap whore.

B. *and will come home at the day appointed.*
i. Appointed *ppl*. - 1. Fixed by agreement; settled beforehand.

ii. Her husband had set a date ahead of time for his return.
iii. Though she didn't reveal what the date was, the implication was that he would not be home for a while so there was no chance of getting caught.
iv. This assurance would have eased any apprehension the young man might have had.

21. **Pro 7:21** - "With her much fair speech she caused him to yield, with the flattering of her lips she forced him."
    A. *With her much fair speech she caused him to yield,*
        i. The strange woman employed *fair speech* to convince the young man.
            a. Fair *adj*. - 1. Beautiful to the eye; of pleasing form or appearance; good-looking. 4. Of language, diction: Elegant. Hence *fair speaker*. *Obs*. 5. a. Of external manifestations, words, promises: Attractive or pleasing at the first sight or hearing; specious, plausible, flattering.
            b. Elegant *adj*. - 1. Tastefully ornate in attire; sometimes in unfavourable sense: Dainty, foppish. 4. a. Of composition, literary style, etc.; also of words or phrases: Characterized by grace and refinement; 'pleasing by minuter beauties' (J.). b. Of a speaker or author: Characterized by refinement and polish of style.
            c. Good words and fair speeches are used to deceive the simple **(Rom 16:18; Pro 7:7)**.
        ii. Her fair speech was executed masterfully.
            a. She began by appealing to his spirituality and morality by pretending to be religious **(Pro 7:14)**.
            b. Then she appeals to his pride by telling him that she has been diligently seeking him and has found him **(Pro 7:15)**.
            c. Next she appeals to his sensuality by telling him of her ornately adorned and perfumed bed **(Pro 7:16-17)**.
            d. Next she appeals to his lust by outright asking him to make love with her **(Pro 7:18)**.
            e. Finally, she allays his fears by assuring him that her husband is not home and will not be back to a long time **(Pro 7:19-20)**.
        iii. The result of her fair speech was to cause him to *yield*.
            a. Yield *v*. - III. To surrender, give way, submit. 14. a. To hand over, give up, relinquish possession of, surrender, resign. 17. a. To give way to persuasion, entreaty, or the like; to cease to oppose or object; to submit, comply, consent. b. with *inf*. or *clause*, or with *to* and n.: To submit, consent, agree (*to do* something, *that* something should be done, or *to* something proposed).
            b. The fact that he was made to *yield* indicates that he was hesitant and was exerting some resistance.
            c. She was able to overcome any hesitation he had with her fair speech.
    B. *with the flattering of her lips she forced him.*
        i. Flatter *v*. - 1. a. *intr*. Of an animal, bird, etc.: To show delight or fondness (by wagging the tail, making a caressing sound, etc.). 2. To try to please or

win the favour of (a person) by obsequious speech or conduct; to court, fawn upon. 3. To praise or compliment unduly or insincerely.

ii. The most powerful and oft used tool in the arsenal of the strange woman is flattery **(Pro 2:16; Pro 5:3; Pro 6:24; Pro 7:5)**.

iii. She was spreading a net for his feet by fawning upon him with insincere praise **(Pro 29:5)**.

iv. By use of enticing words, she *forced* him into her filthy bed.

a. Force *v.* - 1. *trans*. To use violence to; to violate, ravish (a woman). 3. a. To constrain by force (whether physical or moral); to compel; to overcome the resistance of. *to force (one's) hand*: to compel one to act prematurely or to adopt a policy he dislikes.

b. The fact that she forced him indicates that he did put up some resistance.

c. Though women are the weaker vessel **(1Pe 3:7)**, they have great power over men through their looks and words to overcome their resistance and compel them to do what they want.

22. **Pro 7:22** - "He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;"

A. *He goeth after her straightway,*

i. Go *v.* - 50. *go after* - To go in pursuit of; to visit as a wooer or a disciple.

ii. Straightway *adv.* - 1. By a direct course, straight from or to a place. *Obs.* (last usage in 1587) 2. Immediately; without interval or delay; at once. Now only *literary*.

iii. Once the strange woman had broken down the young man's inhibitions by way of her fair speech and flattery **(Pro 7:21)** he immediately went in pursuit after her.

a. He was led away by his lust **(2Ti 3:6; Jam 1:14; Pro 5:20)**.

b. Ravished *v.* - 1. Carried away by force; violated; ravaged.

iv. If the young man would have instead been going after his God straightway and delaying not to keep His commandments **(Mat 4:20; Psa 119:60)**, he would not have been led away by the strange woman.

B. *as an ox goeth to the slaughter,*

i. Because oxen are brute beasts they have no understanding **(Psa 32:9)**.

a. They don't realize that the farmer has devised evil against them as he leads them to the slaughter **(Jer 11:19)**.

b. At least oxen have an excuse for their simplicity.

ii. The man that goes after a strange woman has no such excuse.

a. He lacks understanding that he should possess **(Pro 6:32)**.

b. He thought he was being honored by the strange woman through her flattery, but, being without understanding, he was like the beasts that perish **(Psa 49:20)**.

c. Growing up as a Jew in Jerusalem, he was no doubt instructed out of the law to not commit adultery **(Exo 20:14)**.

d. He obviously did not receive that instruction and therefore manifested himself to be just as stupid as the ox **(Pro 12:1)**.

C. *or as a fool to the correction of the stocks;*
   i. Stock *n*. - 8. a. *pl*. An obsolete instrument of punishment, consisting of two planks set edgewise one over the other (usually framed between posts), the upper plank being capable of sliding up and down. The person to be punished was placed in a sitting posture with his ankles confined between the two planks, the edges of which were furnished with holes to receive them. Sometimes there were added similar contrivances for securing the wrists.
   ii. Only a fool would voluntarily go straightway to the correction of the stocks if someone tried to talk him into it.
   iii. The fool that goes to the stocks has pain and suffering awaiting him.
   iv. So does the man who is led away by a strange woman to her house.

23. **Pro 7:23** - "Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life."
   A. *Till a dart strike through his liver;*
      i. Dart *n*. - 1. a. A pointed missile weapon thrown by the hand; a light spear or javelin; also applied to pointed missiles in general, including arrows, etc.
      ii. Being thrust through with a dart is a death sentence **(2Sa 18:14)**.
      iii. The liver is a vital organ.
      iv. An animal that is thrust through the liver with a dart will die **(Pro 7:22 c/w Heb 12:20)**.
      v. Likewise, the man who goes after a strange woman is under a death sentence.
   B. *as a bird hasteth to the snare,*
      i. Just as the ox walks to the slaughter and the bird hastens to the snare not knowing that it will be its demise, so the young man goes to the strange woman's house.
      ii. A snare is for catching and killing birds or other animals.
         a. Snare *n*. - 1. a. A device for capturing small wild animals or birds, usually consisting of a string with a running noose in which a foot or the head may be caught. Also in fig. context.
         b. A strange woman's heart is a snare and a net **(Ecc 7:26)**.
         c. Just as birds are caught in snares, so men are snared in an evil time **(Ecc 9:12)**.
      iii. Haste *v*. - 1. *trans*. To cause to move more quickly; to urge, drive, or press on; to quicken, accelerate, hurry.
         a. Just as the foolish bird hurries to the snare, so sinners waste no time sinning and sealing their judgment.
         b. They run to evil and make haste to shed blood **(Pro 1:16)**.
         c. They do evil with both hands earnestly **(Mic 7:3)**.
   C. *and knoweth not that it is for his life.*
      i. This young man is *ignorant*: he *knoweth not* that it is for his life.
      ii. But he is *willingly ignorant* **(2Pe 3:5)** because the strange woman told him plainly that her husband was away **(Pro 7:19-20)**.

a. Being a Jew, this young man certainly should have known that the punishment for adultery was death **(Lev 20:10)**.
b. Therefore, he should have known that to go in unto her was a death sentence.

iii. In his lustful exuberance he may have forgotten what the punishment for adultery was, or he might have thought that he would not get caught.
iv. This is why it's crucial to read and learn the scriptures well so that God's principles are ingrained in us and will keep us from sin **(Psa 119:9-11)**.

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

A. *Hearken unto me now therefore,*
i. Hearken *v.* - 1. *intr*. To apply the ears to hear; to listen, give ear.
ii. Solomon began this chapter exhorting his son to listen to his instruction and keep his commandments **(Pro 7:1-2)**.
iii. Therefore *adv.* - II. 2. In consequence of that; that being so; as a result or inference from what has been stated; consequently.
iv. After giving him much instruction on the tactics of the strange woman and the danger of being seduced by her, he concludes the chapter by again exhorting his son to listen to him.
v. This is a good method of teaching: tell them what you're going to tell them, then tell them, and then tell them what you told them.

B. *O ye children,*
i. Although Solomon's instruction was primarily aimed at his son (v.1), it was not written exclusively to him.
ii. He commands "children" to hearken unto him.
iii. He uses "*ye* children" instead of "*my* children" indicating that his words were for children in general.
iv. Adult disciples are called children in the Bible **(Mar 10:24; 2Co 6:13; Gal 4:19; 1Jo 2:28)**.
v. Solomon's words are God's words to us His children **(2Pe 1:21)**.

C. *and attend to the words of my mouth.*
i. Attend *v.* - I. To direct the ears, mind, energies to anything. 1. To turn one's ear to, listen to. 2. To turn the mind to, give consideration or pay heed to, regard, consider.
ii. We must not only hear the words being said but we must direct our ears and mind to listen to and consider what is spoken if it is to benefit us.
iii. This is the fourth time that Solomon admonished us to *attend* unto his words **(Pro 4:1, 20; Pro 5:1)**.
iv. He exhorts us to listen and pay close attention because he is going to give us one last warning about the strange woman in the remaining three verses of the chapter.

25. **Pro 7:25** - "Let not thine heart decline to her ways, go not astray in her paths."

A. *Let not thine heart decline to her ways,*

i. Decline *v.* - 1. a. To turn or bend aside; to deviate (from the straight course); to turn away. 3. *fig*. a. To turn aside in conduct; esp. to swerve or fall away (from rectitude, duty, allegiance, instructions, etc.).
   a. To decline to the strange woman's ways is to turn aside and deviate from God's ways.
   b. We are not to decline from God's word **(Psa 119:157; Pro 4:5)**.
ii. Solomon previously warned his son to stay on the strait and narrow way and turn not to the right hand nor to the left **(Pro 4:27)**.
iii. *God's way* concerning romantic relationships is to get married to one woman **(Mar 10:6-9)**, stay married to her for life **(Rom 7:2-3)**, and only have sex with that woman **(Heb 13:4)**.
iv. The *strange woman's ways* are to either never get married and have sex with whomever she chooses, or to get married and still have sex with whomever she chooses.
v. We must follow *God's way* and not decline to *her ways*.
   a. If we do so we will have a blessed life, a happy wife, and a pleased God.
   b. If we don't we will have sorrow, misery, and death **(Pro 7:26-27)**.

B. *go not astray in her paths.*
i. Astray *adv.* - 1. Out of the right way, away from the proper path, wandering. 2. Away from the right; in or into error or evil.
ii. The paths of the strange woman incline unto death **(Pro 2:18)**.
iii. None that walk on her paths return again, either at all, or as the men they once were, nor do they take hold of the paths of life **(Pro 2:19)**.
iv. To ensure that we go not astray in her paths it is critical to not enter them in the first place, but to avoid it, pass not by it, turn from it, and pass away **(Pro 4:14-15)**.
v. It's a lot easier to stay on the right path than it is to try to find your way back to it after falling in a ditch or wandering out into the wilderness.

26. **Pro 7:26** - "For she hath cast down many wounded: yea, many strong men have been slain by her."

A. *For she hath cast down many wounded:*
i. Wounded *ppl*. - 1. Subjected to, injured or impaired by, wounding; suffering from a wound or wounds; a. Of persons or animals.
ii. Wound *v*. - 1. *trans*. To inflict a wound on (a person, the body, etc.) by means of a weapon; to injure intentionally in such a way as to cut or tear the flesh.
iii. The strange woman is a warrior.
   a. She hunts for men **(Pro 6:26)**.
   b. She lies in wait as for a prey and waits for men to fall into her deep ditch and narrow pit to be wounded **(Pro 23:27-28)**.
   c. She waits with a dart to strike through his liver and kill him **(Pro 7:23, 26b)**.
   d. The man that commits adultery gets a *wound* and dishonour **(Pro 6:33)**.

iv. She is successful in battle because she hath cast down *many* wounded.
a. Strange women are never content with just one man.
b. This is why a man should never marry one because she will not be faithful.

B. *yea, many strong men have been slain by her.*
i. She has brought down *many strong men*.
ii. It is not only weak men that fall prey to strange women.
iii. She prides herself for destroying *strong* men.
a. Samson was a very strong man **(Jdg 15:15)** who was brought down by the power of a woman **(Jdg 16:15-21)**.
b. Solomon was an exceeding wise man **(1Ki 4:29-31)** who was strong **(Pro 24:5)**, and he was likewise brought down by strange women **(Neh 13:26)**.
iv. If a man has no rule over his own spirit, he is weak and defenseless, no matter how physically strong he may be **(Pro 25:28)**.
a. If he can't control his lusts, he will be brought down to death by a whorish woman **(Jam 1:14-15)**.
b. We must keep under our bodies and bring them into subjection or we will become castaways who are good for nothing **(1Co 9:27)**.
v. A man could be slain by a strange woman in several ways.
a. He could have his health, wealth, and reputation destroyed by her **(Pro 5:9-11)**.
b. He could be put to death for the sin of adultery if he lived under the law of Moses **(Lev 20:10)**.
c. He could be killed by her husband in a fit of jealous rage **(Pro 6:34-35)**.
d. He will be cast into the lake of fire which is the second death if he is not a child of God **(Rev 20:14-15; Rev 21:8)**.

