



# BIBLE

STUDENT BOOK

▶ **8th Grade | Unit 7**

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# BIBLE 807

## The Book of Proverbs

INTRODUCTION | **3**

### 1. THE LITERARY DESIGN OF PROVERBS **5**

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THE LITERARY FORMS IN PROVERBS | **6**

THE OUTLINE OF PROVERBS | **14**

THE OBJECTIVES AND PURPOSES OF PROVERBS | **17**

SELF TEST 1 | **21**

### 2. THE NEW TESTAMENT AND PROVERBS **25**

---

PROVERBS AND THE NEW TESTAMENT | **26**

PROVERBS AND THE EPISTLE TO THE ROMANS | **30**

PROVERBS AND THE EPISTLE OF JAMES | **33**

SELF TEST 2 | **34**

### 3. THE KEY THEMES IN PROVERBS **39**

---

THE KEY PHRASE IN PROVERBS | **39**

THE REPETITIONS IN PROVERBS | **41**

THE STUDY OF KEY THEMES IN PROVERBS | **43**

SELF TEST 3 | **46**



**LIFEPAC Test is located in the center of the booklet.** Please remove before starting the unit.

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# The Book of Proverbs

## Introduction

Without question, Proverbs is the unique book of the Bible for the teenager. King Solomon addressed youth frequently. He treated problems of youth with a sensitivity only experience gives. God inspired Solomon's proverbs so that He could teach attitudes and behavior essential to happiness and could exercise His wisdom as presented in Proverbs.

Bible scholars call Proverbs, Ecclesiastes, and Job, *The Wisdom Literature of the Old Testament*. After checking in the concordance, you will understand why. The words *wise* and *wisdom* appear more often in these three books than in all thirty-six of the remaining Old Testament books together.

Upon closer observation in the concordance, you will also see *wise* and *wisdom* listed considerably more often in Proverbs than in Ecclesiastes and Job combined. Study the word *wisdom* in Proverbs and you will discover that it means *moral integrity* and not mere skill or intelligence. The usage and definition of wisdom makes Proverbs the divine book of God's wisdom.

The purpose of this LIFE PAC® is to introduce you to a life-long companionship with Proverbs and to prepare you for your own profitable study of Proverbs. Your goal should be to benefit from the guidance of God's book of wisdom.

You should approach this study of God's Word with Solomon's prayer and James' confidence. In 2 Chronicles 1:10 Solomon prayed "Give me now wisdom and knowledge..." In James 1:5 we read, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

## Objectives

**Read these objectives.** The objectives tell you what you will be able to do when you have successfully completed this LIFE PAC. When you have finished this LIFE PAC, you should be able to:

1. Identify which of five literary forms a given proverb may exhibit.
2. Outline the book of Proverbs.
3. Describe the objectives of the book of Proverbs.
4. Explain how New Testament writers used Proverbs.
5. Relate how Paul used Proverbs in writing Romans.
6. Identify how James used Proverbs in writing his Epistle.
7. Define the meaning of the phrase *fear of the Lord*.
8. Categorize the six repetitions in the book of Proverbs.
9. Summarize three methods of studying Proverbs.



# 1. THE LITERARY DESIGN OF PROVERBS

The book of Proverbs includes a collection of thirty-four **proverbial** poems and over five hundred **proverbs**. Each poem and proverb communicates its own message without the help of the others. Unlike the rest of Scripture, you do not always need to refer to the context of a proverb to understand it correctly.

The length of the poems and proverbs vary. For example, King Solomon used twenty-two verses for his poem in chapter 2 and only six verses for the one found in Proverbs 6:6–11. He used

only one verse to express each of the proverbs in Proverbs 10–22. However, in Proverbs 25:2–7 he took six verses to record one proverb.

To fully appreciate the Proverbs, you need to understand the literary forms used in the book. You also need to understand how the book is organized and why God included it in the Bible. In this section of the LIFEPAK, you will learn five literary forms of proverbs. You will also learn the book's outline and its instructional objectives.

## SECTION OBJECTIVES

**Review these objectives.** When you have completed this section, you should be able to:

1. Identify which of five literary forms a given proverb may exhibit.
2. Outline the book of Proverbs.
3. Describe the objectives of the book of Proverbs.

## VOCABULARY

**Study these words to enhance your learning success in this section.**

**appendix** (u pen' diks). Material added to the end of a book.

**contrasting** (kon' trast ing). Different or opposite in meaning.

**metaphor** (met' u fôr). A figure of speech in which one kind of object or idea is used in place of another to suggest a likeness between them.

**motto** (mot' ô ). A short statement of an aim or ideal used as a guiding principle.

**parable** (par' u bul). A short story teaching a spiritual or moral principle.

**parabolic** (par u bol' ik). Having the form or style of a parable.

**parallelism** (par' u lel iz um). A pattern of similarities in two or more clauses.

**proverb** (prov' érb). A short, pointed expression of a moral lesson.

**proverbial** (pro vér' bêul). Belonging to a proverb.

**simile** (sim' u lē). A figure of speech comparing two different things usually with the help of *as* or *like*.

**sluggard** (slug' urd). A habitually lazy person.

**synonymous** (si non' u mus). Alike in meaning.

**Note:** All vocabulary words in this LIFEPAK appear in boldface print the first time they are used. If you are unsure of the meaning when you are reading, study the definitions given.

**Pronunciation Key:** hat, āge, cāre, fār; let, ēqual, tērm; it, Īce; hot, ōpen, ōrder; oil; out; cup, pūt, rüle; child; long; thin; /ʒh/ for then; /zh/ for measure; /u/ represents /a/ in about, /e/ in taken, /i/ in pencil, /o/ in lemon, and /u/ in circus.

