

The Book Of Proverbs, Detailed Bible Study Outline

By Pastor James Moriello, Firm Foundation Christian Church, Woonsocket RI, 2023-24

(Sections 17-20, and Page 36, By Steve Jackson)

Exciting Prelude to the Study!

1. Proverbs are pithy sayings that impart divine wisdom (2 Timothy 3:16).
2. The Book of Proverbs is the third of the five poetry books in the Bible: Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon.
3. Solomon wrote Proverbs 1-29 for sure (25-29 having been compiled by Hezekiah's scribes between 715-686 BC). Proverbs 30 and 31 are attributed to other authors (Agur and King Lemuel), but an etymological case can be made for either or both of these to have originated with Solomon. Solomon is also the author of Ecclesiastes, Song of Solomon, Psalms 72, 127, and possibly Psalms 128, 129, and 130. See also 1 Kings 4:32 and Ecclesiastes 12:9.
4. Date written: Between 970 BC and 931 BC, Cf. 1 Kings 3 (Solomon asked for and received great wisdom at the beginning of his reign).
5. Main Themes of the Book of Proverbs (Sampling of Proverbs)
 - a. Fear of the Lord (1:7, 3:7, 15:16)
 - b. Pride and Humility (16:18-19, 18:12, 29:23)
 - c. Wisdom and Foolishness (10:21, 12:15, 23:9)
 - d. God's Pathways and Sin's Pathways (3:5-6, 4:14-15, 20:24)
 - e. The Greatest Theme, Jesus Christ, the Attribute of Divine Wisdom Personified, Cf. John 5:39 (The Old Testament is Christocentric), (Proverbs 8:1-11), Cf. Isaiah 11:2; Revelation 1:4, 3:1, Cf. Daniel 2:20; Romans 16:27; 1 Corinthians 1:24; Matthew 13:54, the greatest glory in getting the greatest theme (Proverbs 4:7-9 applied)

Proverbs Bible Study, Detailed Outline, Verse by Verse

1. 1:1-7, The Inspired Introduction
 - a. 1:1, “proverbs” are pithy sayings that impart divine wisdom, “of Solomon” (the third human) king of Israel, “son of David”, a type of the greater Son of David who also spoke with great wisdom (Matthew 1:1,6, 13:3)
 - b. 1:2-3, these things are spiritually discerned, and we do well to make application to prayer (Philippians 1:9-11)
 - c. 1:3, “equity” is impartial administration of justice and implies sincerity in all dealings, Cf. Psalm 99:4; Isaiah 59:14; Micah 3:9; Malachi 2:6, it does not mean equality of results attained even at the cost of impartiality as the term has been hijacked to mean today
 - d. 1:4, “simple” of mind, lacking and needing basic understanding, “young man” is needful of it, “knowledge” of the right kind is profitable (2 Peter 3:17-18), but the wrong kind of knowledge can be destructive, “discretion” is prudence, cautious reserve, and not overly impetuous
 - e. 1:5, the “wise” hear and do not shoot off the lip or come to the table seeking to fault find, “increase learning” is to gain useful knowledge, “attain wise counsel” to a right use of knowledge, wisdom is knowledge used rightly to and for the glory of God
 - f. 1:6, the wise put effort into understanding Bible truths (Acts 17:11; John 5:39)
 - g. 1:7, the first of our major themes is introduced directly, “The fear of the LORD” is healthy reverence for our Creator, God, Savior, Lord, and Judge, it is where it all begins, fools think they know everything, but having despised divine wisdom and doctrine, all they know is unrestrained sin, lawlessness, rebellion against authority, strife, societal disorder (Judges 21:25 applied)

2. 1:8-19, Shun Evil

- a. 1:8-9, familial honor and obedience lead to divine blessing as general principle (Ephesians 6:1-3; Exodus 20:12), Apply-the respect we give our earthly parents is often indicative of our hearts towards our heavenly Father
- b. 1:10, resist temptation as general principle (Cf. Proverbs 4:14-15), “Do not consent” even in the face of pressure, boundaries set firm internally and externally as aids
- c. 1:11-12, Cf. Exodus 23:2
- d. 1:13, robbery, looting, etc.
- e. 1:14, for there is no honor among thieves
- f. 1:15-16, ibid. prelude 5d, sin’s pathways, evil activity and rioting are in that path
- g. 1:17-18, sin is destructive, none escape, Numbers 32:23
- h. 1:19, the misery of greed (Cf. Matthew 27:5; Luke 12:16-21; 1 Timothy 6:9)
- i. Case Study, Gang Activity
 - i. 1:8, or its absence entirely
 - ii. 1:11a, a place to “belong”
 - iii. 1:11b, initiation rites
 - iv. 1:14, getting in deep
 - v. 1:17, the net is spread, then death, suicide, or jail

3. 1:20-33, Hear Wisdom

- a. 1:20, Jesus Christ is “Wisdom”, Cf. 1 Corinthians 1:24, Romans 16:25-27, He calls out to us today loudly and not in a secret unknown way (Isaiah 45:19,22; Acts 26:26)
- b. 1:21-22, there are two competing exhortations at every city square and life crossroads, Will it be the church house or the bar house?
- c. 1:23, repentance (Acts 3:19), the Spirit (1 Samuel 10:6; Psalm 51:11; Acts 1:8, 2:38; Ephesians 1:13-14), and God’s Word and words (1 Corinthians 2:14-16)

- d. 1:24, divine pleading, “stretched out my hand” in love and mercy, to disregard is to invite the stretching out of God’s hand in wrath (Isaiah 9:12,17,21),the gospel application (John 3:36)
 - e. 1:25-29, those who do “not choose the fear of the LORD” (v.29) will have other “terror” (v.27), Cf. Isaiah 2:10-11, note “calamity...terror...destruction...distress...anguish” all come but fools seek to find remedy apart from God—even the unbeliever knows the hopelessness and futility of it
 - f. 1:28, the frightening warning to those who might be inclined to come but too late, with a parable and an actual event (Matthew 25:1-13; Luke 16:19-31)
 - g. 1:30-33, v.31 Cf. Numbers 32:23, sin’s fruit for “fools” (v.32) contrasted with righteousness’ fruit of “whoever listens” (v.33) to the wisdom of God, let us both live and die according the wisdom of God “without fear of evil” (Cf. Psalm 23:4; Numbers 23:10)
4. Proverbs Chapter 1, Self-Test
- a. Who was the human author of the Book of Proverbs, and what other inspired books did he write?
 - b. Write out the last verse of the introduction (Proverbs 1:7).
 - c. “If sinners entice you”, how should you respond? What should we set as an aid?
 - d. Who is wisdom personified? Give Bible reference(s).
 - e. In Proverbs 1:23, what three major things are profitable for the godly individual?

5. 2:1-5, Conditional Promises (If...Then)

- a. 2:1, “if you receive my words” (words of wisdom), “And”
 - i. 2:1, hide them in the heart (Psalm 119:11)
 - ii. 2:2, listen carefully to them
 - iii. 2:2, apply what you hear (Luke 11:28)
 - iv. 2:3, seek discernment (John 7:24)
 - v. 2:3, pray for understanding
 - vi. 2:4, seek and search daily, expend much effort
- b. 2:5, “Then” spiritual understanding will follow
- c. Apply, nature of conditional promises, and note one example of each of the six disciplines with results, set forth concisely by six different people

6. 2:6-22, Blessings of Receiving God’s Conditional Promises

- a. 2:6, knowledge, understanding, wisdom
- b. 2:7, a storehouse of wisdom, received cumulatively, a wellspring (source) from which to draw pure water
- c. 2:7-8, divine protection and preservation (Jude 1:24-25)
- d. 2:9, an understanding of justice and right application of it, both generally and personally, discuss “equity” and the concept of fairness
- e. 2:9, “every good path”, *ibid.* 5d
- f. 2:10, pleasantries of soul (Matthew 11:28-30; John 14:1,27)
- g. 2:11-12, “Discretion”, defined by Thompson as “prudence, cautious reserve”, the Word of God brings into balance those who will listen to it, they will not speak, act, or think hastily but rather work through the potential consequences in consult with God in prayer and the counsel of His Word, Cf. James 1:19-20 applied—lack of discretion is at the root of the talker, who is also often angry at the root (note the connection made here)
- h. 2:13, “Friend, why did you leave the faith and godly company?” For passing pleasures, misplaced priorities, or has the truth become an offense?, John 6:60-69 applied