27. **Pro 7:27** - "Her house is the way to hell, going down to the chambers of death."

A. *Her house is the way to hell,*
i. The strange woman's house is the gateway to sin **(Pro 7:18-19)**.
a. The wages of sin is death **(Rom 6:23)**.
b. Sin not only causes physical death, but also eternal punishment in hell which is the second death **(Rev 20:10, 14-15)**.
ii. The strange woman is heading toward hell.
a. She will take whoremongers with her.
b. Fornicators and whoremongers have their part in the lake of fire **(Heb 13:4; Rev 21:8; Rev 22:15)**.
c. If men and women want to have the assurance of eternal life, they better flee whoredom **(1Co 6:18)**.
iii. The whore's house is also the way to hell on earth.
a. Hell is a place of destruction **(Mat 10:28; 2Th 1:9)**.
b. The man that goes to the house of the strange woman destroys his own soul **(Pro 6:32)**.
c. He also destroys his life, including:

(i) His honour **(Pro 5:9)**
(ii) His wealth **(Pro 5:10)**
(iii)His health **(Pro 5:11)**

iv. The strange woman also represents false religion in the Bible **(Rev 17:1-5; Pro 9:13-17)**.
   a. Idolatrous religion is described as whoredom **(Exo 34:15)**.
   b. Her guests (those that go to her *house* of worship) are in the depths of hell **(Pro 9:18)**.
   c. If men and women want to have the assurance of eternal life, they better flee idolatry and false religion **(1Co 10:14)**.

B. *going down to the chambers of death.*
   i. The strange woman is heading toward death.
      a. Her house inclineth unto death **(Pro 2:18)**.
      b. Her house goes down to the chambers of death (the grave) **(Pro 7:27)**.
      c. Chamber *n*. - 1. a. A room or apartment in a house; usually one appropriated to the use of one person; a private room; in later use esp. a sleeping apartment, a bedroom.
   ii. She will take her lovers with her.
      a. The man that goes in unto her has a death wish **(Pro 5:23)**.
      b. None that go unto her take hold of the paths of life **(Pro 2:19)**.
      c. Many strong men have been *slain* by her **(Pro 7:26)**.
   iii. Following the strange woman can lead to death in many different ways.
      a. You could die of an STD from her **(Pro 5:11)**.
      b. Her husband could kill you **(Pro 6:34)**.
      c. God could kill you for your sin **(Rom 6:23 c/w Act 5:4-5)**.
      d. You could experience death of fellowship in the church **(Rom 1:29, 32 c/w Luk 15:24)**.

X. Chapter 8

1. **Pro 8:1** - "Doth not wisdom cry? and understanding put forth her voice?"
   A. What exactly is *wisdom* in Proverb 8?
      i. ***Wisdom is the personification of God's revelation to man which is manifest in creation, the scriptures, and Jesus Christ.***
         a. Personification - 1. Attribution of personal form, nature, or characteristics; the representation of a thing or abstraction as a person: esp. as a rhetorical figure or species of metaphor. Also in art, the representation of a thing or abstraction by a human figure.
         b. Revelation - 1. The disclosure or communication of knowledge to man by a divine or supernatural agency.
         c. *The wisdom of God* sometimes refers to God himself speaking to men **(Luk 11:49)**.
         d. In Proverbs 8 (as well as in chapters 1, 3, 4, and 9 - **Pro 1:20; Pro 3:15; Pro 4:6; Pro 8:2; Pro 9:1**), *wisdom* is personified as a woman and referred to in the feminine.

(i) In the Hebrew language, which the book of Proverbs was originally written in, every noun has a gender, either masculine or feminine.
(ii) Being feminine in the Hebrew, the translators translated *wisdom* as feminine in the King James Bible.
(iii) (More will be said about wisdom being referred to in the feminine below).

ii. God possesses wisdom **(Job 12:13; Job 36:5; Dan 2:20; Pro 8:22)**.
   a. God's wisdom is unsearchable and limitless **(Rom 11:33)**.
   b. Only God is inherently wise **(Rom 16:27)**.
   c. Any wisdom we have is derived from God.

iii. God reveals His wisdom to men by four different methods.
   a. God gives wisdom to men through His word **(Pro 2:6; Pro 4:5)**.
      (i) God's written word is wisdom **(Deut 4:5-6; Ezr 7:14 c/w 25)**.
      (ii) Wisdom is said to be more valuable than fine gold **(Pro 8:19; Pro 16:16)** because it is contained in the word of God which is more valuable than fine gold **(Psa 19:10; Psa 119:72, 127)**.
   b. God also reveals wisdom to men through the natural world He has created.
      (i) The heavens declare the glory of God **(Psa 19:1-4)**.
      (ii) The heavens declare God's righteousness **(Psa 97:6)**.
      (iii) God's eternal power and godhead can be clearly seen by the things that are made **(Rom 1:20)**.
      (iv) Nature itself teaches us things **(1Co 11:14)**.
      (v) The animal kingdom teaches us lessons **(Job 12:7-10; Pro 6:6-8)**.
   c. In times past, God also gave wisdom directly to the prophets and apostles supernaturally through the Spirit **(1Ki 4:29 c/w 1Ki 10:24; 1Co 12:4-8; 2Pe 3:15)**.
   d. Lastly, God reveals wisdom to men by Jesus Christ who is His revelation to man.
      (i) Jesus Christ is the Word of God, the second person of the Trinity **(Rev 19:13; 1Jo 5:7)**.
      (ii) Jesus Christ is the Word made flesh **(Joh 1:1, 14)**.
      (iii) Jesus Christ is God manifest in the flesh **(1Ti 3:16)**.
      (iv) Jesus Christ is the truth **(Joh 14:6)**.
      (v) In Christ are hid all the treasures of wisdom and knowledge **(Col 2:3)**.
      (vi) Jesus was a teacher come from God **(Joh 3:2)**.
      (vii) God hath spoken to us by His Son **(Heb 1:2)**.
      (viii) God gave His revelation to the apostles by Jesus Christ **(Gal 1:12; Rev 1:1)**.
      (ix) This is why Jesus is called the wisdom of God **(1Co 1:24)**.
      (x) Although Jesus Christ is God's revelation to man and is the wisdom of God, and *wisdom* in Proverbs 8 is the

personification of God's revelation to man, Jesus Christ is not wisdom in Proverbs 8 for the following reasons.

1. Wisdom in Proverbs 8 is a woman **(Pro 8:2)**.
2. Jesus Christ (the man) did not exist until He was conceived in the womb of Mary **(Luk 1:35)** more than 900 years after Solomon wrote the book of Proverbs.

iv. God has possessed wisdom from eternity and has manifested it throughout time in creation, in His written word, and in Jesus Christ.

B. *Doth not wisdom cry?*

i. This is a rhetorical question, the answer to which is "yes" **(Pro 8:3; Pro 1:20)**.

ii. In Proverbs 8 wisdom publicly cries out to men from every corner of life, calling unto them to hear her words and conform their lives to them in order to be richly blessed.

a. Wisdom *n*. - 1. a. Capacity of judging rightly in matters relating to life and conduct; soundness of judgement in the choice of means and ends; sometimes, less strictly, sound sense, esp. in practical affairs: opp. to *folly*. b. personified (almost always as feminine).

b. Cry *v*. - I. 1. *trans*. To entreat, beg, beseech, implore, in a loud and emoved or excited voice. a. with the thing begged as direct object. *Obs*. (Now *cry for*.) 3. *intr*. To utter the voice loudly and with exclamatory effort, whether under the influence of emotion, as indignation, fear, pain, surprise, or merely in order to be heard afar, or above any noise that would prevent the ordinary speaking voice from being heard or distinguished; to call aloud (to a person), shout, vociferate.

iii. Wisdom is *crying* to get men's attention.

iv. She is the embodiment of soundness of judgment and good decision making, and she calls on men to follow her example.

v. Jesus Christ, the wisdom of God, *cried* unto men to call them to believe the gospel **(Joh 12:44-50)**.

C. *and understanding put forth her voice?*

i. *Understanding* is likewise personified in Proverbs 8.

ii. Understanding, like wisdom, is crying unto men to get their attention and draw them to God.

iii. *Understanding* is the intelligence that gives a man the ability to comprehend the meaning and idea of things by knowing the meaning of words.

a. Understanding *n.* - 1. a. (Without article.) Power or ability to understand; intellect, intelligence. b. *of understanding*, intelligent, capable of judging with knowledge. Similarly *of some, of no, understanding*. c. With *the*: The faculty of comprehending and reasoning; the intellect.

b. Understand v. - 1. To comprehend; to apprehend the meaning or import of; to grasp the idea of. b. To be thoroughly acquainted or familiar with (an art, profession, etc.); to be able to practise or deal

with properly. 2. To comprehend by knowing the meaning of the words employed; to be acquainted with (a language) to this extent.

c. *Understanding* is necessary to have wisdom; for without the ability to comprehend the meaning of words, concepts, and ideas, one cannot have wisdom **(Pro 10:13; Pro 14:33; Pro 17:24)**.

iv. Understanding puts for *her* voice.

a. Wisdom and understanding are both referred to by feminine pronouns **(Pro 8:2-3)**.

b. The fact that God is masculine but His wisdom and understanding are referred to in the feminine is not a contradiction.

(i) Ships serve as a good example of things which are dominant in masculine characteristics, but are nevertheless referred to by feminine pronouns.

(ii) Ships are designed, built, and operated predominately by men and often even bear male names such as the *USS George Washington*, *USS Abraham Lincoln*, and *USS Ronald Reagan*.

(iii) Yet they are referred to with the feminine pronouns *she* and *her*, which has been the case for thousands of years **(Act 27:15)**.

(iv) A feminine pronoun is fitting for *wisdom* and *understanding* which are softer and more tender in character and demeanor than some of the other attributes of God such as *judgment*.

(v) In addition to His dreadful side, the LORD also has a merciful and compassionate element to Him **(Psa 103:13)**.

(vi) Possessing such kindhearted characteristics, Jesus Christ, "who of God is made unto us wisdom" **(1Co 1:30)**, is rightly symbolized in Proverbs by *wisdom* which is a feminine personification.

2. **Pro 8:2** - "She standeth in the top of high places, by the way in the places of the paths."

A. *She standeth in the top of high places,*

i. Wisdom *stands* as she cries.

a. Wisdom stands while she calls out to the sons of men.

b. Standing is a far more advantageous position for a speaker to get the attention of his audience **(Act 2:14; Act 24:21; Rev 19:17)**.

c. Wisdom *stands* while calling men to repentance while the foolish woman *sits* on a seat while calling sinners to sin **(Pro 9:13-17)**.

ii. Wisdom wants to be heard, so she goes to *high places* to *cry* **(Pro 8:1)**.

a. High *adj*. - 21. ***high place***, in Scripture, a place of worship or sacrifice (usually idolatrous) on a hill or high ground; the altar and other appointments for such worship; also, in *pl*., the upper echelon of any organization

(i) As the definition shows, high places are often places of worship and can also refer to the upper echelons of organizations.

(ii) Every time that the word of God is preached in churches wisdom is crying from the high places.

(iii) Any time common sense is uttered in a corporate boardroom or in government (which is rare), wisdom is crying from the high places.

b. Not only does wisdom go to high places, she goes to the *highest places* of the city to cry **(Pro 9:3)**.

c. She goes to *the top* of high places **(Pro 8:2)** to get to the highest places.

d. Top *n*. - II. The highest or uppermost part. 3. a. The highest point or part of anything; perh. originally a pointed or peaked summit, an apex or peak; but now applied to the uppermost part, whatever its nature or shape; the highest place or limit *of* something. Also *pl*., mountain tops, high moorland, etc.

e. Crying atop of high places gives one's voice maximum projection in order to be able to be heard from far away.

iii. The fact that wisdom *stands* in *the top* of *high places* demonstrates how much effort God has exerted throughout time to call men to repentance and wisdom.

B. *by the way in the places of the paths.*

i. Wisdom not only cries from the high places where her voice will carry the farthest, she also goes where men are in order to reach them where they are.

ii. She preaches in both the crowded streets and the less traveled paths.

a. Way *n*. - I. Road, path. 1. a. *gen*. A track prepared or available for travelling along; a road, street, lane, or path. b. In figurative context, with reference to a metaphorical walking or travelling. c. A main road connecting different parts of a country.

b. Path *n*. - 1. a. A way beaten or trodden by the feet of men or beasts; a track formed incidentally by passage between places, rather than expressly planned and constructed to accomodate traffic; a narrow unmade and (usually) unenclosed way across the open country, through woods or fields, over a mountain, etc.; a footway or footpath, as opposed to a road for vehicles; hence applied also to a walk made for foot-passengers, in a garden, park, wood, or the like. Sometimes said more vaguely of any way or road: cf. sense 3.

iii. The fact that wisdom stands by the way in the places of the paths demonstrates that God takes great pains to ensure that His word is preached wherever men are.

iv. This is why preachers preach both publicly in church and from house to house **(Act 20:20)**.

3. **Pro 8:3** - She crieth at the gates, at the entry of the city, at the coming in at the doors.