## THE LITERARY FORMS IN PROVERBS

Bible scholars list Proverbs with the *Poetical Books* as well as with the *Wisdom Literature* of the Old Testament. Along with the Psalms, Ecclesiastes, and the Song of Solomon, Proverbs exhibits the characteristics of Hebrew poetry. You will appreciate and understand a proverb much more by recognizing its poetical characteristics.

**Moral lessons.** A **proverb** is a short, pointed, poetic expression of a moral or ethical lesson. A proverb teaches the difference between good and bad character and conduct. A psalm is also a poetic expression; but it is a poem usually dealing with prayer, praise, or worship to God. The book of Psalms contains a collection of poems, many of which are suitable for singing in worship. We can think of the Psalms as God's hymn book. In contrast, the book of Proverbs instructs us how to behave and how to get along with other people. Proverbs teaches humility, honesty, trustworthiness, truthfulness, patience, purity, and many other virtues. We can think of Proverbs as God's handbook for good character and conduct.

**Pattern of similarities.** If Proverbs and Psalms qualify as Old Testament poetical books, they should bear some similarities; and they do. Rhyme and rhythm are important characteristics of English poetry; however, the Old Testament poets used neither. When writing poetry, David and Solomon depended on **parallelism** for poetic expression, as did the other Old Testament poets.

Read Psalm 8:1–9 and Proverbs 11:1–9.



*Parallelism* is defined as a *pattern of similarities in two or more clauses*. The poet expresses an idea in the first line, then enlarges it by various literary techniques in the succeeding line or lines. The second line may repeat the idea of the first with different words. The second line may state an opposite idea or may complete a figure of speech. The second line may simply conclude the sentence started in the first line. God led in the choice of poetic form used by the Hebrews. Parallelism is not lost in translation, whereas, rhyme and rhythm usually are lost. Because parallelism survives translation, everyone can experience the power of the Hebrew poetic form in whatever language he reads.

As you study the examples of parallelism on the following page, note the similarities and differences.



### Parallelism in Psalm 13

- Psalm 13:1  
(First line) *How long wilt thou forget me, O Lord? for ever?*
- Psalm 13:2  
(Second line) *How long shall I take counsel in my soul,*  
(Third line) *Having sorrow in my heart daily?*  
(Fourth line) *How long shall mine enemy be exalted over me?*
- Psalm 13:3  
(First line) *Consider and hear me, O Lord my God:*  
(Second line) *Lighten mine eyes, lest I sleep the sleep of death;*
- Psalm 13:4  
(Third line) *Lest mine enemy say, I have prevailed against him;*  
(Fourth line) *And those that trouble me rejoice when I am moved.*
- Psalm 13:5  
(First line) *But I have trusted in thy mercy;*  
(Second line) *My heart shall rejoice in thy salvation.*
- Psalm 13:6  
(Third line) *I will sing unto the Lord,*  
(Fourth line) *Because he hath dealt bountifully with me.*

### Parallelism in a Proverbial Poem Proverbs 6:6-11

- Proverbs 6:6  
(First line) *Go to the ant, thou sluggard;*  
(Second line) *Consider her ways, and be wise:*
- Proverbs 6:7  
(First line) *Which having no guide,*  
(Second line) *Overseer, or ruler,*
- Proverbs 6:8  
(First line) *Provideth her meat in the summer,*  
(Second line) *And gathereth her food in the harvest.*
- Proverbs 6:9  
(First line) *How long wilt thou sleep, O sluggard?*  
(Second line) *When wilt thou arise out of thy sleep?*
- Proverbs 6:10  
(First line) *Yet a little sleep, a little slumber,*  
(Second line) *A little folding of the hands to sleep:*
- Proverbs 6:11  
(First line) *So shall thy poverty come as one that travelleth,*  
(Second line) *And thy want as an armed man.*

### Parallelism in a Proverb Proverbs 15:1

- Proverbs 15:1  
(First line) *A soft answer turneth away wrath:*  
(Second line) *But grievous words stir up anger.*



## Parallelism in Psalms and Proverbs



**Complete these statements.**

- 1.1 The book of Proverbs contains a. \_\_\_\_\_ proverbial poems and  
b. \_\_\_\_\_ proverbs.
- 1.2 The three books of *Wisdom Literature* in the Bible are a. \_\_\_\_\_, b. \_\_\_\_\_,  
and c. \_\_\_\_\_.
- 1.3 The four *Poetical Books* of the Old Testament are a. \_\_\_\_\_, b. \_\_\_\_\_,  
c. \_\_\_\_\_, and d. \_\_\_\_\_.
- 1.4 A poetic expression of praise or worship to God is called a \_\_\_\_\_.
- 1.5 By contrast, a a. \_\_\_\_\_ is a short, pointed expression of a  
b. \_\_\_\_\_, or ethical, c. \_\_\_\_\_.
- 1.6 Proverbs is God's handbook for good a. \_\_\_\_\_ and  
b. \_\_\_\_\_.
- 1.7 Parallelism is a poetic a. \_\_\_\_\_ of b. \_\_\_\_\_ in two or more  
clauses.

**Complete this activity.**

- 1.8 Rewrite the following proverbs in their two line form as in the previous illustration.
  - a. Proverbs 19:8 "He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good."  
(First line) \_\_\_\_\_  
(Second line) \_\_\_\_\_
  - b. Proverbs 17:17 "A friend loveth at all times, and a brother is born for adversity."  
(First line) \_\_\_\_\_  
(Second line) \_\_\_\_\_

**Two-line proverbs.** The basic and most often used pattern of the Biblical proverb consists of two lines. The two lines or clauses have parallel ideas. This study will be limited to five forms of parallelism used in the two-line pattern.