- i. 2:13, Why do so many young people (pre-teens, teens, young adults) “leave the paths?” Temptations to and allures of sin now seen by those who had previously lacked exposure to them and opportunity. Our response in family and church, not compromise but reaffirmation of holiness and truth, and more prayer, Proverbs 22:6 does not guarantee consistency, but is general principle.
- j. 2:14-15, the many schemes of evil
- k. 2:16-19, the immoral woman (also apply to players)
 - i. 2:16, makes you feel special (by flattery)
 - ii. 2:17, never satisfied in marriage
 - iii. 2:17, covenant breakers, forgetting that marriage is “a threefold cord” (Ecclesiastes 4:12 applied)
 - iv. 2:17, puts pleasure before acting honorably
 - v. 2:18, spiritual death, and physical death (STD’s)
 - vi. 2:19, the secret life becomes a twisted web, people become trapped in it and/or hardened by it
- l. 2:20, the right example, the right less traveled path, “paths of righteousness” are absent guilt, shame, traps, treachery, and the tangled webs of life
- m. 2:21, “the land” as the place of promise (Hebrews 4:1-9)
- n. 2:22, the wicked who cast their lot here on earth only will be sore disappointed when they are cast out of it

7. Proverbs Chapter 2, Self-Test

- a. What seven things in Proverbs 2:1-4 result in the promise of Proverbs 2:5 if we do them?

- b. What things can dabbling with an immoral woman or player result in, according to Proverbs 2:16-19?

8. 3:1-12, General Exhortations Specifically Posed to the Young
 - a. 3:1, “My son” addresses younger folks, but applications are always to be had in a general sense, “do not forget my law” implies that the parent/mature party has imparted that which is meant for a lifetime
 - b. 3:2, “long life” is made more likely by right (wise and godly) living, “peace” (Cf. Psalm 119:165; John 14:27)
 - c. 3:3-4, “mercy” (not getting what you deserve) can “forsake you” in the sense of experiencing the sure consequences that follow sinful paths, departure from “truth” will introduce unnecessary heartache and make you a laughingstock, Christian/Church, Stand strong, and have grudging respect from men and reward from God.
 - d. 3:5, “Trust” (do you have a trust issue, with men it can be understood but with God why so?), “all your heart” means that our first inclination is to trust and to be all in the everlasting arms (Cf. Isaiah 26:3-4), this also is faith, “own understanding” is apart from the Lord, let not Judges 21:25 be your rule of life though it be the subjective clarion call of the world today
 - e. 3:6, “all your ways”, not being selective as to which areas of your life you will submit to God, divine direction promised to those who will follow the lead (Try it today!)
 - f. 3:7, conceit rebuked (it is a branch of pride), Cf. Proverbs 1:7 (ibid. 1g), “depart from evil” is to practice biblical separation (Cf. 2 Corinthians 6:11-18)
 - g. 3:8, “health” and “strength” the general results of living a godly lifestyle, but not guaranteed for the Christian, let us apply in context but not make a new gospel of it
https://www.firmfoundationri.com/images/The_Prosperty_Gospel-Another_Gospel.pdf
 - h. 3:9-10, honoring God with our God-given possessions, generosity results in blessings for the giver, Acts 20:35 as principle, and 2 Corinthians 9:6-11 applied for us today

- i. 3:11-12, divine chastening by a loving Father, always appropriate (not too soft and not too hard), of love and for the purpose of correction, Cf. Hebrews 12:3-11
9. 3:13-35, Wise People are Happy People! (As v.13 states!)
- a. 3:13-15, finding wisdom akin to finding a treasure, finding Wisdom personified in Christ, Cf. Matthew 13:44, trading the foolishness of humanism (false wisdom and vain philosophies) for that of Colossians 2:3-8
 - b. 3:16, wisdom is a causative agent of longevity, prosperity, and honor, though not a guarantee, Leviticus 19:32 applied, respect for elders is in part for their wisdom
 - c. 3:17, “Her ways” lead to a peaceful life, free from drama and full of quietness and peace, apply wisdom to live a life without manipulation, emotional roller coasting, and general strife (unnecessary arguments, anger, bitterness, fretting, anxiety, etc.), your spouse and family will love you for making such wise applications, they may follow suit or not but you conduct yourself wisely anyways
 - d. 3:18a, wisdom a tree of life (Genesis 2:9, 3:22,24; Revelation 2:7, 22:2,14), Apply- Wise living is the closest thing on earth to living in the Paradise of God
 - e. 3:18b, again, Wise People are Happy People!
 - f. 3:19-20, the exceeding wisdom of God evident by His work, Apply- So too wisdom ought to be evident by what we do, in our work, also note the inverse- that if wisdom is seen by work, then lack of work and effort in doing it right and well begets laziness and folly, a bad testimony
 - g. 3:21-24, security and fearlessness, the secret to a good night’s sleep is conducting your life wisely and with discretion, so that you need not fear that your sin will catch up with you when you awake in the morning

- h. 3:25a, “sudden terror” such as a crime scene, lockdown, contagious disease, or threat of someone to harm you or act disruptively in your life, “Do not be afraid” but fearless in spirit in the Lord during and through these times; 3:25b, “trouble from the wicked” as sin is the motive and the goal for such folks, KJV has “desolation of the wicked” which also brings in the sense of how their reaping what they sow may affect you, apply all of 3:25 to apply to taking courage to cast your lot with God and say to abusers “no more” (whether tyrants, authority figures, parents, spouses, or others) who seek to cause fear, entrap, and control (Cf. Proverbs 22:24; Ecclesiastes 7:26; 2 Corinthians 6:14; 1 Corinthians 7:15), “when it comes”- not if but “when” (Cf. Job 5:7)
- i. 3:26, adversity should increase your faith (Cf. Romans 5:1-5; James 1:2-6), the Lord “will keep your foot from being caught” if you walk towards Him and not away from Him when the storms of life come
- j. 3:27, benevolence “to whom it is due” (Cf. Romans 13:7-10), What “is in the power of your hand?”, a kind word, a handwritten note, a timely phone call, a word in season, a hand up (not a hand out; Cf. 2 Thessalonians 3:10-13)
- k. 3:28, benevolence should be automatic and without hesitation or procrastination (Cf. Matthew 5:42)
- l. 3:29, duty to neighbors, goodwill, neighbors in good standing look out for one another (Proverbs 27:10)
- m. 3:30, making trouble, initiating strife forbidden, Why do men do this? Jealousy, insecurity, prejudices, etc.

- n. 3:31, Cf. Proverbs 24:1-2, “oppressor” (Heb, Lit: “Man of Violence”), who seems to succeed by taking an aggressive approach, but does not succeed in God’s eyes, when we study his ways, we imitate him unawares (language, etc.)
 - o. 3:32, the “perverse” an “abomination” (Leviticus 18:29), spiritual knowledge attained and rewarded (Cf. Psalm 25:14; Daniel 2:19; Matthew 13:10-13)
 - p. 3:33, blessings and cursing abiding on a place, blessing of homes scriptural, and evil spirit may inhabit a place, there is peace there or unrest (apply to home, work, church, other)
 - q. 3:34, Cf. Galatians 5:7, “scorner” full of pride and own ways, “lowly” is emptied of pride, leaving room to add “grace” in
 - r. 3:35, Is this not the gospel? (John 3:36)
10. Proverbs Chapter 3, Self-Test
- a. Write out and recite Proverbs 3:5-6.
 - b. List four general results found in Proverbs 3 that are made more likely by following godly wisdom.
 - c. Where in Proverbs 3 do we find the secret to a good night’s sleep?
 - d. To whom does the wise Christian owe benevolence?