A. *She crieth at the gates,*

i. Wisdom cries in places where men congregate.

ii. Cry *v*. - 1. *trans*. To entreat, beg, beseech, implore, in a loud and emoved or excited voice.

iii. Gate *n*. - 1. An opening in a wall, made for the purpose of entrance and exit, and capable of being closed by a movable barrier, the existence of which is usually implied; said with reference to a city or other enclosure, or the enclosure-wall of a large building, formerly also to the bulding itself, where door or doors is now commonly employed. 2. In Biblical phraseology, after Hebrew; ellipt. for gate(s) of the city as a place of judicial assembly.

iv. "The gateways of walled cities, as well as the open spaces near them, were popular places to resort, being vaulted and cool, and convenient for the meeting of friends, or for a view of strangers, since all who went in or out must pass that way. They often resembled large stone halls, and had sufficient area to accommodate large assemblages. There the people assembled at the close of the day to tell the news, and to discuss various topics of interest." (James M. Freeman, *Manners and Customs of the Bible*, p. 20)

v. Crying at the gates would have given wisdom access to the most amount of people at one time.

vi. This implies that God wants wisdom disseminated to all men everywhere **(Act 17:30)**.

B. *at the entry of the city, at the coming in at the doors.*

i. The gate was a crowded place where people assembled as they entered a city **(Pro 1:21)**.

ii. Concourse *n*. - 1. a. The running or flocking together of people; the condition or state of being so gathered together.

iii. The gate of the city was one of the most important places for wisdom to cry due to the activities which took place there such as the following.

a. The law was often read at the gates **(Neh 8:1-3)**.
b. Prophets prophesied at the gates **(Jer 17:19-20; Jer 26:10-11)**.
c. Court was held at the gates **(Deut 16:18; Rut 4:9-11; 2Sa 15:2)**.
d. Reproof was given in the gate **(Isa 29:21; Amo 5:10)**.
e. Gossip was shared **(Psa 69:12)**.
f. The word of God either facilitates or regulates all of these things.

iv. Men in Israel would have had no excuse for not hearing the wisdom of God because she cried from the mouths of men where they congregated.

v. Today wisdom cries in churches, on the radio, the TV, and the internet where all men have opportunity to hear her if they desire to.

4. **Pro 8:4** - "Unto you, O men, I call; and my voice is to the sons of man."

A. *Unto you, O men, I call;*

i. Wisdom issues her call to men.

a. Men *n*. - plural of *man*
b. Man *n.* - 1. A human being (irrespective of sex or age); = L. *homo*. In OE. the prevailing sense. a. In many OE. instances, and in a few of later date, used explicitly as a designation equally applicable to either sex. 2. a. In abstract or generic sense, without article: The human creature regarded abstractly, and personified as an individual; human beings collectively; the human race or species; mankind.

c. Call *v.* - I. To shout, utter loudly, cry out, summon. 1. To utter one's voice loudly, forcibly, and distinctly, so as to be heard at a distance; to shout, cry: often emphasized by *out*, to cry out.

ii. Wisdom's call is universal to men in general **(Act 17:30)**.

iii. She utters it loudly to ensure that her voice will be heard.

B. *and my voice is to the sons of man.*

i. The *sons of man* are people in general **(Psa 33:13-14)**.

ii. Wisdom's voice is to *men*, not angels, animals, or inanimate objects.

iii. Her delights are with the sons of men **(Pro 8:31)**.

iv. Man was made in the image of God **(Gen 1:26-27; Gen 9:6; Jam 3:9)**, and therefore He takes particular interest in him.

5. **Pro 8:5** - "O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart."

A. *O ye simple, understand wisdom:*

i. The word "O" is here used by God to impress upon us how important it is to understand wisdom.

a. O *int. (n.)* - 1. Standing before a noun in the vocative relation. 2. In other connexions, or without construction, expressing, according to intonation, various emotions, as appeal, entreaty, surprise, pain, lament, etc.

b. Wisdom is emphatically crying out to the simple with emotion to get their attention.

(i) Simple people love simplicity which is why they need to be yelled at to be shaken out of their stupor **(Pro 1:22)**.

(ii) Simple people often need to have something dramatic happen to them, or to those around them, for them to pay attention and wise up **(Pro 19:25; Pro 21:11)**.

(iii)"They who won't listen have to feel." (Grandpa Wagner)

ii. Wisdom cries to the *simple*.

a. Simple - B. *absol*. or as *n*. 1. a. As *pl*. Persons in a humble or ordinary condition of life. 2. a. As *pl*. Those who are unlearned, ignorant, easily misled, unsuspecting, etc. b. As *sing*. An ignorant or foolish person.

b. Wisdom doesn't cry to the wise because they already have wisdom.

c. She rather calls to the unlearned, ignorant, easily misled, and foolish.

(i) The simple know nothing **(Pro 9:13)**.

(ii) They are not discerning and believe everything they hear **(Pro 14:15)**.

(iii)They learn folly from their stupid parents who were bad examples and didn't train them well **(Pro 14:18)**.

(iv)They have no discernment to foresee evil, so they plow forward and suffer for it **(Pro 22:3)**.

iii. Wisdom enjoins the simple to *understand wisdom*.

a. The fact that wisdom calls on the simple to understand wisdom implies that it is possible for them to do so.

(i) Wisdom *n*. - 1. a. Capacity of judging rightly in matters relating to life and conduct; soundness of judgement in the choice of means and ends; sometimes, less strictly, sound sense, esp. in practical affairs: opp. to *folly*.
(ii) Understand *v*. - 1. To comprehend; to apprehend the meaning or import of; to grasp the idea of.

b. Therefore, it's possible for an unlearned, ignorant, gullible, foolish person to learn how to make good decisions to maximize his wellbeing, prosperity, influence, and happiness in this life.
(i) This can be accomplished if the simple man will read the word of God, listen to it when it is preached, and endeavor to apply it to his life.
(ii) The word of God will make wise the simple **(Psa 19:7; Psa 119:130)**.
(iii) The proverbs in particular were written to give subtlety to the simple **(Pro 1:4)**.

B. *and, ye fools, be ye of an understanding heart.*
i. This verse is an example of a Hebrew parallelism wherein a point is restated using slightly different wording to elucidate it.
ii. Fool *n*. - 1. a. One deficient in judgement or sense, one who acts or behaves stupidly, a silly person, a simpleton. (In Biblical use applied to vicious or impious persons.)
iii. For the simple to understand wisdom, they must be of an understanding heart.
iv. In other words, they must have a heart which is capable of understanding.
v. God must give an understanding heart if we are to understand wisdom and be wise **(1Ki 3:12)**.
vi. But before He does that, we must desire to have one **(1Ki 3:9; Jam 1:5)**.
vii. If we lift up our voice for understanding and diligently seek it **(Pro 2:3-4)**, the LORD will give it **(Pro 2:5-6)**.

6. **Pro 8:6** - "Hear; for I will speak of excellent things; and the opening of my lips shall be right things."
A. *Hear; for I will speak of excellent things;*
i. Wisdom is in essence saying "listen up!".
a. Hear *v*. - 1. a. *intr*. To perceive, or have the sensation of, sound; to possess or exercise the faculty of audition, of which the specific organ is the ear. 4. To exercise the auditory function intentionally; to give ear, hearken, listen.
b. A wise man will *hear*, increase learning, and attain to wise counsels **(Pro 1:5)**.
c. In order to be wise, we must hear counsel and instruction **(Pro 8:33; Pro 19:20)**.
d. We should be swift to hear and slow to speak **(Jam 1:19)**, but most people are just the opposite.

ii. The reason for hearing what wisdom says is that she speaks of *excellent* things.
a. Excellent *adj*. - B. *adj*. 1. Of a person or thing: That excels or surpasses in any respect; preëminent, superior, supreme. Of qualities: Existing in a greater, or an exceptionally great, degree.
b. The word of God speaks of excellent things: it is superior to any other book.
c. The excellent things which wisdom speaks of are words of truth **(Pro 22:20-21)**.
d. When we are instructed out of the law of God and grow in knowledge we will approve the things which are more excellent **(Rom 2:18; Php 1:9-10)**.
e. The excellent things which wisdom speaks of are true, honest, just, pure, lovely, virtuous, praiseworthy things **(Php 4:8)**.

B. *and the opening of my lips shall be right things.*
i. Wisdom speaks only of *right* things.
a. Right *adj*. - II. 5. Of persons or disposition: Disposed to do what is just or good; upright, righteous. 6. a. Of actions, conduct, etc.: In accordance with what is just or good; equitable; morally fitting. 7. a. Agreeing with some standard or principle; correct, proper. Also, agreeing with facts; true.
b. All of wisdom's words are in righteousness, and there is nothing froward or perverse in them **(Pro 8:8)**.
c. God's word is pure **(Pro 30:5; Psa 119:140)**.
ii. The word of the LORD is *right* **(Psa 33:4)**.
a. Anything which contradicts the word of God is not right and must be rejected.
b. Knowing the Bible will enable us to identify things which are not right and avoid them.
c. If we *give ear* to (hear) God's commandments and keep all His statutes, we will do that which is *right* in His sight **(Exo 15:26; Deut 13:18)**.

7. **Pro 8:7** - "For my mouth shall speak truth; and wickedness is an abomination to my lips."
A. *For my mouth shall speak truth;*
i. God is a God of truth **(Psa 31:5; Joh 14:6)**.
ii. Therefore, wisdom's mouth speaks truth.
a. Truth *n*. - II. 5. a. Conformity with fact; agreement with reality; accuracy, correctness, verity (of statement or thought).
b. God's word is truth **(Joh 17:17; Psa 119:142, 151)**.
c. There is nothing in the word of God which does not perfectly conform to fact and reality.
d. God's word is true when it speaks of all things including history, science, geology, astronomy, meteorology, biology, philosophy, economics, politics, human nature, psychology, sociology, and theology.

iii. The truth of God's word will free us from lies and bondage **(Joh 8:31-32)** and preserve us **(Psa 40:11)**.

B. *and wickedness is an abomination to my lips.*

i. Wickedness *n*. - 1. The quality of being wicked; wicked character or disposition; depravity, iniquity, immorality.

a. Since wickedness is set in contrast to truth in this verse, it is evident that whatever is opposed to the truth is wicked.

b. Lies, false doctrine, and heresy are as much wickedness as are murder, adultery, and fornication **(Gal 5:19-21)**.

ii. The thought of wickedness coming out of wisdom's lips is an *abomination*.

a. Abomination *n*. - 1. The feeling or state of mind of combined disgust and hatred; abhorrence, detestation, loathing.

b. The idea of speaking lies is hateful and disgusting in the mind of wisdom.

c. A lying tongue and a false witness who speaks lies are an abomination to God **(Pro 6:16-19; Pro 12:22)**.

d. Wickedness coming out of our mouths should be an abomination to us as well **(Psa 119:163)**.

8. **Pro 8:8** - "All the words of my mouth are in righteousness; there is nothing froward or perverse in them."

A. *All the words of my mouth are in righteousness;*

i. All *n*. - 1. With *n. sing*. The entire or unabated amount or quantity of; the whole extent, substance, or compass of; the whole. 2. With *n. pl*. The entire number of; the individual components of, without exception.

a. Every single one of God's words is pure **(Pro 30:5)**.

b. This means that the inspiration and preservation of the scripture extend down to the individual words themselves, not merely the ideas or concepts being conveyed.

(i) Jesus made an argument from the two-letter word "am" in **Mat 22:32**.

(ii) Paul made an argument from the letter "s" in **Gal 3:16**.

(iii)Jesus said that until heaven and earth pass not even a jot (smallest Hebrew letter) or a tittle (a small point on a Hebrew letter which distinguishes it from another letter) would pass from the law until all is fulfilled **(Mat 5:18)**.

ii. Righteousness *n*. - 1. Justice, uprightness, rectitude; conformity of life to the requirements of the divine or moral law; virtue, integrity.

a. All of God's words are just, upright, virtuous, and honest.

b. All of God's commandments are righteousness **(Psa 119:172)**.

c. The scriptures are called "the word of righteousness" **(Heb 5:13)**.

d. Every word in the scriptures concerning all things is right and is in conformity with God's moral law.

B. *there is nothing froward or perverse in them.*

i. Froward *adj*. - 1. Disposed to go counter to what is demanded or what is reasonable; perverse, difficult to deal with, hard to please; refractory, ungovernable; also, in a wider sense, bad, evilly-disposed, 'naughty'.
ii. Perverse *adj*. - 1. Turned away from the right way or from what is right or good; perverted; wicked. b. Not in accordance with the accepted standard or practice; incorrect; wrong.
iii. There is nothing perverse, bad, evil, wicked, incorrect, or wrong in the word of God.
iv. The scriptures are *very pure* **(Psa 119:140)**.
    a. Pure *adj*. - III. Free from corruption or defilement. 4. Free from admixture of anything debasing or deteriorating; unadulterated, uncorrupted, uncontaminated; conforming accurately to a standard of quality or style; faultless, correct. 5. a. Free from moral defilement or corruption; of unblemished character or nature; unstained or untainted with evil; guiltless, innocent; guileless, sincere.
    b. God's words are free from any corruption or evil.
v. If a man ever concludes that the scriptures teach or condone evil, he has misunderstood or misinterpreted them.