The **synonymous** parallelism occurs when the second line or clause repeats the thought expressed in the first line but in different words. The word *synonymous* means *alike in meaning*. The lesson of the second line is nearly the same as the first. The poet used different words in the second to help teach the lesson of the first.



**Using your Bible complete these activities.**

**1.9** Rewrite Proverbs 16:28 in its two-line pattern.

First line \_\_\_\_\_

Second line \_\_\_\_\_

**1.10** Complete the following sentence.

In Proverbs 16:28, a. \_\_\_\_\_ and a b. \_\_\_\_\_

are synonymous and c. \_\_\_\_\_ and d. \_\_\_\_\_

are synonymous.

**Contrasting** parallelism results from stating an idea in the first line and its opposite in the second line. One line may express a thought in a positive way and the other line a parallel thought in a negative way. The truth of the first line is expanded by a contrary truth in the second. One hundred forty-five of the 184 proverbs in Proverbs 10–15 exhibit the contrasting form of parallelism. The following examples illustrate contrasting parallelism.

#### **Proverbs 15:1**

(First line) *A soft answer turneth away wrath:*

(Second line) *But grievous words stir up anger.*

#### **Proverbs 16:18**

(First line) *Pride goeth before destruction,*  
(Second line) *And an haughty spirit before a fall.*

*Pride and haughty spirit* are synonymous, and *destruction* and *fall* are synonymous.

#### **Proverbs 17:21**

(First line) *He that begetteth a fool doeth it to his sorrow:*

(Second line) *And the father of a fool hath no joy.*

*He that begetteth* and *father* are synonymous; *Sorrow* and *no joy* are synonymous.

*Soft answer* is the opposite of *grievous words*, and *turneth away wrath* is the opposite of *stir up anger*.

#### **Proverbs 15:2**

(First line) *The tongue of the wise useth knowledge aright:*

(Second line) *But the mouth of fools poureth out foolishness.*

*Wise* is the opposite of *fools*, *knowledge* is the opposite of *foolishness*, and *useth...aright* is the opposite of *poureth out*.



**Using your Bible complete these activities.**

**1.11** Rewrite Proverbs 11:1 in its two-line pattern.

First line \_\_\_\_\_

Second line \_\_\_\_\_

**1.12** Complete the following sentence.

In Proverbs 11:1 a. \_\_\_\_\_ is the opposite of a *just weight* and *abomination to the Lord* is the opposite of b. \_\_\_\_\_.

**Parabolic** parallelism compares the subject of the first line with the subject of the second line by employing a **simile** or a **metaphor**. A simile is a figure of speech which compares two different things usually with the help of *as* or *like*. For example in Proverbs 26:1, “As snow in summer, and as rain in harvest, so honour is not seemly for a fool.” A metaphor is a figure of speech in which one kind of object or idea is used in place of another to suggest a likeness between them. Proverbs 26:27 states, “Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.” The actions of digging a pit and rolling a stone are compared to someone causing mischief. Mischief recoils on the perpetrator causing him trouble. The word *parabolic* is the adjective form of the noun **parable**, a New Testament Greek term. Literally, the word means to *compare*. Parabolic parallelism compares one kind of object or idea with another. Our Lord Jesus taught lessons about heavenly things by comparing them with earthly things. Solomon also used the parabolic

technique in teaching righteous, moral conduct. The following proverbs illustrate parabolic parallelism.

**Proverbs 25:25**

(First line) *As cold water to a thirsty soul,*

(Second line) *So is good news from a far country.*

Receiving good news from a place hard to communicate with gives the feeling of refreshment and invigoration that cold water gives us when we drink it to slack our thirst. This proverb employs the simile.

**Proverbs 27:3**

(First line) *A stone is heavy, and the sand weighty;*

(Second line) *But a fool's wrath is heavier than them both.*

The emotional state of anger is compared to the physical weight of stone and sand. This figure of speech is the metaphor.



**Using your Bible complete these activities.**

**1.13** Rewrite Proverbs 26:14 as shown in the previous illustrations.

First line \_\_\_\_\_

Second line \_\_\_\_\_

**1.14** Write whether this figure of speech is a simile or metaphor. \_\_\_\_\_

Single-sentence parallelism does not set up a comparison between the first and second lines as do synonymous, contrasting, and parabolic parallelism. The second line simply completes the sentence started in the first line and keeps the pattern of the two-line proverb while doing so. The poet did not have enough room in the first line to complete the message of the phrase. He continued on to the second to complete the sentence. Examples of this form follow.

### Proverbs 18:10

(First line) *The name of the Lord is a strong tower:*

(Second line) *The righteous runneth into it, and is safe.*

### Proverbs 18:9

(First line) *He also that is slothful in his work*

(Second line) *Is brother to him that is a great waster.*

In both of the preceding proverbs, the second line continues the sentence without a comparison between them.



### Using your Bible complete these activities.

**1.15** Rewrite Proverbs 27:1 as shown in the previous illustrations.

First line \_\_\_\_\_

Second line \_\_\_\_\_

**1.16** Describe the form of parallelism the poet uses in Proverbs 27:1, either synonymous, contrasting, parabolic, or single sentence. \_\_\_\_\_

Numerical proverbs state a number in the first parallel line and increases it by one number in the second line. Only one (Proverbs 30:24–28) of the six numerical proverbs does not follow this formula. All but one (Proverbs 6:16–19) appear in Proverbs 30. A seventh takes the form of a poem (Proverbs 30:7–9). They appear in Proverbs 6:16–19; 30:15–17; 30:18–20; 30:21–23; 30:24–28; and 30:29–31. Study this example of a numerical proverb.