11. 4:1-13, Security in Wisdom
 - a. 4:1, the need to “give attention”, to slow down in this fast world, and take the time to learn truth and wisdom, Discuss—Examples of when we did and did not do this
 - b. 4:2, “good doctrine” is Bible doctrine, it is supernaturally revealed, Jesus Himself spoke and taught doctrinally (John 7:16-18), Timothy and Titus were instructed to teach “good doctrine” (1 Timothy 4:6; Titus 2:1), and every qualified elder holds fast to it (Titus 1:9)
 - c. “Do not forsake my law”, the OT Law of God had been made his own, Will you make the NT Law of Messiah your own? Cf. Galatians 2:16, 6:2
 - d. 4:3-4, the security of a good childhood can be brought into adulthood if we continue according to its godly foundations, this principle essential for youth, as so many reach the teens and twenties and lose biblical moorings
 - e. 4:5-9, Christologically understood and applied, *ibid.* Prelude 5e., (John 5:39, “search the scriptures” and find Him here), to “Get wisdom!” is imperative, spiritually speaking we must ‘Get Christ!’, He is “The Principal Thing” needful above all else (Matthew 13:45-46), and His wisdom is that which brings life and enjoyment of it (Matthew 13:54; Isaiah 11:2 [Cf. Revelation 1:4, 3:1]), “Exalt” Jesus and He will promote you spiritually (even to heaven), “honor” if found in a life lived godly and with integrity, “crown of glory” our reward (specifically for shepherds in 1 Peter 5:4, but every glorious crown is from Him and rightly His [Cf. Revelation 4:10-11]).
 - f. 4:10, a general truth but not a guarantee, sin erases years from our lives
 - g. 4:11, Solomon (the preacher, and the father in this context) has done his job, You have the same job to do for those in your sphere/entrusted to your care. 1 Peter 4:10.

- h. 4:12, When we walk and run with the Lord, there are no spiritual hindrances. But when we don't what hindrances hold us back? For what reasons do we fall? 20 Pitfalls-
 - i. Lack of sympathy, Matthew 15:23; Mark 10:13
 - ii. Discouraging circumstances, Luke 5:18-19
 - iii. Unbelieving friends, Mark 5:35
 - iv. Scoffers, John 9:24; Nehemiah 4:10
 - v. Failure to wait for divine delays, John 11:3-6,32-33
 - vi. Worldly allurements, Genesis 19:26
 - vii. Attempting to rely on worldly means, 1 Samuel 17:39
 - viii. Unbelief, Matthew 13:58
 - ix. Worldly possessions, Matthew 19:22
 - x. Imaginary hindrances, Mark 16:3-4
 - xi. Family ties, Luke 9:59-62
 - xii. Every weight generally, That sin which is most tempting to you rearing its ugly head specifically, Hebrews 12:1
 - xiii. Prayerlessness, or praying in a state of sin, James 4:1-3; 1 John 5:16
 - xiv. Infrequent repentance, 1 John 1:9 and its context
 - xv. Failure to resist sin, Hebrews 12:4
 - xvi. Spiritual Laziness, Matthew 25:26-27
 - xvii. Neglecting to use spiritual gifts, 1 Timothy 4:14
 - xviii. Not holding to sound doctrine, 1 Timothy 4:16
 - xix. Failure to prioritize the Word of God, 2 Timothy 3:16; Psalm 1, Psalm 119 (too many verses to list)
 - xx. Neglecting the church assembly, Hebrews 10:25; Acts 2:42
- i. 4:13, "instruction" necessary for godliness, and is a twin sister of "wisdom" (Proverbs 4:5-6)

12. 4:14-19, Do Not Enter
 - a. 4:14-15, “DO NOT ENTER” is a big Bible sign, this path is closed to you, there is ample signage at the entrance and along the way with 5 instructions-
 - i. “Do not walk the way of evil” (when you see a situation arising, flee from it)
 - ii. “Avoid it” (the next time you cut through Sin’s yard, go around)
 - iii. “Do not travel on it” (this is not the Christian life)
 - iv. “Turn away from it” (if you find yourself on this path, repent, do a 180)
 - v. “Pass on” (when you see the sign, don’t stop to deliberate whether or not you will indulge)
 - b. 4:16, As Haman, a preoccupation with evil, vengeance, revenge, hate, Cf. Esther 3:5-6, this happens so often at night, with drink, and/or in crowds
 - c. 4:17, “bread of wickedness”, Cf. Psalm 14:4; Jeremiah 10:25; “wine of violence” is unrestrained violent behavior, the inhibitions being down, literally by alcohol or drugs, or more broadly, lacking moral inhibitions and stifling conscience
 - d. 4:18, “ENTER PATH OF THE JUST HERE”, spiritual progression of children of the Light, “Sun of Righteousness” is the “Light of the World” and our guide (Malachi 4:2; John 8:12), Psalm 84:5-7 is a preeminent pilgrim passage in the Psalms, “the perfect day” is that day when we will find ourselves in our God and Savior’s presence in heaven
 - e. 4:19, “the way of the wicked” is that of spiritual darkness, and temporal and eternal insecurity

13. 4:20-27, The Heart, Man's Inmost Being
 - a. 4:20, a restatement (Cf. 4:1,10), we recall Jesus' words recorded in John 12:46-50 as we read this verse following Proverbs 4:18-19 (ibid.12d-e)
 - b. 4:21-22, taking care of our spiritual health
 - c. 4:23, the centrality of the "heart" as man's inmost being, who a man or a woman truly is, the negative- Cf. Matthew 15:15-20 as expositing Jeremiah 17:9-10, the positive- Cf. Psalm 51:10; Ezekiel 36:26; John 14:15-17; 2 Corinthians 5:17; Hebrews 8:7-13
 - d. 4:24, sins of the tongue, which originate of the heart (as in prior verse and Cf. Matthew 15:18), "deceitful mouth" (reflective of the heart, Cf. Genesis 3:1), Solomon learned well from his father David (Psalm 34:13)
 - e. 4:25, Cf. Job 31:1; Psalm 5:3
 - f. 4:26-27, the believer's walk
 - i. A faith walk, 2 Corinthians 5:7
 - ii. A walk with God the Holy Spirit, Galatians 5:16
 - iii. A consistent walk, Ephesians 4:1
 - iv. A walk in love, Ephesians 5:2 (Christ's example, that by which love is defined, 1 Corinthians 13:4-7)
 - v. A cautious walk, Ephesians 5:15 (in wisdom)
 - vi. A walk in the light, 1 John 1:7
 - vii. An imitative of Christ walk, 1 John 2:6 (Matthew 5:48 sets the divine bar, which promotes humility)

14. Proverbs Chapter 4, Self-Test
 - a. Proverbs 4:2 speaks of "good doctrine." Whose doctrine is it? And which individuals stress the need for sound doctrine in the New Testament? Give Scripture references.