9. **Pro 8:9** - "They are all plain to him that understandeth, and right to them that find knowledge."
    A. *They are all plain to him that understandeth,*
        i. All the words of wisdom's mouth are *plain* to the man who *understands*.
            a. Plain *adj*. - II. 4. Open, clear to the senses or mind; evident, manifest, obvious; easily distinguishable or recognizable. 6. a. Of which the meaning is evident; simple, intelligible, readily understood.
            b. Understand *v*. - 1. To comprehend; to apprehend the meaning or import of; to grasp the idea of.
        ii. To the man who has the ability to comprehend the meaning of wisdom's words, her message is obvious, easily recognizable, simple, and readily understood.
        iii. But on the contrary, to the man who does not have the ability to understand, wisdom's message is not evident, nor easily distinguishable, nor simple, but rather obscure and difficult to comprehend.
            a. By nature man, in his fallen state, has no understanding of God's words **(Rom 3:11; Joh 8:43, 47; 2Pe 2:12)**.
            b. He cannot receive the things of the Spirit of God, nor know them, because those things are spiritually discerned **(1Co 2:14)**; and being spiritually dead **(Eph 2:1)**, he has no spiritual discernment.
            c. To know the things of God, a man must first receive the spirit which is from God **(1Co 2:12)** which comes through regeneration by the Holy Ghost **(Tit 3:5)**.
            d. Once a person has been eternally saved by the grace of God, wisdom's words are no longer foolishness to him, but are understandable and are a powerful influence in his life **(1Co 1:18)**.
        iv. The New Testament is written in great plainness of speech **(2Co 3:12)**.

v. Saints who have been quickened (regenerated, born again) by the Spirit of God can understand the words of God when they read them **(Eph 2:5 c/w Eph 3:4)**.

vi. But in order to do so, they need two things.

a. Firstly, they need to learn to compare scripture with scripture in order to *understand* doctrine **(Isa 28:9-10; 1Co 2:13)**.

b. Secondly, they need a preacher to help guide them to make the word of God manifest so they can *understand* it **(Act 8:30-31; Tit 1:3)**.

B. *and right to them that find knowledge.*

i. Wisdom's words are *right* to them that find knowledge.

a. Right *adj*. - II. 5. Of persons or disposition: Disposed to do what is just or good; upright, righteous. 6. a. Of actions, conduct, etc.: In accordance with what is just or good; equitable; morally fitting. 7. a. Agreeing with some standard or principle; correct, proper. Also, agreeing with facts; true.

b. God's words are:

(i) right **(Psa 19:8; Psa 33:4; Isa 45:19; 1Ki 11:38)**
(ii) upright **(Psa 111:7-8)**
(iii)righteous **(Psa 119:138)**
(iv)true **(Psa 119:160)**.

ii. Wisdom's words are right to them that *find knowledge*.

a. Find *v*. - II. To discover or attain by search or effort. 9. a. To discover or obtain by searching.

b. Knowledge *n*. - II. Senses derived from the verb *know*, in its later uses. * *The fact or condition of knowing.* 5. a. The fact of knowing a thing, state, etc., or (in general sense) a person; acquaintance; familiarity gained by experience. 8. a. Acquaintance with a fact; perception, or certain information of, a fact or matter; state of being aware or informed; consciousness (of anything). b. *absol*. Acquaintance with facts, range of information, ken.

iii. They that *find* the knowledge of God are *seeking* it **(Pro 2:4-5)**.

iv. Therefore, those who are seeking to know the facts and truth about God will find it in the word of God, and when they do they will recognize that wisdom's words are *right*.

v. They will receive wisdom's words not as the words of men, but as the word of God **(1Th 2:13)** which is truth **(Joh 17:17)**.

10. **Pro 8:10** - "Receive my instruction, and not silver; and knowledge rather than choice gold."

A. *Receive my instruction,*

i. Wisdom exhorts us to receive her instruction.

a. Receive *v*. - I. 1. a. *trans*. To take in one's hand, or into one's possession (something held out or offered by another); to take delivery of (a thing) from another, either for oneself or for a third party. d. To take from another by hearing or listening; to attend, listen, or give heed to.

b. Instruction *n*. - 1. The action of instructing or teaching; the imparting of knowledge or skill; education; information.
c. One of the fundamental purposes for which God gave us the book of Proverbs was for us "to receive the instruction of wisdom" **(Pro 1:3)**.
d. Therefore, in order to receive wisdom's instruction, read the proverbs regularly.
(i) If we receive God's word we will get wisdom and be wise **(Pro 2:1, 6)** which will prompt us to receive further commandments from God **(Pro 10:8)**.
(ii) The more of God's word we receive, the more we will grow spiritually and the more we will desire to learn more **(Pro 4:18)**.
(iii) It's never too late in life to start receiving instruction in order to learn to be wise **(Pro 19:20)**.

B. *and not silver;*
i. Wisdom is not forbidding us from ever receiving silver.
a. It's not wrong to receive silver as payment for goods or services or as a gift **(Gen 23:16)**.
b. Wisdom is telling us that if it's a choice between receiving her instruction and receiving silver, choose instruction.
c. In other words, we should value wisdom and instruction far greater than silver.
d. The reason for this is because wisdom is far more valuable than silver **(Pro 3:14; Job 28:15)**.
e. Wisdom's instruction in the word of God is superior to silver because of its inherent value, and also because it will teach us how to get, save, spend, retain, and pass down silver to our children and grandchildren.

C. *and knowledge rather than choice gold.*
i. Knowledge is gained through instruction (see definition above).
ii. Those who love instruction love knowledge **(Pro 12:1)**.
iii. Like instruction, knowledge should be preferred over precious metals such as choice gold because it is far more valuable **(Pro 20:15)**.

11. **Pro 8:11** - "For wisdom is better than rubies; and all the things that may be desired are not to be compared to it."
A. *For wisdom is better than rubies;*
i. The price of wisdom is above rubies **(Job 28:18)**.
a. Rubies are among the most rare and expensive gemstones on earth, costing between $1,000-$3,000 (and some in the 10's of thousands of dollars) per carat for one of high quality.
b. Wisdom is more *precious* than rubies **(Pro 3:15)**.
c. To this day, rubies are referred to as *precious* (of great price; having a high value; costly - OED) *stones*.
ii. As wisdom describes the exceeding value of instruction and knowledge, she compares it to increasingly more valuable commodities.

iii. In the previous verse she began by comparing them to silver and then to gold.
    a. Historically gold was worth about 16 times as much as silver.
    b. Today it is worth about 68 times as much (July, 2021).
iv. By weight, rubies, depending on their quality, are worth hundreds to thousands of times as much as gold.
v. The lips of knowledge are a precious jewel which exceed the value of gold and a multitude of rubies **(Pro 20:15)**.
vi. We should now begin to understand the immense value that God places on wisdom.
vii. Since wisdom is found in God's word **(Pro 2:6)**, how valuable must reading, searching, and meditating in the scriptures be in the eyes of God?

B. *and all the things that may be desired are not to be compared to it.*
i. In the unlikely case that a man has no interest in silver, gold, or rubies, God gives one final comparison that proves the unparalleled value of wisdom.
ii. *All* of the things that a man desires cannot equal wisdom.
iii. Wisdom doesn't merely surpass the value of a man's most prized possessions; or even *all* the things that he owns; or greater yet, *all* the things that he *desires*; but rather *all* the things that he *may* desire.
iv. Take all of the endless things that a man can think of and wish for and add them all together, and they are not only unequal to wisdom, but they are not to be compared to her.
v. Just as a drop cannot be compared to an ocean, or a candle to a forest fire, so all the priceless things a man can conceive of cannot be compared to wisdom.
vi. Is it any wonder why God said that "Wisdom is the principal (*first or highest in rank or importance*) thing; therefore get wisdom: and with all thy getting get understanding" **(Pro 4:7)**?

12. **Pro 8:12** - "I wisdom dwell with prudence, and find out knowledge of witty inventions."
A. *I wisdom dwell with prudence,*
i. Wisdom and prudence are very similar attributes.
    a. Wisdom *n*. - 1. a. Capacity of judging rightly in matters relating to life and conduct; soundness of judgement in the choice of means and ends; sometimes, less strictly, sound sense, esp. in practical affairs: opp. to *folly*.
    b. Prudence *n*. - 1. Ability to discern the most suitable, politic, or profitable course of action, esp. as regards conduct; practical wisdom, discretion.
    c. Wisdom is the capacity to use sound judgment to make good decisions; prudence is the ability to do so in practical situations in life.
ii. Wisdom and prudence are so similar they are roommates.
    a. Dwell *v*. - 1. *trans*. To lead into error, mislead, delude; to stun, stupefy. *Obs*. (last used in 1300) 4. To abide or continue for a time, in a place, state, or condition. 7. To remain (in a house, country, etc.)

as in a permanent residence; to have one's abode; to reside, 'live'. (Now mostly superseded by *live* in spoken use; but still common in literature.)

b. Wisdom and prudence dwell together with the Lord Jesus Christ **(Col 2:3 c/w Col 2:9 c/w Eph 1:8)**.

B. *and find out knowledge of witty inventions.*

i. A wise and prudent man *finds out* knowledge of witty inventions.

a. Find *v*. - 20. **find out**. a. To discover by attention, scrutiny, study, etc.; to devise, invent; to unriddle, solve.

b. This means that a wise man labors to study in order to learn about witty inventions.

c. Witty *adj*. - 1. Having wisdom. 2. a. Having (good) intellectual ability; intelligent, clever, ingenious; skilful, expert, capable. b. In unfavourable sense: Crafty, cunning, wily, artful; skilful in contriving evil; also, foolishly ingenious in devising something to one's own hurt.

d. Invention *n*. - I. The action, faculty, or manner of inventing. 1. The action of coming upon or finding; the action of finding out; discovery (whether accidental, or the result of search and effort). *Obs*. or *arch*. 2. The action of devising, contriving, or making up; contrivance, fabrication. 3. The original contrivance or production of a new method or means of doing something, of an art, kind of instrument, etc. previously unknown (see invent v. 3); origination, introduction. II. The thing invented. 6. Something devised; a method of action, etc. contrived by the mind; a device, contrivance, design, plan, scheme. (Now merged in 8 and 9.) 9. Something devised or produced by original contrivance; a method or means of doing something, an instrument, an art, etc. originated by the ingenuity of some person, and previously unknown; an original contrivance or device.

ii. Wise men don't necessarily *create* witty inventions; they rather *find out* about them.

a. Worldly men are often wiser in a worldly sense when it comes to business, industry, and inventions **(Luk 16:8; Psa 73:12; Gen 4:20-22; Gen 25:27)**.

b. Godly wise men will use this world and the witty inventions designed and built by worldly men **(1Co 7:31)**.

c. Godly men are sometimes inventors themselves such as king Uzziah who had cunning men invent engines to shoot arrows and great stones to protect Jerusalem **(2Ch 26:15)**.

iii. Wise men also find out knowledge of witty inventions in the bad sense (crafty, cunning, wily inventions).

a. The Bible condemns "inventors of evil things" **(Rom 1:30)**.

b. With the exception of Pro 8:12, "inventions" in the Bible are always evil **(Psa 99:8; Psa 106:29, 39; Ecc 7:29)**.

c. In this case, wise men will pay attention to learn of evil inventions of the wicked (either material or spiritual) so they can avoid them **(Eph 5:6-17)**.

13. **Pro 8:13** - "The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate."
    A. *The fear of the LORD*
        i. The fear of God is fundamental to the Christian faith.
            a. Fear *n*. - 1. In OE.: A sudden and terrible event; peril. 2. a. The emotion of pain or uneasiness caused by the sense of impending danger, or by the prospect of some possible evil. 3. This emotion viewed with regard to an object; the state of fearing (something). d. A mingled feeling of dread and reverence towards God (formerly also, towards any rightful authority).
            b. Dread *n*. - 1. Extreme fear; deep awe or reverence; apprehension or anxiety as to future events.
            c. Fearing God is not merely having a healthy respect for God, but being seriously afraid of Him.
            d. Those who fear God do so because they understand who God is.
                (i) Understanding who God is means understanding His attributes such as:
                    1. His omnipotence (possessing all power) **(Gen 17:1; Rev 19:6)**.
                    2. His omniscience (possessing all knowledge) **(Psa 147:5)**.
                    3. His omnipresence (being everywhere present at all times) **(Pro 15:3; Jer 23:24)**.
                    4. His love of justice (punishing wrong) **(Nah 1:3)**.
                (ii) A man who understands and believes that God hates sin and will punish it; has infinite power to do so; has infinite knowledge of all of our thoughts, words, and deeds; and is present with us every moment will certainly fear God if he is not insane.
            e. Those who fear God do the following:
                (i) hate evil **(Pro 8:13)** - more on this later
                (ii) depart from evil **(Pro 3:7; Pro 14:27; Pro 16:6)**
                (iii)eschew (*to avoid, shun*) evil **(Job 1:1)**
                (iv)walk in uprightness **(Pro 14:2)**
                (v) gain wisdom **(Job 28:28; Pro 9:10)** and knowledge **(Pro 1:7)**
                (vi)have confidence **(Pro 14:26)**
    B. *is to hate evil:*
        i. Hate *v*. - 1. *trans*. To hold in very strong dislike; to detest; to bear malice to. The opposite of *to love.*
        ii. A man who fears God will hate evil for the following reasons.
            a. He understands who God is (see above) and knows that God hates sin **(Hab 1:13; Heb 1:9)**, and therefore he hates it too.

b. He loves God **(Psa 97:10)**.
c. He knows that wickedness provokes God to anger **(Jer 44:3-4)**.
d. He knows that to tolerate evil in himself would be to hate God **(Pro 14:2)**.
e. He loves the word of God and esteems all its precepts to be right, and therefore hates anything contrary to it **(Psa 119:104, 128)**.
f. He obeys the word of God which tells him to abhor evil **(Rom 12:9)**.

iii. Hating evil is evidence that a man loves God and his neighbor.