### Proverbs 6:16–19

(first line) *These six things doth the Lord hate:*

(second line) *Yea, seven are an abomination unto him:*

(third line) *A proud look, a lying tongue,*

(fourth line) *And hands that shed innocent blood,*

(fifth line) *An heart that deviseth wicked imaginations,*

(sixth line) *Feet that be swift in running to mischief,*

(seventh line) *A false witness that speaketh lies,*

(eighth line) *And he that soweth discord among brethren.*



**Complete this activity.**

**1.17** Read Proverbs 30:15–17; 30:18–20; 30:21–23; 30:24–28; and 30:29–31. Describe in complete sentences what is being taught in the proverb

a. Proverbs 6:16–19 \_\_\_\_\_  
\_\_\_\_\_

b. Proverbs 30:15–17 \_\_\_\_\_  
\_\_\_\_\_

c. Proverbs 30:18–20 \_\_\_\_\_  
\_\_\_\_\_

d. Proverbs 30:21–23 \_\_\_\_\_  
\_\_\_\_\_

e. Proverbs 30:24–28 \_\_\_\_\_  
\_\_\_\_\_

f. Proverbs 30:29–31 \_\_\_\_\_  
\_\_\_\_\_

**Proverbial chain.** Occasionally, proverbs with similar topics appear together in short series. Four proverbial chains appear in the second collection of Solomon’s proverbs (Proverbs 25:1), “...which the men of Hezekiah ...copied

out.” The topics include the Fool (Proverbs 26:1–12), the **Sluggard** (Proverbs 26:13–16), the Whispering Talebearer (Proverbs 26:20–22), and the Malicious Person (Proverbs 26:23–28).

**Complete this activity.**

**1.18** Read Proverbs 26:1–28. In your own words and in complete sentences, write what is taught concerning each type of person described in the passage.

a. the Fool \_\_\_\_\_

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b. the Sluggard \_\_\_\_\_

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c. the Whispering Talebearer \_\_\_\_\_

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d. the Malicious Person \_\_\_\_\_

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**Figurative language.** Figurative language abounds in Proverbs, as even *mashal*, the Hebrew word translated *proverb*, testifies. *Mashal* comes from a root word meaning to be *like*. The title of the book, therefore, prepares the reader for the verbal imagery and comparisons of the language it contains. Figurative language is indirect and involves comparisons. For example, *John ate like a horse*. The words *like a horse* are figurative. In contrast, literal language speaks directly. For example, *John ate three servings of turkey*.

Three types of figures of speech appear in Proverbs: similes, metaphors, and personifications. *Similes* make comparisons clear by using the words *like* or *as*. For example (Proverbs

26:11), “As a dog returneth to his vomit, so a fool returneth to his folly.” *Metaphors* assume the likeness: the likeness is understood. For example (Proverbs 1:8 and 9) “My son, hear the instruction of thy father, and forsake not the law of thy mother: For they shall be an ornament of grace unto thy head, and chains about thy neck.” Instruction and law are compared to moral beauty. *Personifications* transfer the characteristics and abilities of a person to something that is not a person. For example (Proverbs 9:1), “Wisdom hath builded her house, she hath hewn out her seven pillars.” Wisdom is not a woman; but, to make his point, the poet speaks of wisdom as though it was a woman building a house.



### Complete these activities.

1.19 The English word for *mashal* is \_\_\_\_\_.

1.20 Three types of figures of speech used in Proverbs are a. \_\_\_\_\_  
b. \_\_\_\_\_, and c. \_\_\_\_\_.

## THE OUTLINE OF PROVERBS

If you read the book of Proverbs through at one sitting, you will notice some changes among its thirty-one chapters and over nine hundred verses. Differences exhibited in literary style and message divide the book into several sections. These differences and eight important clues help us discover the arrangement of its content.

At the beginning of the book, we immediately encounter its introduction (Proverbs 1:1–7). Title page information appears in the first verse, “The proverbs of Solomon the son of David, king of Israel.” Solomon follows the title with a statement of his educational objectives and purposes for the book (Proverbs 1:2–6). He concludes the introduction with the most powerful educational **motto** ever written (Proverbs 1:7), “The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.”

**Solomon’s proverbial poems.** Our first clue appears as we compare the literary style of the first nine chapters with the style of the chapters that follow. We notice a change from a series of long proverbs to a series of short ones. We call the long proverbs proverbial poems. The translation committee of *The New American Standard Bible* divides the first nine chapters into twenty-seven separate poems.

**Solomon’s first collection of proverbs.** The second clue appears in Proverbs 10:1 “The Proverbs of Solomon...” This statement identifies Solomon as author of 375 two-line proverbs contained in Proverbs 10–22:16. We call this section the first collection of Solomon’s proverbs. In addition to limiting himself to

the two-line pattern, Solomon included two proverbs employing parabolic parallelism. This pattern contrasts conspicuously with the proverbs that follow, especially in Proverbs 25:1–29:27.

The third clue to the arrangement of Proverbs comes to light in Proverbs 22:17, “Bow down thine ear, and hear the words of the wise...” The phrase, *the words of the wise*, suggests that someone other than Solomon authored the proverbs that follow. This statement also signals another change in the literary style of the proverbs that follow. The section, beginning with Proverbs 22:17 and ending at Proverbs 24:22, accommodates proverbs of four to ten lines and two poems (Proverbs 22:17–21 and 23:29–35) and is a marked change from the 375 two-line proverbs of the preceding section. We title Proverbs 22:17–24:22 the first **appendix** to the first collection of Solomon’s proverbs.