15. Proverbs 5:1-14, The Perils of Adultery
 - a. 5:1, “My son”, every man being Solomon’s “son”, applicable to daughters also, but the preoccupation is more peculiar to men
 - b. 5:2, “preserve discretion”, which is cautious reserve, temperance in behavior, self-control (Galatians 5:23), “keep knowledge”, to preserve and keep emphasizes consistency in one’s heart, mind, walk, speech, and life
 - c. 5:3, the temptress uses seductive speech, including innuendo (suggestive speech) and flattery; Application can be made to all sin, and its appeal to the three areas of temptation (1 John 2:16)
 - d. 5:4, the end result is much worse than the promise of a night or season of pleasure, “bitter as wormwood”, a bitter plant associated with alcohol and medicine, in the Bible it has negative meaning in which divine wrath is invoked in context (used that way here, and also in Deuteronomy 29:18; Jeremiah 9:15; Revelation 8:11), “sharp as a two-edged sword” so that if you touch the blade of this sin on either side, you are sure to get cut
 - e. 5:5, this is dabbling with hell, of which you have been warned, lust is a kingdom of darkness in whatever form, and it is most often done in darkness for shame of sin
 - f. 5:6, such ways stand in stark contrast to that which your conscience informs you of, and which you have learned from the Lord (and parents, teachers, etc.)
 - g. 5:7-8, Solomon speaks to the one who may still yet coddle the opportunity to eat of the forbidden fruit of sexual sin, to stay away, not to find reasons to drive by her house or look at those images, stay on God’s side of the street, and be holy in all your conduct, Isaiah 59:5-8 applied
 - h. 5:9-11, there is no honor in sin, no profit in sin, and no life in sin, and the one who chooses sin will rue the day

- i. 5:12-13, having fallen prey to sin's devices, the sinner has no one to blame but himself, for he was duly warned, so are all those who are partakers of this study
 - j. 5:14, the first aspect of this is the loss of testimony and reputation among the people of God, and the second aspect is the depravity of the one who enters the church house and/or joins holy company with a heart bent on sin (be it lust or otherwise) rather than on communion with God, Cf. Numbers 25:6,14-15 (Bible example, case study)
16. Proverbs 5:15-23, "Drink Water from your own cistern"
- a. 5:15, a "cistern" is a waterproof receptacle for holding liquids, and a "well" is a deep place from which one may draw water, let our marriages be both waterproof (not allowing anything out or foreign matter in) and deep
 - b. 5:16, the KJV translation seems odd to us in the vernacular of 2024, but the NKJV translation brings the sense of the word in a rhetorical way, as water is a valuable commodity, why would we waste the blessing of the resource?, Apply to marital (eros) love, Apply to John 3:5 to the phrase "born of water"
 - c. 5:17, monogamy is God's design for marriage, and even mutually agreed upon expediency does not abrogate that
 - d. 5:18, "wife of your youth", how wonderful it is when young sweethearts make a life of it, and have a happy and fulfilling lasting marriage
 - e. 5:19-20, there is only one place a man should go to find fulfillment—his wife, further principles for both man and wife are found in 1 Corinthians 7:1-5
 - f. 5:21, no adulterer will get away unseen by God, our lives are cycloramas set before Him, Cf. Hebrews 13:4
 - g. 5:22-23, a final plea by Solomon (inspired by God the Holy Spirit) to reiterate the gravity of the instruction found in Proverbs Chapter 5

***Sections 17-20 of this study outline are by Steve Jackson

17. Proverbs Chapter 5, Self-Test
 - a. How is the adulterous woman described in verses 1-6?
How could we explain this in non-figurative language?

 - b. What are three instructions/warnings given to avoid the pitfalls of sexual sin?

 - c. How can we deal with lustful temptations in a healthy way?

 - d. True or false: If a husband and wife both agree to sleep with other people, this is okay as long as it is completely mutual. Why or why not?

18. Proverbs 6:1-5, Dangerous Promises
 - a. 6:1-2, Surety is the act of taking responsibility for another's debt or obligation. Modern vernacular "cosigner." Wisdom precludes making rash decisions about our financial responsibilities. Do not be "snared" or trapped by another's debt. Better to give what help you

can than risk what God has given you (Proverbs 11:15, 17:18, 22:26).

- b. 6:3, Under such circumstances, the best approach is to humble yourself. Whether before your friend or the creditor demanding payment. You are at their mercy should payment default. Pleading in humility is superior to anger driven demands.
 - c. 6:4, Make every effort to discharge this obligation with all due diligence. The lack of sleep implies urgency and seriousness.
 - d. 6:5, Free yourself at all costs. The image is that of a wild animal attempting to escape.
19. Proverbs 6:6-11, The Folly of Laziness
- a. 6:6-8, Avoid laziness at all costs. Be wise and consider the work ethic of ants, for they are a prime example of industry, diligence, and planning, working in due season to provide for their needs all year long (Proverbs 13:4, 15:19, 26:16).
 - b. 6:9-11, While the ant works all day long, mankind often indulges in laziness, to his own detriment. A little here, a little there...The more we indulge, the easier it becomes, until we find ourselves in a place of need, seemingly out of nowhere and against our true will. But God intended from the beginning that man should work (Genesis 2:15; Ecclesiastes 10:1; 1 Corinthians 5:6; 2 Thessalonians 3:10)
20. Proverbs 6:12-19, The Wicked Man
- a. 6:12, Literally translated “man of Belial”, A wicked man is a worthless man to the kingdom of God, good for nothing. A perverse mouth is not just filthy language, but any speech that is ungodly. Lies, deceit, flattery, blasphemy, maliciousness, etc. (Proverbs 4:4; Matthew 12:30,34-37; Colossians 4:6).

- b. 6:13, In this sense, wink, shuffle, and point are indications of deceit. Purposefully concealed signs so as not to convey ulterior motives to another person, without detection (Psalm 35:19; Proverbs 10:10).
- c. 6:14, The heart of the wicked man is filled with evil thoughts, as proven by his speech. His actions follow his heart's desire, and he deliberately causes problems (Matthew 15:18-19; Proverbs 16:27-28, 17:14, 26:18-21)
- d. 6:15, The destruction that awaits a wicked mouth will come as a surprise to he who enjoys it so thoroughly. Seemingly out of nowhere, at times irreversible (Proverbs 29:1; Ecclesiastes 9:12; Jeremiah 15:8,1; 1 Thessalonians 5:2-3)
- e. 6:16-19, God hates all sin, but the seven listed here act as a generalized summary of the previous warnings (Deuteronomy 25:16; Psalm 11:5; Romans 8:6-7).
 - i. "A proud look"- conceited, self-love, haughtiness, arrogance (Proverbs 11:2, 16:18; 1 Peter 5:5)
 - ii. "A lying tongue"- falsehood, deceit (Psalm 5:6, 31:18; Proverbs 12:22)
 - iii. "Hands that shed innocent blood"- unjust violence, murder (Exodus 20:13; Joel 3:19)
 - iv. "A heart that devises wicked plans"- schemers (Exodus 1:10; Ecclesiastes 7:29; Micah 2:1-2)
 - v. "Feet that are swift in running to evil"- intentioned toward evil (Isaiah 59:7; Romans 3:15)
 - vi. "A false witness who speaks lies"- (Exodus 20:16, 23:1-3; Proverbs 12:17, 19:9)
 - vii. "One who sows discord among brethren"- deliberately causing problems between others, busybodies (Job 4:8; Proverbs 16:28)

21. Proverbs 6:20-35, Beware of adultery
 - a. 6:20, filial obedience and honor, those predisposed to these will also be predisposed to giving obedience and honor to God (who designed these lines of authority)
 - b. 6:21-22, the duty of the children corresponding to the duty of the parents as spelled out in Deuteronomy 6:1-9
 - c. 6:23, Cf. Psalm 119:105, “reproofs of instruction” are guidance to “the way of life” (Proverbs 4:18; Cf. John 14:6)
 - d. 6:24-25, do not open yourself up to the “seductress”, her “beauty” is external only but inside is rot, “eyelids” a means of flirting, and makeup is applied with seductive purpose, a wise man once said, “If God had wanted that stuff on your face, He would have put it there!”
 - e. 6:26-27, sin is surely destructive, this sin particularly so, “precious life” in view is both physical and spiritual
 - f. 6:28-29, the man who indulges his flesh with such a woman (or women), likewise the woman who will dabble with the man (or men) willing to stray, will bear guilt and consequences, this deals with extramarital relations on the part of one or both parties
 - g. 6:30-31, stealing does not bring forth the same deep emotional heart responses as adultery, which include anger, betrayal, revenge, and all with passion
 - h. 6:32-35, there is no way out, consequences shall ensue and they will bring shame, there will not be a point where forgiveness (or appeasement or a bribe) takes over even if passion does not get you killed or otherwise reputationally destroyed (Cf. Song of Solomon 8:6-7), for the Christian this is more so (loss of fellowship with God, putting a nail in the Savior Jesus Christ by presumptuous sin, and divine judgment on top of consequences with men—especially those closest to you)

22. Proverbs Chapter 6, Self-Test

- a. What is “surety?” What are the dangers of it?