C. *pride, and arrogancy, and the evil way, and the froward mouth, do I hate.*

i. Wisdom lists four sins that she particularly hates which are:

a. Pride
(i) Pride *n*. - B. Signification. The quality of being proud. I. 1. a. A high or overweening opinion of one's own qualities, attainments, or estate, which gives rise to a feeling and attitude of superiority over and contempt for others; inordinate self-esteem.
(ii) God hates pride **(Pro 6:16-17; Pro 16:5)**.
(iii) In other words, God hates those who have a high opinion of themselves.
(iv) God despises people who think they are better than others **(Isa 65:5)**.

b. Arrogancy
(i) Arrogancy *n*. - 1. The quality or state of being arrogant.
(ii) Arrogant *adj*. - A. *adj*. Making or implying unwarrantable claims to dignity, authority, or knowledge; aggressively conceited or haughty, presumptuous, overbearing. (Used of men, their actions, manner, etc.)
(iii) God hates those who make or imply unwarrantable claims to dignity and knowledge and those who are overbearing and full of themselves.
(iv) The Bible defines *arrogancy* as *talking exceeding proudly* **(1Sa 2:3)**.
(v) Donald Trump is a perfect example of an arrogant man.
(vi) Those who are arrogant are also proud, lofty, and haughty **(Jer 48:29)**.

c. The evil way
(i) Evil *adj*. - 1. Morally depraved, bad, wicked, vicious.
(ii) Way *n*. - III. Course of life or action, means, manner. 11. a. A path or course of life; the activities and fortunes of a person.
(iii) God hates a course of life which is morally depraved and wicked.
(iv) Wisdom hates the evil way, and so should we **(Psa 119:128)**.

d. The froward mouth
(i) Froward *adj*. - 1. Disposed to go counter to what is demanded or what is reasonable; perverse, difficult to deal with, hard to

please; refractory, ungovernable; also, in a wider sense, bad, evilly-disposed, 'naughty'. (The opposite of *toward*.)

(ii) Froward people always want to go counter to what is demanded, are difficult to deal with, hard to please, and ungovernable.

1. Men with froward mouths are always talking back to authority.
2. They cause strife **(Pro 16:28)**.

(iii) God hates froward people **(Pro 3:32; Pro 11:20)**.

(iv) Froward people will find God to be froward towards them **(Psa 18:26)**.

(v) We must put away from ourselves a froward mouth (whether our own, or others') **(Pro 4:24)**.

14. **Pro 8:14** - "Counsel is mine, and sound wisdom: I am understanding; I have strength."

A. *Counsel is mine, and sound wisdom:*

i. Wisdom is speaking in this passage **(Pro 8:1, 12)**.

ii. Counsel belongs to wisdom.

a. Counsel *n*. - I. 1. a. Interchange of opinions on a matter of procedure; consultation, deliberation. to take counsel: to consult, deliberate. 2. a. Opinion as to what ought to be done given as the result of consultation; aid or instruction for directing the judgement; advice, direction. 3. The faculty of counselling or advising; judgement; prudence; sagacity in the devising of plans. 1611 Bible Job xii. 13 With him is wisedome & strength, he hath counsell and vnderstanding.

b. God possesses counsel, wisdom, understanding, and strength **(Job 12:13)**.

(i) Being God, He possesses these qualities in limitless amounts.

(ii) No man can be God's counselor **(Rom 11:33-34)**.

(iii) There is no counsel against the LORD **(Pro 21:30)**.

(iv) God makes worldly counselors fools **(Job 12:17; Isa 44:25; 1Co 1:19-20)**.

c. God wisely devises plans to accomplish His purposes **(Eph 1:11)**.

d. God and His word are the best counselors possible **(Psa 73:24; Psa 119:24)**.

e. Therefore, if you ever need to see a counselor, make sure his counsel is Biblically based.

iii. *Sound wisdom* belongs to wisdom.

a. Sound *adj*. - II. 8. a. In full accordance with fact, reason, or good sense; founded on true or well-established grounds; free from error, fallacy, or logical defect; good, strong, valid. 9. Of judgement, sense, etc.: Based on or characterized by well-grounded principles or good practical knowledge.

b. Wisdom *n*. - 1. a. Capacity of judging rightly in matters relating to life and conduct; soundness of judgement in the choice of means and ends; sometimes, less strictly, sound sense, esp. in practical affairs: opp. to *folly*.

c. God's wisdom in His word is in full accordance with fact, reason, and good sense and is free from error, fallacy, or logical defect.
d. If we want to make the best judgments and decisions possible, it will be by tapping into God's perfect wisdom found in the holy scriptures which He has laid up for the righteous **(Pro 2:6-7)**.

iv. Counsel and understanding go hand-in-hand **(Deut 32:28)** as the rest of the verse goes on to say.

B. *I am understanding; I have strength.*

i. Wisdom personified in Proverbs 8 *is* understanding; therefore she *is* intelligence.
a. Understanding *n*. - 1. a. (Without article.) Power or ability to understand; intellect, intelligence.
b. God's understanding is infinite **(Psa 147:5)**.
(i) Infinite *adj*. - 1. a. Having no limit or end (real or assignable); boundless, unlimited, endless; immeasurably great in extent, duration, or other respect. Chiefly of God or His attributes; also of space, time, etc., in which it passes into the mathematical use (4b).
(ii) This is why wisdom says she *is* understanding.

ii. Wisdom has strength.
a. Strength *n*. - 1. The quality or condition of being strong. a. Power of action in body or limbs; ability to exert muscular force. c. Power in general, whether physical, mental, or due to the possession of resources; ability for effective action; efficiency, vigour (of mental faculties, etc.). d. Capacity for moral effort or endurance; firmness (of mind, character, will, purpose); power to resist temptation or fulfil a difficult duty; fortitude as one of the cardinal virtues. Freq. in phr. ***strength of character***.
b. God has infinite power and understanding **(Psa 147:5; Isa 40:28)**.
(i) Therefore, God is the source of the power that we possess **(Isa 40:29-31; 2Ti 1:7)**.
(ii) The LORD is also the source of our understanding **(Pro 2:6)**.

iii. Understanding and strength go hand-in-hand.
a. A wise man is strong mentally and in character **(Pro 24:5; Ecc 7:19)**.
(i) Bodily exercise profits little, but godliness is profitable unto all things **(1Ti 4:8)**.
(ii) Wisdom is better than physical strength **(Ecc 9:16)** and weapons of war **(Ecc 9:18)**.
(iii)A wise man who has understanding will seek counsel in the word of God and from wise men in order to prevail in the battles of life **(Pro 24:6 c/w Pro 20:18 c/w 2Co 10:4-5 c/w Eph 6:10-18)**.
b. A foolish man is not strong, not matter how big his muscles are.

15. **Pro 8:15** - "By me kings reign, and princes decree justice."

A. *By me kings reign,*

i. "Me" in this passage is wisdom personified **(Pro 8:1, 12)**.
ii. Kings reign by wisdom.
    a. King *n*. - 1. a. The usual title of the male sovereign ruler of an independent state, whose position is either purely hereditary, or hereditary under certain legal conditions, or, if elective, is considered to give to the elected the same attributes and rank as those of a (purely or partly) hereditary ruler.
    b. Reign *v.* - 1. *intr*. To hold or exercise the sovereign power or authority in a state; to rule or govern as king or queen; sometimes in restricted sense, to hold the royal office without being actual ruler, to have a limited or nominal sovereignty.
iii. Kings reign by wisdom in two different ways.
    a. Firstly, God in His wisdom ordains and sets kings over men **(Dan 2:20-21)**.
        (i) Even the basest of men reign as kings by wisdom in this sense **(Dan 4:17)**.
        (ii) The powers that be are ordained of God **(Rom 13:1)**.
        (iii) God promotes a man and sets him up over other men as king **(Psa 75:6-7)**.
        (iv) Nebuchadnezzar was one such king which God gave a kingdom, and he reigned by wisdom in that sense **(Dan 2:37)**.
    b. Secondly, good kings exercise wisdom as they reign.
        (i) The kings of Israel were to write themselves a copy of the scriptures, read them, and govern by them **(Deut 17:14-15, 18-20)**.
        (ii) The scriptures were their wisdom and understanding **(Deut 4:5-6)**.
        (iii) When king Solomon began to reign he asked God for wisdom so that he could judge the people and discern between good and bad **(1Ki 3:9)**.
        (iv) The throne of a king is to be established by righteousness **(Pro 16:12)** which is acquired by walking in the law of God **(Luk 1:6)**.
iv. Kings *should* reign by wisdom, but some don't as Israel's history showed time and again.
    a. Rulers are supposed to be wise men who are "able men, such as fear God, men of truth, hating covetousness" **(Exo 18:21)**.
    b. "He that ruleth over men must be just, ruling in the fear of God" **(2Sa 23:3)**, which is the beginning of wisdom **(Pro 9:10)**.
    c. On the contrary, princes that lack understanding and wisdom are oppressive and wicked rulers **(Pro 28:16)**.

B. *and princes decree justice.*
i. Princes decree justice by wisdom.
    a. Decree *v*. - 1. *trans*. To command (something) by decree; to order, appoint, or assign authoritatively, ordain. 2. *Law*. To pronounce judgement on (a cause), decide judicially (*obs*.); to order or

determine by a judicial decision; to adjudge; *absol*. to give judgement in a cause.

b. Justice *n*. - I. The quality of being just. 1. The quality of being (morally) just or righteous; the principle of just dealing; the exhibition of this quality or principle in action; just conduct; integrity, rectitude. (One of the four cardinal virtues.) II. Judicial administration of law or equity. 4. Exercise of authority or power in maintenance of right; vindication of right by assignment of reward or punishment; requital of desert.

ii. God is just and right **(Deut 32:4)**.
   a. God's word is wisdom **(Pro 2:6)**.
   b. It establishes what is just and right **(Eze 18:5-9)**.
   c. Wisdom acquired from the word of God, and especially the book of Proverbs, enables a king to give just decrees **(Pro 1:3)**.

iii. Good and wise kings decree justice by the wisdom of God.
   a. Good king David executed judgment and justice unto all his people **(2Sa 8:15)**.
   b. Wise king Solomon did judgment and justice in his kingdom **(1Ki 10:8-9)**.
   c. Jesus Christ, the King of kings **(1Ti 6:15)**, and the wisdom of God **(1Co 1:24)**, established His kingdom with judgment and justice **(Isa 9:6-7; Jer 23:5)**.

iv. When societies degrade, kings stop decreeing justice and start perverting it **(Ecc 5:8)**.

16. **Pro 8:16** - "By me princes rule, and nobles, even all the judges of the earth."

A. *By me princes rule,*

i. "Me" in this passage is wisdom personified **(Pro 8:1, 12)**.

ii. Wisdom *n*. - 1. a. Capacity of judging rightly in matters relating to life and conduct; soundness of judgement in the choice of means and ends; sometimes, less strictly, sound sense, esp. in practical affairs: opp. to *folly*.

iii. Princes rule by wisdom.
   a. Prince *n*. - 1. a. A sovereign ruler; a monarch, king.
   b. Rule *v*. - I. 1. a. *trans*. To control, guide, direct, exercise sway or influence over (a person, his actions, life, etc.).

iv. He that rules over men must be just, ruling in the fear of God **(2Sa 23:3)**.
   a. The fear of God is the beginning of wisdom **(Pro 9:10)**.
   b. Therefore, a wise and godly prince will rule by wisdom which comes through the fear of the LORD and the word of God **(Pro 2:6)**.

v. Princes who rule *by wisdom* are honest **(Pro 17:7)**.

vi. Princes who rule *by wisdom* are sober **(Pro 31:4; Ecc 10:17)**.

vii. A prince that doesn't rule by wisdom is a great oppressor **(Pro 28:16)**.

viii. Rehoboam was a good example of a prince that did not rule by wisdom and therefore lost ⅝ of his kingdom **(1Ki 12:1-20)**.

B. *and nobles,*

i. Noble *n*. - B. *n.*[1] 1. a. A man of noble rank; a member of the nobility.

ii. Noble *adj*. - I. 1. a. Illustrious or distinguished by position, character, or exploits. (Usu. implying senses 2 and 4, and now merged in these.) 2. a. Illustrious by rank, title, or birth; belonging to that class in the community which has a titular pre-eminence over the others; *spec*. belonging to, or forming, the nobility of a country or state.
iii. Nobility *n*. - 3. a. (With *the*) The body of persons forming the noble class in any country or state.
iv. Princes are nobles **(Num 21:18; Psa 83:11; Luk 19:12)**.
v. Princes are noble **(Est 6:9)**.
vi. Not many noble are called **(1Co 1:26)**, which explains why a lot of nobles don't rule by wisdom even though they should.

C. *even all the judges of the earth.*
i. Even *adv*. - II. In weakened senses as an intensive or emphatic particle. (With 6–8 cf. similar uses of *just*.) 6. Exactly, precisely, 'just'. Now chiefly *arch*. after Bible use, and suggesting some notion of 9. a. of manner; often followed by *as*, *thus*, *so*. 8. Prefixed to a subject, object, or predicate, or to the expression of a qualifying circumstance, to emphasize its identity. *Obs*. exc. *arch*. Also in 16–17th c. (hence still *arch*. after Bible use) serving to introduce an epexegesis; = 'namely', 'that is to say'.
ii. According to the definition of *even*, princes and nobles are judges of the earth **(Isa 40:23)**.
a. Judge *n*. - 1. a. A public officer appointed to administer the law; one who has authority to hear and try causes in a court of justice.
b. Princes are to rule in judgment **(Isa 32:1)**.
c. Kings were to faithfully judge the poor **(Pro 29:14)**.
iii. Kings in both Israel and the Gentile nations were judges **(Psa 2:10)**.
a. David was Israel's king **(2Sa 5:4)** and also their judge **(2Sa 15:2)**.
b. Solomon was Israel's king **(1Ki 2:12)** and also their judge **(1Ki 3:28; 1Ki 10:9)**.
c. Solomon ruled and judged by wisdom **(1Ki 3:28; 2Ch 1:11)**.
d. Jotham was Judah's king **(2Ki 15:7)** and also their judge **(2Ki 15:5)**.
iv. In Israel the priests were also judges of the people **(2Ch 19:8-10)**.
v. The judges of Israel were to judge for the LORD (*wisdom*) who was *with them in the judgment* **(2Ch 19:6)**.
a. Kings give divine sentences **(Pro 16:10)** when they are judging *by wisdom* from the word of God.
b. A godly king sits in the throne of judgment and scatters away all evil with his eyes **(Pro 20:8)** when he rules and judges *by wisdom*.