In Proverbs 24:23, the phrase, “These things [proverbs] also belong to the wise...,” introduces the second appendix to the first collection of Solomon’s proverbs. This short section, spanning Proverbs 24:23–34, contains three proverbs and one proverbial poem (Proverbs 23:29–35).

### **Solomon’s second collection of proverbs.**

Proverbs 25:1 states “These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.” This statement introduces the second collection of Solomon’s proverbs (Proverbs 25:1–29:27). God led King Hezekiah’s scribes (2 Kings 18:1–7) to collect and add 125 proverbs and a poem (Proverbs 27:23–28)

written by Solomon. Scripture certifies that Solomon spoke 3,000 proverbs and wrote 1,005 songs (1 Kings 4:32). This amazing literary accomplishment attests to the magnitude of Solomon's intelligence and wisdom. Solomon compiled the first collection of his proverbs (Proverbs 10:1–22:16) for youth. Hezekiah's scribes compiled the second collection for all Hebrews, young and old. They began the appendix with proverbs concerning the power of their king. Also, the proverbs they collected in this section are highly figurative and employ parabolic parallelism. The contrast in literary style with Solomon's first collection is striking.

The sixth clue (Proverbs 30:1), "The words of Agur the son of Jakeh, even the prophecy..." draws our attention to a seventh division. The first appendix to the second collection of Solomon's proverbs (Proverbs 30:1–33) contains ten multi-line proverbs and one proverbial poem (Proverbs 30:7–9). The first verse in the section attributes authorship to Agur. Of Agur and his

father, Jekeh, we know nothing. These names appear in the Scriptures only in this place.

The phrase (Proverbs 31:1), "The words of King Lemuel, the prophecy that his mother taught him," begins another section. The second appendix to the second collection of Solomon's proverbs holds a single poem of nine verses (Proverbs 31:1–9). King Lemuel's name appears twice in this passage (Proverbs 31:1 and 4), but in no other passage of the Scriptures. We have no other knowledge of him. Some Bible expositors believe the title was another name for Solomon.

The third appendix to the second collection of Solomon's proverbs, consists of a single poem (Proverbs 31:10–31). The poem is an acrostic. The poet began each verse with a different letter of the twenty-two letters in the Hebrew alphabet. Of course, this form did not survive translation. In the poem, the poet describes the *virtuous woman*, a model wife and mother.

*Proverbs 1:1–7* Introduction

*Proverbs 1:1* Title

*Proverbs 1:2 and 3* Educational Objectives

*Proverbs 1:4–6* Educational Purpose

*Proverbs 1:7* Educational Motto

### **I. Solomon's Proverbial Poems Proverbs 1:8–9:18**

#### A. Six Fatherly Discourses on Moral Issues

1. Proverbs 1:8–19  
Resist the Enticement of Sinners by Avoiding Them
2. Proverbs 1:20–33  
Wisdom's Promise and Warning
3. Proverbs 2:1–22  
The Benefits of Discerning the Fear of the Lord

#### 4. Proverbs 3:1–12

Seven Steps to a Long and Peaceful Life

#### 5. Proverbs 3:13–26

The Value of Wisdom

#### 6. Proverbs 3:27–35

Love your Neighbor, but Avoid His Sin

#### B. Fatherly Lesson on Wisdom

##### 1. Proverbs 4:1–9

Solomon Recollects His Father's Advice to Acquire Wisdom

##### 2. Proverbs 4:10–19

Avoid the Way of the Wicked

##### 3. Proverbs 4:20–27

Guard the Issues of Your Heart from Impurity



## Outline of Proverbs

4. Proverbs 5:1–6  
The Deception and Misery of the Adulteress
  - C. Fatherly Lesson on Sexual Purity
    1. Proverbs 5:7–14  
Avoid a Woman Who Would Lure You into Losing Your Purity
    2. Proverbs 5:15–23  
Reserve Your Love for Your Wife
  - D. Five Fatherly Lessons on Moral Issues
    1. Proverbs 6:1–5  
Do Not Become Liable for Another's Debt
    2. Proverbs 6:6–11  
Initiative Is a Virtue; Idleness, a Vice
    3. Proverbs 6:12–15  
Calamity Falls on the Underhanded Operator
    4. Proverbs 6:16–19  
The Lord Hates Those Who Spread Strife among Brothers
    5. Proverbs 6:20–35  
Shun the Glamorous Appeal of the Impure Woman
  - E. A Fatherly Lesson on the Folly of Yielding to the Woman of the Street
    1. Proverbs 7:1–5  
Wisdom Will Keep You from the Harlot
    2. Proverbs 7:6–23  
The Ways of the Harlot
    3. Proverbs 7:24–27  
The Fatal Result of Yielding to the Harlot
  - F. A Fatherly Lesson on Merits of Wisdom
    1. Proverbs 8:1–11  
Wisdom's Call From a Place of Honor
    2. Proverbs 8:12–21  
Wisdom's Power over Men and Wealth
    3. Proverbs 8:22–31  
Wisdom's Existence before and in the Creation of the Universe
    4. Proverbs 8:32–36  
Wisdom's Rewards of Life and the Lord's Favor
  - G. A Discourse Personifying Wisdom and Folly as Householders Inviting Guests to Eat in Their Homes
    1. Proverbs 9:1–6  
Wisdom Sends Out Servants to Invite Guests to a Palatial Home and Feast
    2. Proverbs 9:7–12  
The Wise Man's and Foolish Man's Responses Contrasted
    3. Proverbs 9:13–18  
Folly Invites Those Who Pass By to a Meal Obtained Illicitly
- II. Solomon's First Collection of Proverbs, Proverbs 10:1–22:16**
- A. Proverbs 10:1, the proverbs of Solomon Three hundred seventy-five two-line proverbs  
Most of the proverbs in Proverbs 10:1–15:33 possess the contrasting parallelism form; only two have parabolic parallelism, Proverbs 10:26 and 11:22. Solomon addresses youth with the words, *my son* once (19:27) and refers to a son twelve times.