- b. Which creature is a model of industriousness that the lazy person does well to consider?
- c. What are the six things that “A worthless person, a wicked man” does?
 - i.
 - ii.
 - iii.
 - iv.
 - v.
 - vi.
- d. What are the ‘seven deadly sins’ that the Lord hates?
 - i.
 - ii.
 - iii.
 - iv.
 - v.
 - vi.
 - vii.
- e. What are some of the means listed in Proverbs 6 whereby the immoral woman seduces men?

- f. What is likely to happen when a man has relations with a married woman (or visa-versa)?

23. Proverbs 7:1-5, “My son, keep my words”
 - a. 7:1, we learn that the continuing exhortations for the young man (or any person of any age) to follow divine wisdom are necessary (2:1-2, 3:1, 4:1, 5:1, 6:20), the importance of staying in prayer, the word, the church
 - b. 7:2, “live” (Deuteronomy 8:3; Job 23:12), “apple of your eye” is the object of one’s affection (Cf. Deuteronomy 32:10; Psalm 17:8; Zechariah 2:8; Ezekiel 24:16)
 - c. 7:3, not to display them in phylacteries with a heart of hypocrisy, but to take them in heart, the heart of the New Covenant as expressed in Jeremiah 31:33
 - d. 7:4, kinship with Christ can be found and cultivated by kinship with the divine attributes, Christ is Wisdom in its fullness and the subject and object of Proverbs
 - e. 7:5, coming back to a reminder of the subject of the previous chapter, because the Lord judges that needful

24. Proverbs 7:6-27, The Harlot and the Unwise Young Man
 - a. 7:6-9, Solomon tells the story of a scene that he has seen play out over and over again, the imagery of heading into temptation as heading into darkness
 - b. 7:10-11, “loud and rebellious” women are not marriage material, and should be avoided by all, they are not of the light but of the darkness
 - c. 7:12, unsettled nature of the loose woman
 - d. 7:13-14, she fancies herself religious, thus seeking to assuage the man’s shallow conscience, he will deceive himself and (he thinks) others by presenting her as a strong Christian woman who is in a season of struggle
 - e. 7:15-18, the appeal to the pleasure seeker, ‘if it feels good, do it’ crowd, indeed this is a tempting appeal to any man (young or old), and increasingly the reverse is true regarding men (often irresponsible men at home because they will not work) towards women

- f. 7:19-20, the adulteress reassures the simple man that they will not be caught, he is away on business, such job arrangements in marriages provide unique temptations to the spouse away and the spouse at home
 - g. 7:21-23, the young man yields, his moral, religious, and safety objections being removed by her speech, but he failed to see that sin is destructive and “would cost his life”, discuss the many ways this is so
 - h. 7:24-27, the conclusion, wandering down the pathways of sin leads to spiritual death, for the believer temporal consequences and loss of rewards for a life ill-lived, God’s Pathways and Sin’s Pathways one of the five main themes of Proverbs (Fear of the Lord, Pride and Humility, Wisdom and Foolishness, Jesus Christ our Wisdom)
25. Proverbs Chapter 7, Self-Test
- a. God’s Pathways and Sin’s Pathways is one of the five main themes of the Book of Proverbs. What are the other four?
 - i.
 - ii.
 - iii.
 - iv.
 - b. What does the phrase “apple of your eye” (7:2) mean?
 - c. What can we say about “loud and rebellious” women?
 - d. If a woman is a seductress , will she always reject religion? Where in Proverbs 7 is the answer?
 - e. In Proverbs 7, where is the woman’s husband? Does this living and employment situation present unique temptations? Should the arrangement be avoided in Christian marriages? Why or why not?

26. Proverbs 8:1-11, Wisdom Cries Out
- a. Ibid. 5e. The Greatest Theme, Jesus Christ, the Attribute of Divine Wisdom Personified, Cf. John 5:39 (The Old Testament is Christocentric), (Proverbs 8:1-11), Cf. Isaiah 11:2; Revelation 1:4, 3:1, Cf. Daniel 2:20; Romans 16:27; 1 Corinthians 1:24; Matthew 13:54, the greatest glory in getting the greatest theme (Proverbs 4:7-9 applied)
 - b. 8:1, Wisdom and Understanding are calling out, they are not operating in secret, but God has raised up His preachers, teachers, and evangelists to proclaim Him
 - c. “Does not wisdom cry out...Jesus stood and cried out” (John 7:37-39). The Word of God calls from without, and the Spirit of God from within. And we are left without excuse.
 - d. 8:2, “takes her stand on the top of the high hill” as one does in battle, as at Gettysburg (Little Round Top, Big Round Top, Cemetery Hill, and Culp’s Hill), we engage in a spiritual battle, a “civil war” within us for our soul, “where the paths meet” the outcome of each skirmish is determined, which path will you choose?
 - e. 8:3-5, at the entry of the city and its doors we find wisdom crying out, whenever you go about your business, do it wisely, avoid the merchants and women of ill repute who dwell there seeking to entrap the simple, do not be ignorant of God’s will, go about your business accompanied by Christ (Wisdom Personified)
 - f. 8:6-8, a very good description of the Bible, the Word of God, Cf. Psalm 12:6
 - g. 8:9, the counsel of the Lord is “plain”, easily understood to everyone who doesn’t overthink it, have an agenda to make it mean what one wants, or dwell in Youtubeland or Googleworld to get every opinion of man from those who bloviate in cyberspace without accountability

- h. 8:10-11, the excellence of spiritual treasures (“instruction...knowledge...wisdom”) compared to earthly treasures, those things cannot be lost and will avail us more in this life, even more so in the next
27. Proverbs 8:12-21, Dwelling with Wisdom
- a. 8:12, Apply to Jesus Christ as the perfect embodiment of “wisdom”, Cf. Jeremiah 17:10; Revelation 1:14, 2:2, spiritual discernment enjoined
 - b. 8:13, a healthy reverence of the Lord involves a heartfelt endorsement of His holiness (absent and antithetical to the world’s thinking, and increasingly rare among professing Christians), resulting in hating all that which God hates, “pride” at the root of sin, “arrogance” in setting one’s own standards, and “perverse mouth” sins more common and accepted (a symptom of the decline of civility in our society)
 - c. 8:14, Christ’s attributes the seven spirits which are His, compare (with the preceding verses also) to Isaiah 11:2, no mortal man can have and be all these things, He is indeed the great “I am” (Cf. John 8:58 and elsewhere)
 - d. 8:15-16, “Wisdom” (v.12) is God (further support of its Personification in Jesus), Cf. Psalm 75:6-8
 - e. 8:17a, the mutual love which exists between God and His children (true believers, Cf. 1 John 4:16)
 - f. 8:17b, a promise to seekers, Cf. 2 Chronicles 7:14; Isaiah 45:19; Jeremiah 29:13; Luke 11:9
 - g. 8:18, in the words of Wisdom Personified, John 6:27
 - h. 8:19-21, “fruit” (Galatians 5:22-23), “revenue” [accrued income on the balance sheet, Christ tips the scales in our favor (Philippians 3:7-9)], “righteousness” (2 Corinthians 5:21), “inherit wealth” (Cf. Hebrews 11:8-10; 1 Peter 1:3-5), the final lasting inheritance of the saints is not here

