

Wisdom – Part 25

For a Prince
and a King

Proverbs for Solomon

Personal Character
(For Solomon and Princes)

24:1-20 Personal Character

24:21,22 Call to Hear

24:23-29 Personal Conduct

24:30-34 Personal Character

A Study in Wisdom

By Wayne Stewart



Chapter 24

σοφία, ας, ή

Proverbs: A STUDY IN WISDOM PART 25

WAYNE STEWART



חכמה



Last time



WISDEST MAN IN THE ANCIENT WORLD (SEE 1 KINGS 4:29-33)

PROVERBS

— A GUIDE FOR LIVING WELL IN GOD'S WORLD —

BIBLICAL WISDOM LITERATURE

- EXPLORING HOW TO LIVE WELL IN GOD'S WORLD
- WISDOM IS NOT...
 - LAWS (THOU SHALT... **THOU SHALT NOT...**)
 - PROPHET (THUS SAYS THE LORD)
- WISDOM IS... THE ACCUMULATED INSIGHT OF GOD'S PEOPLE THROUGH GENERATIONS

1-9 AN INTRODUCTION TO PROVERBS 1:1-9

PROVERBS OF SOLOMON

FOR GAINING WISDOM

HEBREW: KHOKHMAH

SKILL, APPLIED KNOWLEDGE (SEE EXODUS 31:1-3)



THE FEAR OF THE LORD

- REVERENCE & AWE
- A MORAL MINDSET
- HUMBLE ONESELF BEFORE GOD

TEN SPEECHES FROM A FATHER TO A SON



LISTEN MY SON TO YOUR FATHER'S INSTRUCTIONS (1:8)

THE MORAL LOGIC OF PROVERBS



APPLY WISDOM IN THE FEAR OF THE LORD

10-29 HUNDREDS OF ANCIENT PROVERBS

MARRIAGE
ALCOHOL
JUSTICE
SPEECH
CHARACTER
FAMILY
GENEROUSITY
POVERTY
DERT
WORK
FRIENDSHIP
FORGIVENESS



THE FEAR OF THE LORD PROLONGS YOUR LIFE, BUT THE YEARS OF THE CLUCKEN ARE CUT SHORT (10:27)

TRAIN UP A CHILD IN THE WAY THEY SHOULD GO, AND WHEN THEY'RE OLD THEY WON'T TURN FROM IT (22:6)

30 AGUR

I AM A BRUTE AND HAVE NO WISDOM (30:2-3)



MODEL READER OF PROVERBS



FOUR POEMS OF LADY WISDOM 1:20-33 3:13-20 CH8 CH9



• A PRACTIC WAY OF CLAIMING THAT WE LIVE IN A MORAL UNIVERSE
• FEAR OF THE LORD & WISDOM = LIVING ALONG THE GRAIN OF THE UNIVERSE

PROVERBS ≠ GOOD ADVICE...
PROVERBS = GOD'S INVITATION TO LEARN WISDOM FROM PREVIOUS GENERATIONS

PROVERBS = PROBABILITIES



PROVERBS ≠ PROMISES



PROVERBS FOCUS ON



31 LEMUEL

• GUIDANCE FOR WISE LEADERSHIP (31:1-9)
• ALPHABET POEM ABOUT THE WISE WOMAN (31:10-31)



HERE'S WHAT MY MOTHER TAUGHT ME:



Companion
Bible
STRUCTURE

19. 20—24. 34 (**D**, p. 864). PROVERBS FOR SOLOMON (22. 17; 24. 23); **FOR A PRINCE AND A KING** (20. 2, 8, 26; 21. 1). **SECOND PERSON**. (See below.) (*Repeated and Extended Alternation.*)

D | A¹ | 19. 20-27. Call to hear.
 | B¹ | 19. 28—21. 1. Personal conduct.
 | C¹ | 21. 2—22. 16. Personal character.
A² | 22. 17-21. Call to hear.
 | B² | 22. 22-29. Personal conduct.
 | C² | 23. 1-21. Personal character.
A³ | 23. 22-25. Call to hear.
 | B³ | 23. 26-35. Personal conduct.
 | C³ | 24. 1-20. Personal character.
A⁴ | 24. 21, 22. Call to hear.
 | B⁴ | 24. 23-29. Personal conduct.
 | C⁴ | 24. 30-34. Personal character.