## Outline of Proverbs

- B. First Appendix, Proverbs 22:17–24:22  
Twenty-eight proverbs of from two to eight lines Two proverbial poems  
Proverbs 22:17–21, The Godly Teacher’s Goals Proverbs 23:29–35, The Distress of the Drunkard
- C. Second Appendix, Proverbs 24:23–34  
Three proverbs (Proverbs 24:23–26; 24:27; 24:28 and 29. One proverbial poem, Proverbs 24:30–34, The Distress of the Sluggard

### III. Solomon’s Second Collection of Proverbs, Proverbs 25:1–29:27

- A. The Proverbs of Solomon which the men of Hezekiah king of Judah transcribed, Proverbs 25:1–29:27 One hundred twenty-five proverbs employing highly figurative language. Many
- B. First Appendix, The Words of Agur, Proverbs 30:1–33 Ten proverbs of from two to ten lines Five of the ten are numerical proverbs One poem Proverbs 30:7–9, Prayer for Truth and Moderation
- C. Second Appendix, The Words of King Lemuel, Proverbs 31:1–9 One poem, Proverbs 31:1–9, Guidance for Rulers
- D. Third Appendix, A Virtuous Woman, Proverbs 31:10–31 One alphabetical poem, Characteristics of a Model Wife and Mother



## Outline of Proverbs



### Complete this activity.

**1.21** List in order the three main divisions of the book of Proverbs.

- a. \_\_\_\_\_
- b. \_\_\_\_\_
- c. \_\_\_\_\_

### THE OBJECTIVES AND PURPOSES OF PROVERBS

This LIFEPAAC and the book of Proverbs have some things in common. Both list educational objectives describing the changes expected in those who study and accept their contents. Compare the objectives on page one of this LIFEPAAC with Proverbs 1:2–6. Something else in common comes to light when we realize that Solomon designed Proverbs as a lesson book. Eventually, priests and scribes used it in

### Read Proverbs 1:2–6.



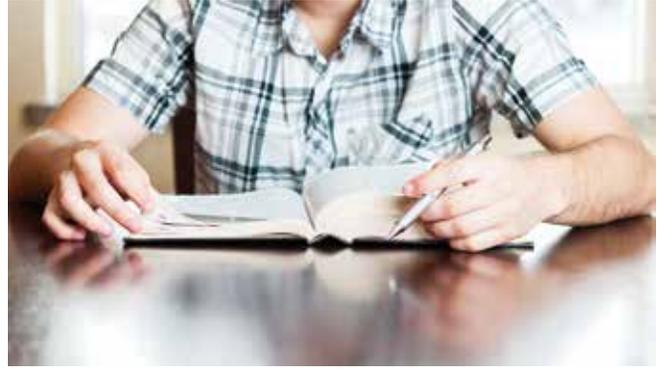
classes for Hebrew children. Both LIFEPAAC and Proverbs, then are textbooks. To understand what Proverbs teaches, we will study Solomon’s educational objectives.

**To know wisdom and instruction (Proverbs 1:2).** In Proverbs, Solomon used the word *wisdom* in a special way. Some might think of wisdom as an accumulation of ideas and information, but Solomon did not give this meaning

to the word. He thought of *wisdom* as the skill in deciding between right and wrong and then doing what is right. The word *wisdom* expresses knowledge of all *good* things. The word stands for the acts of doing good rather than evil. Solomon's first objective was for youths to have knowledge of standards and principles by which they could judge between good and evil. The apostle Paul had the same objective for Christians as he taught (Romans 16:29), "...I would have you wise unto that which is good, and simple (innocent) concerning evil."

**To perceive the words of understanding (Proverbs 1:2).** Solomon's objectives for his students went deeper than a mere superficial knowledge. The second objective, "...to perceive..." called for the student to understand and use his knowledge of wisdom. You do well to memorize; but memorization has little effect on your reasoning if you do not understand what you memorize. The apostle Paul prayed for understanding for his converts (Ephesians 1:17 and 18). "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened..." Paul urged his reader (Ephesians 5:17), "Wherefore be ye not unwise, but understanding what the will of the Lord is." He prayed, again (2 Timothy 2:7), "...the Lord give thee understanding in all things."

**To receive the instruction of wisdom (Proverbs 1:3).** Solomon, in his third objective, sought to have his students do more than simply accept his instruction. He wanted them to value it and to find personal enrichment and pleasure in his teaching. The three words following wisdom in Proverbs 1:3 comprise a list of its synonyms, "...justice, and judgment, and equity." These terms unfold Solomon's idea of wisdom. The apostle Paul expressed the same kind of desire in his teachings (Colossians 1:28). "...warning every man, and teaching every man in all wisdom; that we may present every man



| To Know Wisdom and Instruction

perfect in Christ Jesus." In Romans 12:2 Paul stated "...be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

**To give subtilty to the simple (Proverbs 1:4).** The fourth objective proposed a change in the *simple* or naive students. No longer should they allow themselves to be easily persuaded or led astray. Solomon's proverbs will give subtilty or prudence. The simple will be able to govern and discipline themselves. Accepting the instruction of Proverbs will affect the way they live. Solomon wrote with the same kind of desire the apostle Paul prayed for his converts. In Colossians 1:9 and 10 Paul wrote, "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God..."