17. **Pro 8:17** - "I love them that love me; and those that seek me early shall find me."

A. *I love them that love me;*
i. "I" in this passage is wisdom personified **(Pro 8:1, 12)**.
ii. Wisdom is the personification of God's revelation to man.
iii. Wisdom loves them that love her.
a. Her love for them is contingent upon their love for her.
b. But who *can* love wisdom?

iv. Not all men have the ability to love wisdom.
    a. Wicked men despise wisdom **(Pro 1:7)**.
    b. Natural men want nothing to do with the knowledge of God **(Psa 10:4; Rom 3:11)**.
    c. Foolish and stubborn children of God hate the knowledge of God **(Pro 1:29 c/w Pro 1:23)**.
v. In order to love the wisdom of God, a man must first love God.
    a. One cannot love God's wisdom without first loving God the source of that wisdom.
    b. But man by nature doesn't love God, but rather hates Him and is His enemy **(Rom 8:7)**.
    c. Enmity *n*. - 1. The disposition or the feelings characteristic of an enemy; ill-will, hatred.
    d. So how can a man love God in order to love the wisdom of God?
vi. Before a man can love God, God must love him.
    a. In order for a man to love God, God must save him eternally and give him a new heart via regeneration which changes his carnal nature **(Tit 3:3-5; Eph 2:1-5)**.
    b. God only saves eternally those men whom He chose to love and send His Son Jesus Christ to die for, despite their animosity toward Him **(Eph 1:4; Joh 3:16; 1Jo 3:16; Rom 5:10; 1Jo 4:10)**.
    c. God loved His elect with an everlasting love, long before they loved Him **(Jer 31:3)**.
    d. God's children love Him because He first loved them **(1Jo 4:19)**.
vii. A child of God who is loved by God and has been given a new spirit capable of receiving the knowledge of God has the capacity to love wisdom **(1Co 2:12)**.
    a. He is commanded to love wisdom **(Pro 4:6)**.
    b. He loves wisdom by loving God's word where wisdom is found **(Psa 119:97 c/w Pro 2:6 c/w Deut 4:5-6)**.
    c. He loves wisdom by keeping God's commandments **(Joh 14:15)**.
    d. Conversely, he hates wisdom by sinning against God **(Pro 8:36)**.
viii. When elect, regenerate children of God love wisdom, then wisdom loves them.
    a. It is a circle of love, so to speak:
        (i) God first loves His elect.
        (ii) They then love God and His wisdom in return.
        (iii) Wisdom then loves them.
    b. Wisdom loves them who love her by:
        (i) Pouring out God's Spirit to them and making her words known to them **(Pro 1:23; Pro 2:1-6)**.
        (ii) Protecting, preserving, and delivering them from evil **(Pro 2:7-12, 16)**.
        (iii) Giving them long life and peace **(Pro 3:1-2)**.
        (iv) Directing their paths **(Pro 3:5-6)**.
        (v) Giving them health **(Pro 3:7-8)**.

(vi) Blessing them financially **(Pro 3:9-10; Pro 8:21)**.
(vii) Chastening them when necessary **(Pro 3:11-12)**.
(viii) Keeping them in the way of righteousness **(Pro 4:6)**.
(ix) Promoting them and bringing them to honour **(Pro 4:8)**.

B. *and those that seek me early shall find me.*
   i. Those that seek wisdom shall find her.
      a. Wisdom must be sought after to be found **(Pro 2:1-6)**.
      b. If any man lacks wisdom and desires to find it, he must ask God for it in faith **(Jam 1:5)**.
      c. God is a rewarder of those that diligently seek Him **(Heb 11:6)**.
      d. Those that seek the Lord will find Him **(Act 17:27)**.
   ii. Those that seek wisdom *early* have a much higher likelihood of finding her.
      a. Early *adv*. - I. Near the beginning of a period of time. 1. With reference to the time of day. a. In the first part of the morning. 3. With reference to a lifetime. a. In childhood or youth. b. At a time relatively near to the beginning of a lifetime or career.
      b. Those that seek God early in the morning will find Him **(Psa 63:1, 6; Psa 119:148)**.
      c. Those who seek God early in life will find Him and have a blessed life as a result **(Ecc 12:1; Lam 3:26-27; 2Ch 34:3; 2Ti 3:15)**.
      d. Seek the LORD while He may be found **(Isa 55:6-7)**.

18. **Pro 8:18** - "Riches and honour are with me; yea, durable riches and righteousness."

A. *Riches and honour are with me;*
   i. "Me" in this passage is wisdom personified **(Pro 8:1, 12)**.
   ii. Wisdom has riches and honour in her possession.
      a. Riches *n*. - 1. Abundance of means or of valuable possessions; wealth. Also, in certain constructions, the possession of wealth, the condition of being rich.
      b. Honor *n*. - 1. High respect, esteem, or reverence, accorded to exalted worth or rank; deferential admiration or approbation. a. As felt or entertained in the mind for some person or thing. b. As rendered or shown: The expression of high estimation. c. As received, gained, held, or enjoyed: Glory, renown, fame; credit, reputation, good name. The opposite of *dishonour, disgrace*.
      c. If you want to learn how to obtain something, it's best to learn from someone who has already obtained it himself.
         (i) You won't learn how to acquire riches from someone who is broke, in debt, and doesn't know how to manage money.
         (ii) You won't learn how to acquire honor from someone with a bad reputation.
      d. If you want to have riches and honor in this life, seek wisdom in the word of God.
   iii. Wisdom teaches men how to get and retain riches.
      a. If you work hard, you will profit and gain wealth **(Pro 14:23; Pro 10:4; Pro 13:11)**.

b. If you honour the Lord with your substance and give the firstfruits of all your income to God, He will prosper you **(Pro 3:9-10)**.
c. If you don't spend all that you make, but save a portion of it, you will have wealth in your house **(Pro 21:20; Pro 15:6)**.
d. If you don't have expensive tastes, you will build wealth **(Pro 21:17)**.
e. If you stay out of debt, you will not be slave to a bank for your whole life **(Pro 22:7)**.
f. If you invest your money wisely, you will increase it **(Mat 25:16-17; Luk 19:15-19)**.

iv. Wisdom also teaches men how to get honour.
a. Honour is in the hand of wisdom **(Pro 3:16)**.
b. If we embrace wisdom by studying the word of God, she will bring us to honour **(Pro 4:8)**.
c. If we humble ourselves and fear the LORD, we will be given honour by God **(Pro 15:33; Pro 22:4)**.
d. If we follow after righteousness and mercy we will find honour **(Pro 21:21)**.
e. If a woman emulates the virtuous woman in Proverbs 31, she will be clothed with honour **(Pro 31:25)**.

B. *yea, durable riches.*
i. Though physical riches can be acquired through wisdom, the true riches that she affords are not material.
ii. The true riches a man possesses by wisdom are *durable* riches.
iii. Durable *adj*. - 1. Capable of lasting or continuing in existence; persistent, lasting; not transitory, permanent.
iv. Physical wealth is not durable.
a. A man cannot take the physical wealth he acquires in this life with him to the next **(Job 1:21; Psa 39:6; Psa 49:17; Ecc 5:15; 1Ti 6:7)**.
b. Riches *certainly* make themselves wings and fly away as an eagle toward heaven **(Pro 23:5)**.
c. The riches of this world are *uncertain* and therefore cannot and should not be trusted in **(1Ti 6:17)**.
d. Thieves can break through and steal worldly riches **(Mat 6:19)**.
e. A man can make himself rich in this world and yet have nothing when it comes to true riches **(Pro 13:7)**.

v. True riches are *durable*.
a. They are laid up in heaven where they can never be lost or stolen **(Mat 6:20-21)**.
b. They are spiritual in nature **(Mat 12:35)**.
c. A man can make himself poor in this world, yet have great riches **(Pro 13:7)**.
d. The poor of this world who are chosen of God can be *rich in faith* **(Jam 2:5)**.
e. Those that follow Jesus Christ in this life have treasure laid up for themselves in heaven **(Mat 19:21)**.

f. The kingdom of God (the local church) is part of the durable riches which are more valuable than any worldly possessions we have to give up for it **(Mat 13:44-46)**.

C. *and righteousness.*

i. Along with riches and honor, *righteousness* is with wisdom.

ii. Righteousness *n*. - 1. Justice, uprightness, rectitude; conformity of life to the requirements of the divine or moral law; virtue, integrity.

iii. Those who study the word of God to acquire wisdom will learn righteousness in the process **(Pro 2:6, 9; Pro 8:8)**.

iv. Righteousness is part of the true riches wisdom affords.

v. The kingdom of God, which is durable riches, consists of *righteousness*, peace, and joy in the Holy Ghost **(Rom 14:17)**.

vi. The fruit of the Spirit, which gives a child of God a rich life, is in all goodness and *righteousness* and truth **(Eph 5:9)**.

19. **Pro 8:19** - "My fruit is better than gold, yea, than fine gold; and my revenue than choice silver."

A. *My fruit is better than gold, yea, than fine gold;*

i. Wisdom personified is speaking in this passage **(Pro 8:1, 12)**.

ii. The fruit of wisdom is better than gold and even fine gold **(Pro 3:13-15; Psa 19:10)**.

iii. Fruit *n*. - 7. Anything accruing, produced, or resulting from an action or effort, the operation of a cause, etc. a. Material produce, outgrowth, increase; *pl*. products, revenues. b. An immaterial product, a result, issue, consequence. c. Advantage, benefit, enjoyment, profit.

iv. One of the reasons that wisdom's fruit is better than gold is because those who love wisdom will inherit substance and have their treasures filled by her **(Pro 8:21)**.

a. In other words, those who possess wisdom will not only have wisdom (which is more valuable than gold and other precious things **(Pro 8:10-11)**), but they will also have gold (wealth and valuable things) in addition to wisdom.

b. A man can get gold with wisdom, but he can't get wisdom with gold **(Job 28:15; Pro 17:16)**.

v. Another reason that wisdom's fruit is better than gold is because it gives the man who has it a long, peaceful, pleasant, and honorable life **(Pro 3:16-17; Pro 4:8-9)**.

B. *and my revenue than choice silver.*

i. Wisdom produces a return of income for the man who possesses it.

ii. Revenue *n*. - 1. Return to a place. *Obs. rare*. (last used in 1532) 2. The return, yield, or profit of any lands, property, or other important source of income. 3. That which comes in to one as a return from property or possessions, esp. of an extensive kind; income from any source (but esp. when large and not directly earned).

iii. Her revenue is primarily durable fruits such as righteousness and honour **(Pro 8:18)**.

iv. Whoso possesses wisdom finds life and favour from the LORD **(Pro 8:35)**.
v. Just like a dividend-paying stock, as long as a man possesses wisdom, she will keep paying him dividends of blessings, happiness, and peace.
vi. This revenue is indeed better than choice silver.

20. **Pro 8:20** - "I lead in the way of righteousness, in the midst of the paths of judgment:"

A. *I lead in the way of righteousness,*

i. "I" in this passage is wisdom personified **(Pro 8:1, 12)**.
ii. Wisdom is a leader.
a. Lead *v*. - 1. *trans*. To cause to go along with oneself. a. To bring or take (a person or animal) to a place.
b. Wisdom leads God's children by way of the word of God **(Pro 6:22-23)**.
c. Wisdom will lead Christians away from evil men and women **(Pro 2:10-18)**.
iii. She leads in the *way* of *righteousness*.
a. Way *n*. - 1. a. *gen*. A track prepared or available for travelling along; a road, street, lane, or path.
b. Righteousness *n*. - 1. Justice, uprightness, rectitude; conformity of life to the requirements of the divine or moral law; virtue, integrity.
c. God leads His children in the paths of righteousness **(Psa 23:3)**.
d. The word of God will never lead you into sin or foolishness, but always into the way that is right and just.

B. *in the midst of the paths of judgment:*

i. Wisdom leads in the *midst* of the *paths* of *judgment*.
a. Midst *n*. - 1. The middle point or part; the centre, middle.
b. Path *n*. - 1. a. A way beaten or trodden by the feet of men or beasts; a track formed incidentally by passage between places... 4. *fig*. A course of action or procedure, line of conduct, way of behaviour; less commonly, a course or line of thought, argument, or the like.
c. Judgment *n*. - 1. a. The action of trying a cause in a court of justice; trial. 7. a. The formation of an opinion or notion concerning something by exercising the mind upon it; an opinion, estimate. 8. a. The faculty of judging; ability to form an opinion; that function of the mind whereby it arrives at a notion of anything; the critical faculty; discernment. b. Good or sound judgement; discernment, discretion, wisdom, understanding, good sense.
ii. She doesn't veer to the right hand nor to the left in judgment **(Pro 4:25-27; Jos 1:7; Deut 17:11)**.
a. She doesn't err in the extremes of legalism or unrestrained liberty.
b. She doesn't make rules for her children which are too oppressive or too permissive.
c. She doesn't blindly follow political theories on the right or the left, but rather walks in the truth as revealed in the scriptures.
d. She stays right in the middle to make it through the strait and narrow gate which leads to life **(Mat 7:13-14)**.

iii. If we commit the scriptures to memory and hide them in our hearts, we will hear wisdom's voice leading us in the midst of the paths of judgment when we turn to the right or the left **(Isa 30:21)**.