28. Proverbs 8:22-36, God's Wisdom
- a. 8:22-31, the basis for wisdom's excellence, it is of God, perfectly possessed by God, eternal, and powerful
 - b. 8:22-23, wisdom goes back to Genesis 1:1 & John 1:1-3, where we see again that Jesus is the Word, and Wisdom
 - c. Creation and the natural world and its wonders testify to divine wisdom, everything is perfectly balanced
 1. 8:24, depths of water in the earth, Genesis 1:2
 2. 8:25, topography formed on land
 3. 8:26, "primal dust" from which life proceeds, Genesis 3:19
 4. 8:27, the first and second "heavens", and the firmament (division of the primal sea to create land), Genesis 1:6; Job 26:10
 5. 8:28, "clouds" to decorate the "firmament Heaven", Genesis 1:7-8
 6. 8:29, sea limited, and land supported, Genesis 1:9-10
 7. 8:30, Wisdom "a master craftsmen", as applied to God the Son whose communion God the Father enjoyed from the beginning (Cf. Colossians 1:15-20)
 8. 8:31, the capstone of God's creation, that of man, Genesis 1:26-27
 - d. 8:32-36, "therefore", how men ought to respond to this
 - i. 8:32, obedience to the ways of wisdom, not enough to know them, we must do them
 - ii. 8:33, "Hear instruction", make great effort to learn biblical wisdom and counsel, "do not disdain" or scorn, argue, or otherwise use self-deception to reason against divine wisdom (1 Corinthians 1:18-21)
 - iii. 8:34, "daily" exercise of spiritual disciplines, "waiting" with patience and importunity in prayer
 - iv. 8:35-36, whoever finds Christ finds life, but the sin of unbelief goes hand in hand with love of sin, to love Christ less is to hate Him (Luke 14:26-27)

29. Proverbs Chapter 8, Self-Test
- a. Who or what is the greatest theme in the Book of Proverbs?
 - b. When Jesus (Wisdom Personified) “stood and cried out” in John Chapter 7, what did He say?
 - c. What things are associated with the words of wisdom, according to Proverbs Chapter 8?
 - d. Proverbs 8:12-14 correlates with the seven spirits which are Christ’s. What are they and where in the Bible do we find the list of the seven spirits?
 - e. What is the promise to those who seek the Lord and His wisdom?
 - f. What aspects of creation illustrate the wisdom of God?

30. Proverbs 9:1-6, Wisdom's House
- a. 9:1-2,5, "wisdom" is plural "wisdoms" in the Hebrew, "her house" is the Word of God "furnished" with divinely inspired truth and instruction for life, the "seven pillars" can be correlated with James 3:17-18, and (you guessed it) the seven spirits of Christ in Isaiah 11:2, as it relates to Him the "house" is the place where close communion may be found, even at His "table" where there is "bread" and "wine" (Luke 22:19-20)
 - b. 9:3, "She has sent out her maidens", but few have obeyed (Cf. Romans 10:15) the written word of wisdom to preach the Living Word of Wisdom
 - c. 9:4, "turn in" to the "house" that Wisdom built, we are doing this literally right now as this is taught at a round table Bible study
 - d. 9:6, but if you just gain knowledge but do not apply it (wisdom is knowledge applied), then you have gained nothing, hence this exhortation, what will you do with that which learned here?
31. 9:7-12, Wise Men and Scoffers
- a. 9:7, a "scoffer" is one who ridicules others for their beliefs, such are active enemies of God, this is outworking of Matthew 7:6, social media and online chat boards are full of scoffers
 - b. 9:8, gentle "rebuke" is appreciated by "a wise man", Cf. Psalm 141:5, Galatians 6:1 is prerequisite for the rebuker
 - c. 9:9, discern candidates for discipleship, and invest your time there rather than waste time with scoffers (Matthew 28:19-20; John 7:24; Matthew 7:18-20)
 - d. 9:10, a memory verse containing two of the five great themes of Proverbs, "fear of the LORD", and "knowledge of the Holy One" (applied to Jesus-Luke 4:34; John 6:68-69; Cf. Psalm 78:41 and elsewhere in the Old Testament)

- e. 9:11, longevity the likely result of wisdom, concerning stewardship of one's person, associations, and situational responses (knowing which to avoid, some of this is an inherent gift, and some wisdom gained from the Lord)
 - f. 9:12, personal responsibility for one's actions, specifically concerning salvation and spiritual things, so stop blaming others! Cf. Job 19:4; Ezekiel 18:20.
32. 9:13-18, The Way of the Fool
- a. 9:13-15, we have seen how Christ is Wisdom personified, Folly could be said to be the devil personified (by way of application), such as he and the one who does his bidding by actively and with speech promoting the evil agenda ("clamorous"), and having no spiritual knowledge (experientially), as the immoral woman of Proverbs 5-6-7 called out with lustful enticements to those who were on the way to that path, this woman meets those "who go straight on their way" and invites them to spiritual adultery of a more refined sort (as we find in liberal and ungodly churches, schools, workplaces, and political circles)
 - b. 9:16-17, pleasure seeking and hedonism, doing whatever can be gotten away with (9:17), antinomianism in religion, the hedonism of the "religion" of aberrant sexualities is the end of this rejection of the Creator God (Romans 1:24-32)
 - c. 9:18, the denial of hell in the aforementioned circles, without the restraining influence of divine holiness and judgment (historically, provided by all sects of the Christian religion, and culturally seen as desirable), many live their lives as they wish—ignorantly falling into the hellfire that they did not wish to believe in (Or were they warned? Did you warn them? Ezekiel 3:18.)

33. Proverbs Chapter 9, Self-Test

a. What might we associate the “seven pillars” hewn out by wisdom? Which two Scripture passages correlate, and what are the seven points of correlation for each?

i. x

1. x

2. x

3. x

4. x

5. x

6. x

7. x

ii. x

1. x

2. x

3. x

4. x

5. x

6. x

7. x

b. How should we discern the wise man and the scoffer, and how should we deal differently with each?

c. Write out the memory verse Proverbs 9:10.

d. Which verse strongly teaches personal responsibility? How does the world try to excuse personal responsibility, a concept the Bible clearly teaches throughout?

34. Proverbs 10:1-32
- a. 10:1, the pride or the angst that you brought to your parents, and that which your children have brought you
 - b. 10:2-3, Cf. Psalm 68:20, (spiritual) divine supplies for the righteous promised, “the wicked” have ungodly and/or impurely motivated desires
 - c. 10:4-5, slothfulness leads to poverty while industry leads to provisions, this is an unpopular concept in socialistic-minded theory, and it is manifested in today’s workforce or lack thereof, Cf. 2 Thessalonians 3:10, Let us not enable slothfulness but rather channel our charity towards those who need a hand up, not those seeking a handout
 - d. 10:6-7, legacy of the righteous and the wicked, What is your legacy? Any souls led to the Lord?
 - e. 10:8, teachableness exhorted, obedience to legitimate authority (especially godly authority), “prating fool” talks over the one trying to impart wisdom, even when he stops to listen he will make every excuse not to do right
 - f. 10:9, “integrity” is walking transparently in truth without compromise or corner cutting, sooner or later our “ways” will be evident to others, Do those closest to you have the attitude of Big Mountain/Peter Frampton, or are you despised because of your untrustworthiness/hypocrisy?
 - g. 10:10, “winks” and “prating” are actions of the eye and the mouth which are those of dishonesty and deception, Cf. Proverbs 4:23-25, *ibid.*13c-e
 - h. 10:11, words impart good or evil, life or death, the content of one’s speech reveals the state of the heart, spiritual talk profitable for God’s Kingdom, Cf. Psalm 145:11; Malachi 3:16; Luke 24:13-14,32
 - i. 10:12, whichever is dominant in your life (“hatred” or “love”) will set the tone of your life, an unsettled life with strife and bitterness a result of one’s own heart state and attitude, “covers all sins” (Romans 3:24-25, 5:8-10)

- j. 10:13-14,17, wise words of the man with spiritual discernment, as opposed to harsh correction (required, to get the attention) of the hard-headed man who has no discernment (spiritual or otherwise), “store up knowledge” by daily reading and study of God’s Word and you will have a deep reservoir to draw from when needed
- k. 10:15-16, the common results of those of certain stations in life—“rich” tend to trust in riches unto idolatry, “poor” tend to have their lot worsen (Cf. Proverbs 19:7), “the righteous” are productive for God’s Kingdom and also society, “the wicked” spend their money on sin’s pleasures and thereby fund the things of darkness, Apply: How much better off would we be if the merchants of darkness went out of business?
- l. 10:18-21, sins of the tongue enumerated here are speech meant to mislead/deceive, slander, excessive talking (the more words you speak increase your potential for sin/trouble), foolish talk, evil speech common but righteous speech rare, Cf. James 3:1-12
- m. 10:22, true (spiritual) riches are the result of divine blessings (allowed to flow in by virtue of living a clean spiritual life), “no sorrow”—Who ever regretted obeying Christ’s command of Matthew 6:33?
- n. 10:23-25, temporal and spiritual consequences and blessings, Cf. John 3:36; 1 Corinthians 3:11; 1 Timothy 6:17-19
- o. 10:26, lazy people make poor servants, and poor ambassadors for the Lord, today there is an epidemic of “unemployable” (meaning lazy) young men, the sluggards are bad Christians, bad workers, bad citizens, and tend to have a ruinous effect (as in the examples set forth here)
- p. 10:27-30, the saints immovable and destined for everlasting reward, of the wicked (all unbelievers here be they “decent” or indecent), Cf. Revelation 20:4-6, 21:7-8

- q. “The righteous will never be removed” (verse 30) is the point made and explicated by Paul in Romans 8:31-39.
 - r. 10:31-32, discernment in speech enjoined, ask whether it be both true and needful before opening the mouth
35. Proverbs Chapter 10, Self-Test
- a. What is taught in this chapter concerning the legacy of the righteous and wicked in heaven and on earth?