**"To give to the young man knowledge and discretion (Proverbs 1:4).** By knowledge, Solomon did not mean an accumulation of historical, scientific, mathematical, and literary information. His knowledge consisted of godly attitudes, righteous principles, and spiritual values. With discretion received from Solomon's teaching, young people will mature. They will acquire ability to make responsible

decisions. They will comprehend the right purposes, seize the right measures, and project the right plans. Solomon's objectives envision students who become characterized by the righteous values expounded in his book. Paul also held this high ideal for Christians, young and old (Philippians 1:9–11), "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

**To give to a wise man an increase in learning (Proverbs 1:5).** Not only will the immature benefit from studying Proverbs, but so will those who are mature in wisdom. They also have the opportunity to grow. In Philippians 3:13 and 14 Paul stated, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

**To attain unto wise counsels (Proverbs 1:5).** The book of Proverbs also offers counsel to the

already wise. In the Proverbs they find guiding thoughts, regulating principles, and judicious rules. Wise counsel holds a position of great esteem in the Proverbs.

**To understand a proverb (Proverbs 1:6).** The seven objectives in Proverbs concentrate on the subject matter of teaching. This, the eighth objective, focuses on the means of acquiring wisdom or the learning process. Solomon insisted you can learn morally from Proverbs. You do not need to experiment with immorality. You do not have to learn by your own experience that sin causes pain and sorrow. Instead, you can learn from the teaching and counsel of the wise. Understand and accept their proverbs and counsel. For example, you can learn through different methods that diving into an empty swimming pool is hard on your body. You can dive into an empty pool and learn by first-hand experience, or you can learn by listening to someone who loves you and has wisdom in the matter. Solomon also recommended a method for learning of moral matters as did the apostle Paul (Romans 16:19), "...I would have you wise unto that which is good, and simple (inexperienced) concerning evil."



**Complete these activities.**

**1.22** List three of the objectives found in Proverbs 1:1–6.

- a. \_\_\_\_\_
- b. \_\_\_\_\_
- c. \_\_\_\_\_

**1.23** Look up the word *subtle* in a dictionary. You will notice at least two meanings of the word. Write the meaning Solomon had in mind when he used the noun form *subtilty* in Proverbs 1:4, “To give subtilty to the simple...”

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**Review the material in this section in preparation for the Self Test.** This Self Test will check your mastery of this particular section. The items missed on this Self Test will indicate specific areas where restudy is needed for mastery.

# SELF TEST 1

Match these items (each answer, 2 points).

- |       |   |    |             |
|-------|---|----|-------------|
| 1.01  | _____ a pattern of similarities                 | a. | motto       |
| 1.02  | _____ a short story teaching a spiritual lesson | b. | appendix    |
| 1.03  | _____ Hebrew word for proverb                   | c. | parabolic   |
| 1.04  | _____ to be different or opposite               | d. | proverb     |
| 1.05  | _____ alike in meaning                          | e. | mashal      |
| 1.06  | _____ a short moral lesson                      | f. | parallelism |
| 1.07  | _____ having the form of a parable              | g. | contrasting |
| 1.08  | _____ a short statement of an aim               | h. | proverbial  |
| 1.09  | _____ added to the end of a book                | i. | parable     |
| 1.010 | _____ belonging to a proverb                    | j. | synonymous  |
|       |   | k. | metaphor    |

Write true or false (each answer, 1 point).

- 1.011 \_\_\_\_\_ Psalms, Ecclesiastes, Proverbs, and Esther are the “Poetical Books” of the Old Testament.
- 1.012 \_\_\_\_\_ A proverb teaches the difference between good and bad character and conduct.
- 1.013 \_\_\_\_\_ Parallelism is rhyme and rhythm.
- 1.014 \_\_\_\_\_ Parallelism is a pattern of similarities.
- 1.015 \_\_\_\_\_ The basic pattern of the Biblical proverb consists of two lines.
- 1.016 \_\_\_\_\_ In synonymous parallelism, the first and second lines are opposite in meaning.
- 1.017 \_\_\_\_\_ In contrasting parallelism, the first and second lines are nearly the same.
- 1.018 \_\_\_\_\_ Parabolic parallelism has three lines.
- 1.019 \_\_\_\_\_ In single-sentence parallelism, the second line simply completes the sentence started in the first.
- 1.020 \_\_\_\_\_ Numerical proverbs have a number in the first line which is made one larger in the second.

**Write the correct letter and answer on each line** (each answer, 2 points).

- 1.021** Numerical proverbs state a number in the first line and increase it by \_\_\_\_\_ in the second.  
a. three                      b. two                      c. one
- 1.022** When two or more proverbs with similar topics appear together, they are called a proverbial \_\_\_\_\_.  
a. parallelism              b. chain                      c. simile
- 1.023** The literal meaning of *mashal* which is translated *proverb* is \_\_\_\_\_.  
a. to rule                      b. to be like                      c. example
- 1.024** Similes make comparisons by using \_\_\_\_\_.  
a. "like or as"              b. nouns                      c. "either, or"
- 1.025** Metaphors assume the \_\_\_\_\_ is understood.  
a. parallelism              b. subject                      c. likeness
- 1.026** Personifications transfer the characteristics and abilities of \_\_\_\_\_ to something.  
a. a person                      b. an animal                      c. a vegetable
- 1.027** Literal language speaks \_\_\_\_\_.  
a. figuratively              b. long                      c. directly

**Rewrite these proverbs in their two-line form** (each answer, 2 points).

- 1.028** (10:12) "Hatred stirreth up strifes: but love covereth all sins."