21. **Pro 8:21** - "That I may cause those that love me to inherit substance; and I will fill their treasures."

A. *That I may cause those that love me to inherit substance;*

i. "I" in this passage is wisdom personified **(Pro 8:1, 12)**.

ii. This verse begins with the conjunction "that" which links it to the previous verse which is part of the same sentence **(Pro 8:20)**.

iii. That *conj*. - II. 2. a. Introducing a clause expressing the cause, ground, or reason of what is stated in the principal clause. 4. Introducing a clause expressing the result or consequence of what is stated in the principal clause: with verb usually in indicative.

a. Therefore, wisdom leads in the way of righteousness in the midst of the paths of judgment in order to cause those that love her to inherit substance.

b. In others words, if those who love wisdom follow her in the midst of the paths of judgment in the way of righteousness, they will inherit substance.

iv. Inherit *v*. - 1. *trans*. To make heir, put in possession, cause to inherit (lit. and fig.). *Obs*. (Cf. *disinherit*.) 2. *trans*. To take or receive (property, *esp*. real property, or a right, privilege, rank, or title) as the heir of the former possessor (usually an ancestor), at his decease; to get, or come into possession of, by legal descent or succession. 3. *transf*. To come into possession of, as one's right or divinely assigned portion; to receive, obtain, have, or hold as one's portion. (Chiefly in biblical and derived uses: see *inheritance* 4, *heir* 2.)

v. Substance *n*. - 16. a. Possessions, goods, estate; means, wealth. arch. (chiefly as a reminiscence of biblical language).

vi. Substance is wealth, goods, or possessions **(Pro 3:9; Luk 15:13)**.

vii. Those who love wisdom inherit substance from God who owns all things and gives it to whomever He chooses **(Psa 24:1)**.

a. God makes those rich whom He chooses to **(1Sa 2:7; Pro 10:22)**.

b. God gives His children power to get wealth **(Deut 8:18)**.

c. One of the ways He does so is by teaching them in His word how to acquire and retain wealth.

d. To cause His children who love Him to inherit substance God teaches them to:

(i) Give the firstfruits of all their income to God **(Pro 3:9-10)**.

(ii) Work hard **(Pro 10:4; Pro 13:4; Pro 14:23)**.

(iii) Don't waste **(Pro 12:27)**.

(iv) Under-consume and save money **(Pro 21:17, 20)**.

(v) Stay out of debt **(Pro 22:7)**.

(vi) Don't make foolish investments **(Pro 28:19)**.

(vii) Put their money to work through trading and investing wisely **(Mat 25:16, 20-21; Luk 19:15-17)**.

B. *and I will fill their treasures.*

i. When God's children love wisdom and follow her lead which she shows them in the word of God, she will fill their treasures **(Pro 21:20; Pro 15:6)**.

ii. When God fills your treasures, make sure you are rich toward Him, or He will take it away **(Luk 12:16-21)**.

iii. While it is true that God will give wealth to His wise and faithful people when He chooses to, remember the following.

a. God's faithful children are sometimes poor **(Jam 2:5)**.

(i) Being poor is fine if it is due to no fault of your own.

(ii) Being poor is shameful if it is due to foolish living.

b. Don't make it your goal in life to get rich **(1Ti 6:9)**.

c. If we are wise we will ask for neither poverty nor riches, but only enough to have our needs met so that we can live comfortably **(Pro 30:7-9)**.

d. It's more important to lay up treasures in heaven than on earth **(Luk 12:33-34)**.

e. It's more important to make a difference than a fortune.

22. **Pro 8:22** - "The LORD possessed me in the beginning of his way, before his works of old."

A. In verses 22-31 wisdom details her relationship with God which began before the foundation of the world.

i. Many people erroneously assume that this passage is refers to the preincarnate Son of God, the Lord Jesus Christ.

ii. They think that the supposed "eternal generation" of the so-called "eternally begotten" Son of God is being described in this passage.

iii. They believe that wisdom being "set up from everlasting" **(Pro 8:23)**, "brought forth" **(Pro 8:24-25)**, and "brought up" **(Pro 8:30)** refers to the "eternal generation" of the Son of God.

iv. This is a faulty interpretation for the following reasons.

a. The Son of God did not exist until the Word was made flesh in the womb of the virgin Mary **(Joh 1:1, 14)**.

(i) The Word is the second person of the Trinity **(1Jo 5:7)**.

(ii) The Word is God and was never begotten, generated, created, or made **(Joh 1:1-3)**.

(iii) The Son of God, not the Word, was *made* of a woman **(Gal 4:4)**.

(iv) Jesus Christ is the Son of God because God the Father and the Holy Ghost caused His conception in Mary's womb **(Luk 1:35)**.

(v) See sermons on "The Sonship of Jesus Christ" for proof of the incarnational sonship of Christ and for a refutation of the theory of eternal sonship: pastorwagner.com/sonship.

b. *Wisdom* is being spoken of in Proverbs 8 and is personified as *a woman* **(Pro 8:1-3)**.

(i) Jesus Christ is a man, not a woman.
(ii) Therefore, Proverbs 8:22-31 is not referring to Jesus Christ.
(iii) Christ is called the wisdom of God **(1Co 1:24)**, because God's wisdom dwells in Him **(Col 2:3, 9)**.
(iv) God's wisdom was manifested in Jesus Christ when God was manifest in the flesh in the person of Christ **(1Ti 3:16)**.
(v) The scriptures are also a manifestation of God's wisdom **(Ezr 7:14 c/w 25)**.
(vi) Pro 8:22-31 is referring to God's wisdom, not Jesus Christ or the scriptures *specifically*, even though His wisdom would in due time be manifest in both of them.

B. *The LORD possessed me in the beginning of his way,*
   i. "Me" in this passage is wisdom personified **(Pro 8:1, 12)**.
   ii. God possessed wisdom from the beginning.
   iii. Possess *v*. - 1. a. *trans*. Of a person or body of persons: To hold, occupy (a place or territory); to reside or be stationed in; to inhabit (with or without ownership). *Obs*. (or merged in 2). 2. a. To hold as property; to have belonging to one, as wealth or material objects; to own.
   iv. God created the heaven and the earth in the beginning **(Gen 1:1)**.
      a. The LORD founded the earth by wisdom and the heavens by understanding **(Pro 3:19)**.
      b. God established the world by His wisdom and stretched out the heavens by His discretion **(Jer 10:12)**.
      c. Wisdom *n*. - The quality or character of being wise, or something in which this is exhibited. 1. a. Capacity of judging rightly in matters relating to life and conduct; soundness of judgement in the choice of means and ends; sometimes, less strictly, sound sense, esp. in practical affairs: opp. to *folly*.
      d. Therefore, the LORD possessed wisdom in the beginning of His way which He used to create the heaven and the earth.
      e. To create our incredibly vast and complex universe would require sound judgment in the choice of means and ends, would it not?

C. *before his works of old.*
   i. God possessed wisdom prior to doing His work of creation.
   ii. By the word of God the heavens were *of old* **(2Pe 3:5)**.
   iii. The LORD made His works in wisdom **(Psa 104:24)**, so therefore He possessed wisdom before His works of old.
   iv. *Of old* the LORD created the earth and the heavens which are the *work* of His hands **(Psa 102:25)**.

23. **Pro 8:23** - "I was set up from everlasting, from the beginning, or ever the earth was."

A. *I was set up from everlasting,*
   i. "I" in this verse is wisdom personified **(Pro 8:1, 12)**.
   ii. Wisdom *n*. - The quality or character of being wise, or something in which this is exhibited. 1. a. Capacity of judging rightly in matters relating to life

and conduct; soundness of judgement in the choice of means and ends; sometimes, less strictly, sound sense, esp. in practical affairs: opp. to *folly*.

iii. Wise *adj*. - 1. a. Having or exercising sound judgement or discernment; capable of judging truly concerning what is right or fitting, and disposed to act accordingly; having the ability to perceive and adopt the best means for accomplishing an end; characterized by good sense and prudence. Opp. to *foolish*.

iv. Wisdom was *set up* from everlasting.

a. Set *v*. - 154. **set up**. a. (a) To place in a high or lofty position; to raise to an elevated situation. j. (a) To place in an exalted, eminent, or superior position; to raise to power or authority; sometimes spec. to put on the throne. l. (a) To speak highly of, extol, praise (*obs*.); to put forward as a model, 'put on a pedestal'.

b. From eternity past, God placed wisdom in a high, lofty, exalted, and eminent position in His mind.

c. Wisdom has always been the principal thing in God's estimation **(Pro 4:7)**, even from everlasting.

d. Principal *adj*. - 1. First or highest in rank or importance; that is at the head of all the rest; of the greatest account or value; foremost: = *chief* a. 3.

e. We are to exalt wisdom **(Pro 4:8)** because God exalts it.

(i) Exalt *v*. - 1. *trans*. To raise or set up on high; to lift up, elevate. 2. In various fig. or non-material senses: a. To raise in rank, honour, estimation, power, or wealth. d. To praise, extol, magnify.

(ii) God spoke highly of wisdom, praised her, and raised her to a prominent rank in His estimation from everlasting.

B. *from the beginning, or ever the earth was.*

i. From the beginning of time and even before the earth was created, God placed wisdom on a pedestal.

ii. Since God exalted wisdom from everlasting, it then follows that Jesus Christ who is the embodiment of God's wisdom **(Col 2:3, 9; 1Co 1:24)** would in due time after His resurrection be given the preeminence over all things **(Col 1:18)**.

iii. Preeminence *n*. - 1. Higher rank or distinction; priority of place, precedence; superiority.

24. **Pro 8:24** - "When there were no depths, I was brought forth; when there were no fountains abounding with water."

A. *When there were no depths, I was brought forth;*

i. "I" in this verse is wisdom personified **(Pro 8:1, 12)**.

ii. *When there were no depths*

a. Depth *n.* - II. Something that is deep. 7. a. A deep water; a deep part of the sea, or of any body of water. Usually in *pl*.; now only *poetic* and *rhetorical*. b. The great abyss of waters; the deep. 1611 Bible Prov. viii. 27 When he set a compasse vpon the face of the depth.

b. The depths refer to the oceans and seas **(Exo 15:4-5, 8; Psa 77:16; Isa 51:10)**.
c. God created the depths on the first day of creation **(Gen 1:1-2)**.
d. There were no depths prior to the first day of creation.

iii. Therefore, before the creation of the world, God *brought forth* wisdom.
a. Bring *v.* - 16. **bring forth**. a. To produce, give birth to, bring into being, bear, yield (offspring; fruit, flowers, etc.; natural products; products, effects, results). c. To utter, express; to put forth, adduce, advance. d. To bring to light, or public view.
b. In scripture bring/bought forth often means to bring to light into public view **(Lev 24:14; Jos 2:3; Gen 14:18; Gen 24:53)**.
c. Why did God bring forth wisdom before He created the world?
(i) Because He used His wisdom to create the world **(Psa 136:5; Pro 3:19; Jer 10:12)**.
(ii) God brought forth His wisdom before He began creating for the same reason you would bring forth your blueprints before you started to build a house.
(iii) It would take an infinite amount of wisdom to conceive, design, and fabricate the heavens, earth, and all that's in them.
(iv) Hence the reason God brought forth wisdom before He began creating.

B. *when there were no fountains abounding with water.*
i. Fountain *n.* - 1. a. A spring or source of water issuing from the earth and collecting in a basin, natural or artificial; also, the head-spring or source of a stream or river.
ii. Fountains of water spring up from the depths below **(Deut 8:7; Psa 78:15)**.
iii. The LORD created fountains of the great deep, deep below the surface of the earth which He used to flood the earth **(Gen 7:11)**.
iv. Before God created all of the fountains abounding with water on the earth, from fountains which He made to bless man with life sustaining water, to the fountains of the great deep which He made to be used to destroy man in the flood, God first brought forth wisdom in order to design them.

25. **Pro 8:25** - "Before the mountains were settled, before the hills was I brought forth:"

A. *Before the mountains were settled, before the hills was I brought forth:*
i. "I" in this verse is wisdom personified **(Pro 8:1, 12)**.
ii. God existed for all eternity before He created the earth and brought forth the mountains **(Psa 90:2)**.
iii. The mountains and hills were created on the third day of creation when God gathered the waters together into one place and made the dry land appear **(Gen 1:9-10)**.
iv. Settled *ppl.* - 7. That has sunk down or subsided. Of earth: Compacted, consolidated.
v. Before the mountains and hills had sunk down and dried out, God had brought forth wisdom.

vi. Just as in **Pro 8:24**, the LORD is telling us that before the creation of the world He brought forth wisdom.
    a. Bring *v.* - 16. **bring forth**. a. To produce, give birth to, bring into being, bear, yield (offspring; fruit, flowers, etc.; natural products; products, effects, results). c. To utter, express; to put forth, adduce, advance. d. To bring to light, or public view.
    b. In scripture bring/bought forth often means to bring to light into public view **(Lev 24:14; Jos 2:3; Gen 14:18; Gen 24:53)**.
    c. As was noted in the comments on Pro 8:24, God used His wisdom to create the world **(Pro 3:19)** which is why He brought it forth before He began creating.