 - b. According to this study, what are four characteristics of the “prating fool” (10:8,10)?
 - i.
 - ii.
 - iii.
 - iv.
 - c. What applications can be made concerning the two truths of Proverbs 10:12?

 - d. The memory verse for this chapter is 10:22. Write it out. Does it speak of spiritual or worldly riches? How do you know?

 - e. “The righteous will never be removed.” In what ways is this promise made good by the Savior Jesus Christ?

36. Proverbs 11:1-31
- a. 11:1, strong language against dishonest and fraudulent business practices, in Bible days the merchants would have bags of weights which were marked the same but were in fact different (e.g. weights marked 10 pounds but actually weighing 9.8 and 10.2)
 - b. 11:2, pride leads to shame, we ought to be ashamed of our pride when the sins rears its ugly head, also it leads to abasement- Cf. Daniel 4:29-33, had the king taken Daniel's advice in 4:27, for which he had a year (4:29), it would have been wisdom for him
 - c. 11:3-6, these principles are clear in the spiritual (theological) sense, and contrast saints (redeemed sinners made righteous by faith, Cf. Genesis 15:6; 2 Corinthians 5:21) and unredeemed sinners, in the earthly sense note the dichotomy of the desires or the upright (right living) as opposed to the wicked (lust for riches and any/every other evil desire as controlling influence of one's life)
 - d. 11:7-8, the wicked man sets his affections on the things of this world and therefore ends up in hell when he dies in that state (Cf. Luke 16:22-24), here on earth the Lord hears the prayers of His people and does deliver them from trouble as He wills, the outworking of verse 8 is seen in Esther 5:14, 6:7-10, 7:9-10
 - e. 11:9, "The hypocrite" is pleasant to his neighbor's face, but engages in slander and backbiting, which is murder of character, "the righteous" who has "knowledge" of the Person, Word, and will of God "will be delivered" when it becomes apparent, a further application is regarding spiritual (Bible) truth when it is perverted by one who claims to be religious—the informed Bible-believer will not fall for false teaching
 - f. 11:10-11, Matthew 5:13-16 applied re: civics, strong Christian influence vs. Wicked/Tyrannical authority

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g. 11:12, Lack of wisdom breeds certain pride that is harmful to ourselves as well as others. The love of God compels compassion and self-restraint. Luke 10:29-32

h. 11:13, "Whatever I tell you in the dark"... keep it to yourself. A faithful man will not divulge unnecessary information. Only that which is needed. Leviticus 19:16, Matthew 18:15-17

i. 11:14, A nation's security and the wellbeing of its citizens requires many wise advisors. Christians may apply this same principle to those they choose to surround themselves with. 1 Corinthians 15:33

j. 11:15, Surety for a friend is unwise (ref. Proverbs 6:1), but surety for a stranger is on another level. Compassion does not mean we legally bind ourselves to the circumstance of another man. Give what help you can, but rest in peace by avoiding this type of bondage. Proverbs 17:18

k. 11:16, A woman of grace will obtain honor and favor in correlation with her Christlike virtues. In a similar way to a ruthless man who does whatever he can to obtain and keep his money. Proverbs 31:10-11&30, 1 Timothy 2:9-10, 1 Peter 3:3-5

l. 11:17-19, You will reap what you sow. Whether kindness or cruelty, both will have side effects and consequences for your life. Righteousness leads to life, but wickedness to death. Matthew 5:7, 18:35, Romans 3:13, 6:23, Galatians 6:8-9

m. 11:20, God looks favorably upon those who follow His commands. While there is nothing the wicked can do to please Him. Proverbs 15:8, Isaiah 64:6, John 14:21

n. 11:21, Strength in numbers does not apply to those living in sin. Every man is judged according to his own actions, but for those who trust in the Lord, blessing will follow. Numbers 16:1-3 & 31-33

- o. 11:21b, “the posterity of the righteous”, not only physical legacy but spiritual legacy, the latter leads to sure “deliverance” (Galatians 3:26-29), the godly example will increase the chances of relations being both
- p. 11:22, this speaks of the physically attractive woman who lacks inner beauty, Cf. 1 Peter 3:4, after you get past the exterior all you have is an ugly woman left over
- q. 11:23, note the contrast between Psalm 27:1-4 & 7:11-16
- r. 11:24-26, the increase and the loss are spiritual, but the Lord may even entrust the soul who is generous with more and see to it that the stingy will have little because they are proven poor stewards, *No guarantee, just an application
- s. 11:27, we will find what we are looking for in life, Ephesians 2:1-7 applied
- t. 11:28a, Cf. 1 Timothy 6:9-10, expound and note why this is misapplied by many who have little of this world’s goods
- u. 11:28b, Psalm 1:1-3 expounds this, and we need look no further, compare Scripture with Scripture
- v. 11:29, there is no gain in sin, only servitude
- w. 11:30, for a full exposition of this verse, please visit- https://www.firmfoundationri.com/images/Soul_Winning.pdf, There are four main points which we will bring out that speak to why soul winning is wise. First, “he who wins souls is wise” because many souls are lost and it is a needful ministry. Second, “he who wins souls is wise” because it is every believer’s responsibility. Third, “he who wins souls is wise” because it strengthens one’s own faith. Fourth, “he who wins souls is wise” because the soul winner stores up treasures in heaven. Cf. Matthew 7:13, 9:37; Mark 16:15; Proverbs 24:11-12; John 15:5; Hebrews 11:6; Matthew 6:19-21; 1 Corinthians 3:11-14
- x. 11:31, divine justice demands perfect holiness; for the believer there will be seasons of divine discipline, but for the ungodly who remains in sin there is only the abiding wrath of God upon them (Hebrews 12:6-8; John 3:36)

37. Proverbs Chapter 11, Self-Test
- a. Explain the background of Proverbs 11:1, noting how unscrupulous merchants would utilize two weights.
 - b. Give an example from the Book of Daniel when Proverbs 11:2 was outworked in the life of an individual.
 - c. How was Proverbs 11:8 outworked in the biblical narrative in the Book of Esther? Give Scripture.
 - d. “Surety” (Proverbs 11:15) is unwise insofar as it discourages what type of behavior in others (2 words)?
 - e. What does Proverbs 11:16 teach about “A gracious woman?” Give an example of a woman who impacted your life, of whom this is true.
 - f. What is “deceptive work” (Proverbs 11:18)?
 - g. Who are “the posterity of the righteous” (Proverbs 11:21)? What New Testament passage speaks of this spiritually?
 - h. Which Psalm and verses expound Proverbs 11:28b?
 - i. What are the four reasons presented in this study why “he who wins souls is wise (Proverbs 11:30)?
 - 1.
 - 2.
 - 3.
 - 4.