D is addressed to "MY SON" (19. 27; 23. 15, 19, 26; 24. 13, 21); and is all in the Second Person: "THOU" (19. 20; 22. 24, 25, 26, 27; 23. 1, 5, 6, 13, 14, 19, 31, 34; 24. 1, 10, 11, 12); "THEE" (22. 19, 20, 21, 27; 23. 7); "THY" (22. 18; 23. 16, 22, 25; 24. 10, 27, 34); "THINE" (23. 12, 15, 17, 18, 19, 33); "THYSELF" (24. 27).

An overview
of Proverbs

TITLE. **The Proverbs.** Heb. *Mishlai*; Greek, *Paroimiai* = any dark sententious saying; Vulg. *Proverbia*. Whence the English name. Heb. *Mishlai* is from *Māshāl* = to rule (Gen. 1. 18; 3. 16. Ex. 21. 8, &c.). Hence applied to words which are to *rule* and *govern* the life. Not a collection of human wisdom, but of Divine rules from heaven for earth.

The book is quoted in the N.T. :—

1. 16	in Rom. 3. 15.
3. 11, 12	in Heb. 12. 5, 6. Rev. 3. 19.
3. 34	in Jas. 4. 6. 1 Pet. 5. 5.
11. 31	in 1 Pet. 4. 18.
25. 21, 22	in Rom. 12. 20.
26. 11	in 2 Pet. 2. 22.

And also allusions, as in Rom. 12. 16, &c.

The Structure (p. 864) distinguishes the main divisions of the book, marked by such expressions as "My son"; "The words of the wise"; and the pronouns "thy", "thee", &c.; and the Proverbs "for"; and Proverbs "by" Solomon. Some proverbs are for a ruler, others are general, and for all men.

THE PROVERBS¹.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introversion and Alternation.)

INTRODUCTION. 1. 1-6-.

- A** | 1. -6—9. 18. "THE WORDS OF THE WISE". FOR SOLOMON. FOR A PRINCE AND A KING. SECOND PERSON ("MY SON", "THY", "THEE", "THOU", "THINE"). THE "MOTHER".
- B** | **C** | 10. 1—19. 19. PROVERBS BY SOLOMON. FOR ALL. THIRD PERSON ("HE", "HIS", "HIM", "THEY", "THEM").
- D** | 19. 20—24. 34. PROVERBS FOR SOLOMON. FOR A PRINCE AND A KING. SECOND PERSON ("MY SON", "THOU", "THY").
- B** | **C** | 25. 1—26. 28. PROVERBS BY SOLOMON. FOR ALL. "COPIED BY THE MEN OF HEZEKIAH". THIRD PERSON ("HE", "HIM", "HIS").
- D** | 27. 1—29. 27. PROVERBS FOR SOLOMON. FOR A PRINCE AND A KING. SECOND PERSON ("MY SON", "THEE", "THY").
- A** | 30. 1—31. 31. "THE WORDS OF AGUR" AND "THE WORDS OF LEMUEL". FOR SOLOMON. FOR A PRINCE AND A KING ("MY SON", "THY"). THE "MOTHER".

Resources

APPENDIX 74.

74 THE BOOK OF PROVERBS: INTRODUCTION AND ANALYSIS.¹

The Book of Proverbs is generally described as belonging to a branch of Hebrew literature which has for its subject Wisdom, or, as we should say, Philosophy. This view has some truth in it; but it does not express the whole truth, as will appear from an analysis of the book, and a careful examination of its constituent parts.

The book makes no claim to unity of authorship; it is avowedly a collection, and includes the work of others besides Solomon the king. Hence, though in some sections there may be wisdom of a general order, in others one may find cautious and counsels which were intended for a particular individual, and not for "all sorts and conditions of men"; and which, therefore, are not abstract Wisdom in the sense implied by most expositors of the book.

The conviction that this is the case will grow upon those who discriminate the material of which the book is composed, noting the varying motives of the writers, and the outstanding characteristics of their proverbs, or sayings.

On the surface one distinguishes four divisions—The Proverbs of Solomon, the Words of the Wise, the Words of Agur, and the Words of Lemuel. As these several writings may be easily distinguished, there is no reason why we should summarily conclude that all the sections are of the "Wisdom" order.

Taken as a whole, the material rightly answers to the description of "Proverbs" (ch. 1, v. 1), or sententious sayings, generally completed in the distich, or verse of two lines; but, as the authorship is complex, so also there may be diversity of motive and object in the writings.