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- 1.029** (18:15) "The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge." \_\_\_\_\_

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- 1.030** (10:7) "The memory of the just is blessed: but the name of the wicked shall rot."

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**1.031** (27:8) "As a bird that wandereth from her nest, so is a man that wandereth from his place."

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**1.032** (22:2) "The rich and poor meet together: the Lord is maker of them all."

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**1.033** (19:5) "A false witness shall not be unpunished, and he that speaketh lies shall not escape."

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**1.034** (20:20) "Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness."

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**1.035** (28:15) "As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people."

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Complete these activities (each answer, 3 points).

**1.036** Identify each of the preceding proverbs (numbers 1.028-1.035) as to their type of parallelism by writing *synonymous*, *contrasting*, *parabolic*, or *single-sentence*.

a. Proverbs 10:12 \_\_\_\_\_

b. Proverbs 18:15 \_\_\_\_\_

c. Proverbs 10:7 \_\_\_\_\_

d. Proverbs 27:8 \_\_\_\_\_

e. Proverbs 22:2 \_\_\_\_\_

f. Proverbs 19:5 \_\_\_\_\_

g. Proverbs 20:20 \_\_\_\_\_

h. Proverbs 28:15 \_\_\_\_\_

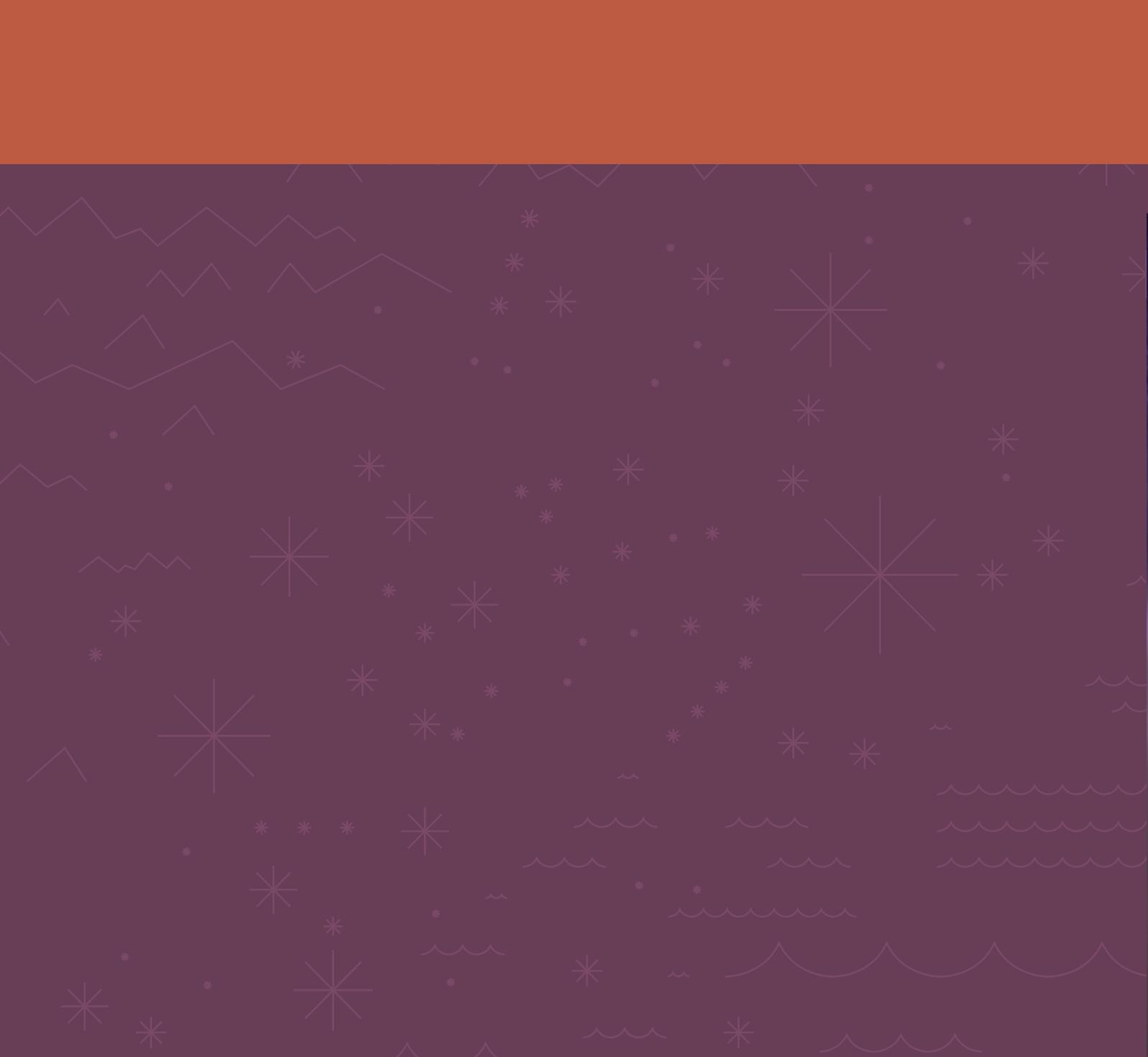
**1.037** List the three major sections of the outline of Solomon's proverbs.

a. \_\_\_\_\_

b. \_\_\_\_\_

c. \_\_\_\_\_

<b>74</b> / <b>93</b>	<b>SCORE</b> _____	<b>TEACHER</b> _____	initials	date
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