38. Proverbs 12:1-28

- a. 12:1-3, a secure life and future contrasted with an insecure life and no future, one characterized by love of godly instruction, divine favor, and a deep rooted future (the believer is busy setting down roots in heaven), the other will perhaps set a foundation that seems to be successful for awhile but his only inheritance is divine wrath, Romans 8:1 vs. Proverbs 12:2.
- b. 12:4, “An excellent wife” is the same Hebrew language as “a virtuous wife” of Proverbs 31:10, and she is well defined there in Proverbs 31, “crown of her husband”—he lives as a king, and is given proper authority within the marriage covenant (Cf. 1 Corinthians 11:3-7), she makes the man, whereas the ungodly, loud, and rebellious woman “causes shame” for him, he is embarrassed by her conduct and ashamed to speak of it, notwithstanding the godly man honors the covenant before God while suffering in silence on the inside, “in his bones”
- c. 12:5, the thought life of the man of God is 2 Corinthians 10:5 and Philippians 4:8, the reprobate is as Psalm 10:4
- d. 12:6-7, evil men are always setting snares for good men, out of envy, but our Divine Helper will raise up means of deliverance for us, by His people, by convicting those who have a conscience to speak up, or directly if He so wills
- e. 12:8, the value of a good name (Cf. Proverbs 22:1), Apply: watch your heart lest something come out that ruins that good name, for it is hard to earn but easy to lose
- f. 12:9, this describes the man who seeks to have his ego and desires filled in some worldly pursuit and arena, but in this effort he fails to even provide for his own family, he always has a dream and a story but seldom has a steady job and is neglectful of his wife and children
- g. 12:10, you can learn a lot from a person by their degree of compassion upon all of God’s creatures, in contrast the wicked pretend to offer mercy by coming up with some evil design with built in “tender mercies” (a human code of conduct) to justify the evil (as the Mafia does with cunning skill)

- h. 12:11-15, industriousness enjoined, “frivolity” is engagement in those things that neither feed the body nor profit the soul—both are practical considerations, rather than understanding and repenting of wicked ways, the envy of the wicked and frivolous man adds more sins to his sloth sin
- i. 12:16, folly is (as a rule) very quickly revealed, his wrathful spirit is known because his speech betrays him (Cf. Ecclesiastes 5:3, 10:3), the godly man’s conversation and way of life is charitable towards others (he has a lid on his anger, a restrained tongue, and does not speak coarsely concerning others—even if he believes it to be true, he follows your mother’s advice as a general rule, “If you don’t have anything nice to say, don’t say anything.”
- j. 12:17, This verse is a Christological gem! Remember John 5:39, every Bible Book speaks of Jesus. The True Witness is Christ but those who deny Him speak deceit (John 8:18,37-47), righteousness spoken is found most clearly in gospel witness spoken as it is written (Cf. 1 John 5:9-13)
- k. 12:18-22, spiritual health and spiritual life are promoted or (foolishly) denigrated in speech, Discuss—give examples of each
- l. 12:23, “A prudent man” is not trying to get everyone else to agree with him that he is the smartest man he knows, but the fool will brag and self-exalt
- m. 12:24, as a general rule, diligent people rise to the top, and lazy people never get promoted—they will have menial station, this is true not only in the worldly sense but also in the spiritual sense, “forced labor” was the lot in antiquity but now social services do not allow this consequence—the lazy can free load off the government, it should never be so with the church (Paul stressed this point to Timothy and to the Thessalonians)
- n. 12:25, The Bible tells us the cause of “depression”, it is “anxiety”, which is presented in Scripture as sinful proclivity which can be overcome (Philippians 4:6-7; Matthew 6:25-34; 2 Timothy 1:7), and therefore treatments in place of prayer and Christian faith will be of no avail spiritually, what folks who struggle here need is a good word of encouragement

- o. 12:26, care for the company we keep, knowing 1 Corinthians 15:33, many who thought that they were too strong to be influenced by ungodly company have compromised with them, and fallen from close communion with God
- p. 12:27, follow through in all of life's pursuits is important, apply this principle spiritually also
- q. 12:28, Cf. Romans 6:23; Revelation 20:6, 21:1-4

39. Proverbs Chapter 12, Self-Test

- a. Explain what it means for an excellent wife to be the crown of her husband (Proverbs 12:4, Cf. Proverbs 31:10-31; 1 Corinthians 11:3-7).

- b. Based on Proverbs 12:4, why is so important for one to choose a godly wife.

- c. According to Proverbs 12:10, what is a sign of a compassionate and an uncompassionate person?

- d. Which verse in Proverbs 12 speaks of Christ the True Witness? Give a New Testament reference proof.

- e. What is the cause of depression? What does the Bible teach about its cause? Is it sin, or something that cannot be helped or overcome?

40. Proverbs 13:1-25
- a. 13:1, true on a human level and on the human to divine level, Cf. Isaiah 6:10—applied, spiritual deafness comes in many forms, some scoff openly and some more quietly
 - b. 13:2, What fruit are you eating?, Cf. Galatians 5:19-23
 - c. 13:3-5, the content of verses 3-4 have been expounded, the repetition of the principles is deemed necessary by God the Holy Spirit, lying is a trait of bondage, John 8:32,36 applied, liars may seem to prosper for awhile but they are “loathsome” (not respected by man or by God), a “Christian who lies” is an oxymoron
 - d. 13:6, “Righteousness guards”, it is Jesus who is personified here, Romans 8:33-39 speaks of Christ’s constancy in guarding His children, from salvation to sanctification to glorification, all is secure! John 10:28-29. The sinner shall be overthrown by his own sin, by contrast.
 - e. 13:7, earthly riches do not translate to eternal (spiritual) wealth, but the humble in spirit have great lasting wealth, Jesus spoke this same truth in Luke 6:20,24
 - f. 13:8, Jesus Christ our “Ransom” is the “riches” of believers, Cf. Mark 10:45, 1 Timothy 2:5-6
 - g. 13:9, we Christians have the Light of the World (John 8:12), and every other light that men trust in will be extinguished at the first death and confirmed at the second (Hebrews 9:27; Revelation 20:14)
 - h. 13:10, when one exalts himself, it necessarily offends others, the wise present with humility and seek to recognize, respect, and build up others
 - i. 13:11, how this is so, it will be without divine blessing and will be caught up with by man and God, to work and to earn money the right way and on the books will be honored by the same, apply to those who work “under the table”, which is stealing from the government (Romans 13:7), those who negotiate with the IRS on behalf of scofflaws ought not to have any Christian clients

- j. 13:12,19, to hope for something and see it not come to fruition can be a cause for anxiety, stress, and fretting, better to align one's desires with the Lord's desires all the more, managing expectations and measuring them against that which the Lord may deem needful
- k. 13:13-14, Cf. Exodus 9:18-25; Isaiah 30:12-14, the reward of staying on the straight path in this life and the next
- l. 13:15-16, a memory verse, divine favor is to be sought with the heart and the mind—it requires effort, a seeking of it; “But the way of the unfaithful is hard”, a life and lifestyle of sin is a hard life, it can be outwardly seen in the rough looking countenance and aging badly of those who mistreat their bodies and neglect their spirits
- m. 13:17, what one promotes will come back upon them, a healthy Christian is one who is a “faithful ambassador” in the service of the Lord Jesus Christ
- n. 13:18, Are you teachable, correctable? Or are you too often headstrong, resisting advice of godly folks?
- o. 13:20, you are and will become like the company you keep, we must not fancy ourselves so influential that others will be made better by our own influence, Cf. 1 Corinthians 15:33
- p. 13:21, sinners are targets for evil influences which make them abound more in sin, there is a recompense (good or evil) received based upon kingdom righteousness or kingdom opposition
- q. 13:22, heritage, legacy, “a good man” does not live prodigally, but “the sinner” does so and wastes money in sinful pursuits that he or she loves
- r. 13:23, by industry the poor man can enjoy peace and comfort in life, but “lack of justice” (judgment or discernment on his part), he can lose it all if he becomes too prideful, even lose it all
- s. 13:24, corporal punishment, prompt discipline, the younger the child the more prompt it must be
- t. 13:25, applied physically, but especially spiritually