26. **Pro 8:26** - "While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world."
    A. *While as yet he had not made the earth,*
        i. Wisdom is speaking **(Pro 8:1, 12)**.
        ii. She is continuing to explain how she was present before God created the earth including the oceans **(Pro 8:24)** and mountains **(Pro 8:25)**.
        iii. Before God made the earth He possessed wisdom **(Pro 8:22)**, and exalted it **(Pro 8:23)**.
        iv. Since God used wisdom to create the earth **(Pro 3:19)**, it follows that she was with him *while as yet he had not made the earth*.
    B. *nor the fields,*
        i. The fields were created on the third day of creation **(Gen 1:11-13)**.
        ii. God used wisdom to design grass and fruit trees of the field.
        iii. In His wisdom God created the fields to feed and sustain man **(Ecc 5:9; Deut 20:19)**.
    C. *nor the highest part of the dust of the world.*
        i. God's wisdom was brought forth before He created the highest mountains on earth.
        ii. Even the very dust of the earth from the deepest valleys to the tops of the highest mountains was created by God in His infinite wisdom.
        iii. Dust *n.* - 1. a. Earth or other solid matter in a minute and fine state of subdivision, so that the particles are small and light enough to be easily raised and carried in a cloud by the wind; any substance comminuted or pulverized; powder.
        iv. From that dust, God in his infinite wisdom created man **(Gen 2:7)**.

27. **Pro 8:27** - "When he prepared the heavens, I was there: when he set a compass upon the face of the depth:"
    A. *When he prepared the heavens, I was there:*
        i. Wisdom is speaking **(Pro 8:1, 12)**.
        ii. God possessed wisdom *before* He created the earth **(Pro 8:22-23)**, oceans **(Pro 8:24)**, mountains and hills **(Pro 8:25)**, and fields **(Pro 8:26)**.
        iii. God created all those things by wisdom **(Pro 3:19)**, and therefore He had to have possessed wisdom *prior* to creating them.

iv. Now wisdom switches from talking about God's possession of her *prior* to the creation to describing her accompanying Him *during* the creation.
   a. She says that she was there *when* God prepared the heavens **(Pro 8:27)**.
   b. Prepare *v*. - 1. a. *trans*. To put beforehand into a suitable condition for some action; to set in order previously for some purpose; to get ready, make ready, put in readiness; to fit out, equip. 7. a. To make, produce, or form for some purpose; in mod. use *esp*. 'to make by regular process' (J.), to manufacture, to make or compound (a chemical product, a medicinal or other 'preparation', etc.). 1535 Coverdale Ps. xciv. [xcv.] 5 The see is his for he made it, and his hondes prepared the drie londe.
   c. Not only did God use wisdom when *planning* to create the universe, but He also used it *while* He was creating it **(Pro 8:28-29)**.
   d. We can learn a practical lesson from this: *it is necessary to use wisdom while both making and executing our plans*.
      (i) Not using wisdom in the *making* of plans will end in disaster no matter how meticulously a man carries out his stupidly laid plans.
      (ii) Not using wisdom in *executing* plans will also end in disaster no matter how wisely the plans were made.

v. After describing how God possessed wisdom *before* He created the earth, oceans, mountains, hills, and fields, she then goes back to the very beginning of the creation and describes how she was there with God *as* He created.
   a. The preparation of the heaven (singular) was the first act of creation **(Gen 1:1)**.
   b. Heaven *n*. - 1. a. The expanse in which the sun, moon, and stars, are seen, which has the appearance of a vast vault or canopy overarching the earth, on the 'face' or surface of which the clouds seem to lie or float; the sky, the firmament.
   c. There are two heavens in the universe (outer space, and the sky/atmosphere) and a third heaven outside the universe where God dwells **(2Co 12:2-4)**.
      (i) Outer space (the universe) was created on the first day and the earth was created on that same day and placed in it **(Gen 1:1)**.
      (ii) Outer space is the second heaven where the sun, moon, and stars were placed on the fourth day of creation **(Gen 1:14-19)**.
      (iii)The first heaven (the sky/atmosphere) was created on the second day of creation **(Gen 1:6-8)** and is where the birds fly which were created on the fifth day of creation **(Gen 1:20)**.
   d. Therefore, the *heavens* (outer space, and the sky/atmosphere) were prepared in the beginning of the creation during the first two days, during which wisdom was there with God being used by Him to create.

B. *when he set a compass upon the face of the depth:*

i. When God set a compass upon the face of the depth...wisdom was by Him **(Pro 8:30)**.
ii. The *face of the deep* (the oceans which covered the entire earth) were created on the first day **(Gen 1:2)**.
iii. Depth *n.* - II. Something that is deep. 7. a. A deep water; a deep part of the sea, or of any body of water. Usually in *pl*.; now only *poetic* and *rhetorical*. b. The great abyss of waters; the deep. 1611 Bible Prov. viii. 27 When he set a compasse vpon the face of the depth.
iv. God set a compass upon the face of the depth.
a. Compass *n*. - III. The mathematical instrument. 4. a. An instrument for taking measurements and describing circles, consisting (in its simplest form) of two straight and equal legs connected at one end by a movable joint. IV. Circumference, circle, curve; bound. 5. a. A circumference, a circle. b. Anything circular in shape, e.g. the globe, the horizon; also, a circlet or ring.
b. The setting of a compass upon the face of the deep is said in the context of establishing the clouds above the fountains of the deep **(Pro 8:28)**.
(i) In other words, God made a compass (a circumference, a bound, a globe - see definition above) around the water-covered earth.
(ii) This compass was the firmament (the second heaven - the sky/atmosphere) which divided the waters above it (the clouds) from the waters below it (the oceans) **(Gen 1:6-8 c/w Gen 1:20)**.
(iii) God is a mathematician and an architect (not to be confused with the Masonic Great Architect of the Universe).
(iv) God used His wisdom to design the earth, the atmosphere, the clouds, the oceans, and the water cycle.

28. **Pro 8:28** - "When he established the clouds above: when he strengthened the fountains of the deep:"
A. *When he established the clouds above:*
i. Wisdom was with God when He established the clouds and strengthened the fountains of the deep **(Pro 8:30)**.
ii. Establish *v.* - 1. To render stable or firm. a. To strengthen by material support
iii. Cloud *n*. - II. Extant senses. 3. a. A visible mass of condensed watery vapour floating in the air at some considerable height above the general surface of the ground.
iv. When God made the lower atmosphere out of denser air, He thereby established (rendered stable and firm) the clouds above the earth which are made of less dense watery vapor which therefore float above the heavier air below them.
v. The clouds are the waters above the firmament (the second heaven, sky/atmosphere) **(Gen 1:6-8)**. (see notes on Pro 8:27)
B. *when he strengthened the fountains of the deep:*

i. Strengthen *v* . - 1. *trans*. To give moral support, courage, or confidence to (a person); to encourage, hearten, inspirit, fix in resolution. 2. a. To give physical strength to, make stronger or more robust (a person, his body or members); to increase the functional vigour of (a bodily organ or its powers). 5. To reinforce (some material thing) by an additional support, added thickness, or covering.
ii. At the same time that God divided the waters above the firmament from the waters below it, He also strengthened the fountains of the deep.
iii. Fountain *n* . - 1. a. A spring or source of water issuing from the earth and collecting in a basin, natural or artificial; also, the head-spring or source of a stream or river.
iv. The fountains of the deep are waters that come from deep below the earth's surface.
    a. At the time of the great flood of Noah's day, the fountains of the deep were broken up, and the waters in them sprang forth and flooded the earth **(Gen 7:11)**.
    b. It was necessary for the fountains of the deep to be strengthened in the beginning of the creation in order for them to hold up for another 1650 years until the time when God broke them up and flooded the earth.
    c. God used His wisdom to design the earth in such a way that it would hold back the fountains of the great deep until the appointed time.
    d. This was an engineering marvel.

29. **Pro 8:29** - "When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:"
    A. *When he gave to the sea his decree, that the waters should not pass his commandment:*
        i. Wisdom was with God when He gave to the sea His decree that the waters should not pass His commandment **(Pro 8:30)**.
        ii. After God established the clouds above by creating the firmament (the sky/atmosphere) and separating the waters above it (clouds) from the waters below it (the ocean which completely covered the earth) **(Pro 8:28 c/w Gen 1:6-8)**, the Lord then commanded the waters to be gathered together into one place (the seas) and the dry land to appear **(Gen 1:9-10)**.
        iii. It was at that time that the LORD gave the sea His decree that the waters should not pass His commandment **(Pro 8:29)**.
            a. Decree *n* . - 1. An ordinance or edict set forth by the civil or other authority; an authoritative decision having the force of law. 3. *Theol.* One of the eternal purposes of God whereby events are foreordained.
            b. The waters obey God's voice **(Job 37:10-12)**.
                (i) God confines the breadth of the waters to where He wants them to be.
                (ii) Straitened *ppl. adj*. - 1. Contracted, narrowed; insufficiently spacious. 2. Confined in narrow space; having too little room; closely besieged.

c. This is one of the many proofs that Jesus Christ is God **(Mar 4:39-41)**.

iv. Day in, day out, as the tides rise and fall, the waters of the oceans obey God's commandment to not pass the shore line **(Psa 104:6-9; Jer 5:22)**.

v. God shut in the seas with bars and doors restricting their boundaries **(Job 38:8-10)** and then said "Hitherto shalt thou come, but no further." **(Job 38:11)**

vi. The Lord used His wisdom to design the earth and oceans and to employ the gravitational pull of the moon to keep the oceans within their appointed bounds.

B. *when he appointed the foundations of the earth:*

i. When God gathered the oceans and seas into one place and made the dry land appear, He did so by making the land rise above sea level.

ii. Every building that rises above the earth (and will remain standing) is build upon a foundation **(Luk 6:48-49)**.

a. The mountains and the continents are no different; they are likewise built upon foundations deep inside the earth **(Deut 32:22; Psa 18:7; Isa 48:13)**.

b. Foundation *n*. - 1. The action of founding or building upon a firm substructure; the state or fact of being founded.

iii. God appointed the foundations of the earth and then laid them **(Job 38:4-6; Psa 102:25)**.

iv. Appoint *v*. - II. To determine authoritatively, prescribe, decree, ordain. 7. *trans*. To determine authoritatively, prescribe, fix (a time, later a place) for any act.

v. God used His wisdom to design and lay the foundations of the earth **(Pro 3:19; Jer 10:12)** which have stood strong for over 6,000 years which is a testament to His understanding and wise planning.

30. **Pro 8:30** - "Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;"

A. *Then I was by him,*

i. Wisdom is speaking **(Pro 8:1, 12)**.

ii. Wisdom was *by* God when He created the earth and heavens.

iii. By *adv*. - 1. a. At the side or edge of; in the vicinity of; near, close to, beside.

iv. Wisdom was close beside God during the creation because God used His wisdom to found the earth **(Pro 3:19)**.

B. *as one brought up with him:*

i. This verse is not teaching that wisdom in Proverbs 8 is the Son of God, the Lord Jesus Christ (see notes on Pro 8:22).

ii. Wisdom was *as* one *brought up* with God.

iii. Bring *v*. - 27. **bring up**. a. To bring into a higher position; to elevate, raise, rear, build up; to raise to a point or amount, etc. b. To rear from childhood; to educate, breed.

iv. Pro 8:30 doesn't say that wisdom *was* brought up with God, but was *as* one brought up with Him.

a. If wisdom was brought up with God, that demands that God was likewise *brought up*.
b. God is eternal **(Psa 90:2)** and was therefore never "brought up."
c. Therefore wisdom was never *brought up* either.
d. Wisdom was *always* with God, and was therefore *as one brought up with Him*.
(i) If there was ever a time that God didn't possess wisdom, then that means that God acquired it at some point in time.
(ii) God cannot acquire any personal attribute because God's understanding is infinite **(Psa 147:5)**, and He is unchanging **(Mal 3:6; Psa 102:27; Jam 1:17)**.
(iii) Pro 8:30 is using poetic language to describe the fact that God has always possessed wisdom just like two twin boys who were brought up with each other have always been together.

C. *and I was daily his delight,*
i. Wisdom was daily God's delight.
a. Daily *adv*. - Every day, day by day. Often in a looser sense: Constantly, always, habitually.
b. Delight *n*. - 1. a. The fact or condition of being delighted; pleasure, joy, or gratification felt in a high degree. 2. Anything in which one takes delight, or which affords delight; an object of delight; a source of great pleasure or joy.
ii. God has much pleasure and joy in possessing wisdom.
iii. This is understandable since we should likewise find much joy in having wisdom which is found in the word of God **(Psa 1:2; Psa 40:8; Psa 119:24)**.

D. *rejoicing always before him;*
i. Wisdom loves them (including God) who love her **(Pro 8:17)**.
ii. Wisdom is God's delight, and likewise God is wisdom's source of rejoicing.
a. Rejoice *v*. - 1. *trans*. To enjoy by possessing; to have full possession and use of (a thing). *Obs*. 2. To gladden, make joyful, exhilarate (a person, his spirits, etc.).
b. Always *adv*. - 1. At every time, on every occasion, at all times, on all occasions. Opposed to *sometimes, occasionally*.
c. Before *adv*. - 1. Of motion: Ahead, in advance, in front. 2. Of position or direction: In front, in or on the anterior or fore side.
iii. Wisdom personified is continually in front of God who has her undivided attention and brings her great joy.
iv. She rejoices in God because He is her source.
v. Wisdom rejoiced in God at the beginning of the creation, just as did the angels **(Job 38:4-7)**, as she watched God create the heavens, earth, and all life therein.