The present contention is that, while the Proverbs of Solomon may consist of teaching for all and sundry—dealing with prudence, discretion, and the conduct of life—the sections which contain "the Words of the Wise" were intended as instruction for a prince, and therefore designed to teach elementary lessons in policy and statecraft, even to show a young ruler how he might "cleanse his way", as the representative of Jehovah upon the throne of Israel. These parts of the book have hitherto been treated as if designed to emphasize certain commands of the Decalogue; whereas, in reality, they demand closer attention, as dealing with dangers and temptations such as would inevitably beset a king on the throne of Israel.

Hence, in a word, we find in the first twenty-nine chapters of the book several series of Proverbs which were for Solomon, and again several series which were by Solomon.² Between the two classes there is a wide difference. Of those that were for the king, being, in fact, "Words of the Wise" (men, or teachers), given for the instruction of the young man, it may be said that, having a relation to the principles which were fundamental in the Divinely ordained constitution of Israel, they stand apart from the class of Proverbs which, enunciated by Solomon himself, were more or less generally concerned with the life and behaviour of the individual Israelite of the time.

The following is an analysis of the book from the point of view thus propounded:—

A. GENERAL INTRODUCTION—TITLE (ch. 1. vv. 1-6).

Misapprehension on the part of the Massorites or

the distinctive terms being the same (v. 6-). The addresses are fifteen in number, and all of them introduced by the formula "My son" (1. 7-7. 27). The general subject of this section is embodied in the words "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction" (v. 7). The "son" is addressed directly, "thou" and "thee"; "thy" being also used; and again and again he is warned, in the most solemn terms, against "the strange woman," i. e. the foreign or alien woman—such women having from time to time led astray any Israelites that consorted with them. Recall the allurements of the daughters of Moab; and the cases of Samson and Ahab. In other sections "my son" is warned against "sinners" and "the wicked"—that is, the heathen who knew not the true God, but who were haters of righteousness, lovers of war, and given to oppression. He is, in particular, counselled not to "strike hands" with such—i. e. not to enter into alliance or covenant with any such.

2. Two addresses, in the former of which (ch. 8, 8²) Wisdom makes her claim upon the devotion of one who is urged to esteem her as better than gold or silver, and is reminded that by Wisdom alone can kings reign and princes decree justice; while in the latter (ch. 9), Wisdom and Folly are contrasted, the fear of Jehovah (or piety, as we know it to have been esteemed in Israel) is magnified, and a warning is uttered against the foolish woman, already introduced as "the strange woman", with whom no Israelite should have any association—assuredly no king in Israel should seek her company. In this section the address is sometimes to "ye", "them", "they" (that is, in the plural); at other times to "thee", "thou" (i. e. in the singular number). So far, after the title of the book, we have met with no mention of Solomon; and none of his work. Hitherto, we have had proverbs which Solomon *was taught*.

3. A collection of Proverbs by Solomon, being so described in the opening verse (10. 1, C). If the contents of sections 1 and 2 (A. 1. -6-9. 18, p. 864), already described, had been by Solomon, there would have been no need in this place for the introductory line "The Proverbs of Solomon." The mode of address is quite unlike that of section 1, with its *second person* of the pronoun; the proverbs are not spoken to "my son", but they mention "he" and "him", using generally the *third person* of the pronoun. Apparently, they continue to ch. 19, 26, or thereabouts. They were for men in general to learn, and not for a prince or distinguished individual (as "my son").

4. Another section of addresses to "my son" begins with 19. 20 (D, p. 864) or thereabouts; and continues to the end of ch. 24. Here we have further lessons upon the ways of a king—like those of the earlier sections of the book, but quite unmatched by anything in "The Proverbs of Solomon" (see 19. 27, "My son"; and "the king" 20. 2, 8, 26, 28; 21. 1; 22. 11). These are "Words of the Wise" (men, or teachers): this is twice affirmed (22. 17; 24. 23 R.V.); and the occurrences of the formula "my son" are six in number (19. 27; 23. 15, 19, 26; 24. 13, 21). The counsels, like those of sections 1 and 2, are such as would eminently befit a prince in Israel: "my son" is instructed to regard the fear of the Lord as more desirable than riches (22. 1, 4). Apparently the words are addressed to one who is to sit among rulers (23. 1); one whose duty it is, for the present, to fear the king as well as God (24. 21); but one who is learning the duties of

Deut. 17:14-20

14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me;

15 Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.

16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites:

19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel. (Deut. 17:14-20 KJV)

Deut. 7:1-5

KJV Deuteronomy 7:1 When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:

3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.¹ (Deut. 7:1-5 KJV)

1Kings 3:9-13

9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?¹

10 And the speech pleased the Lord, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;¹

12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

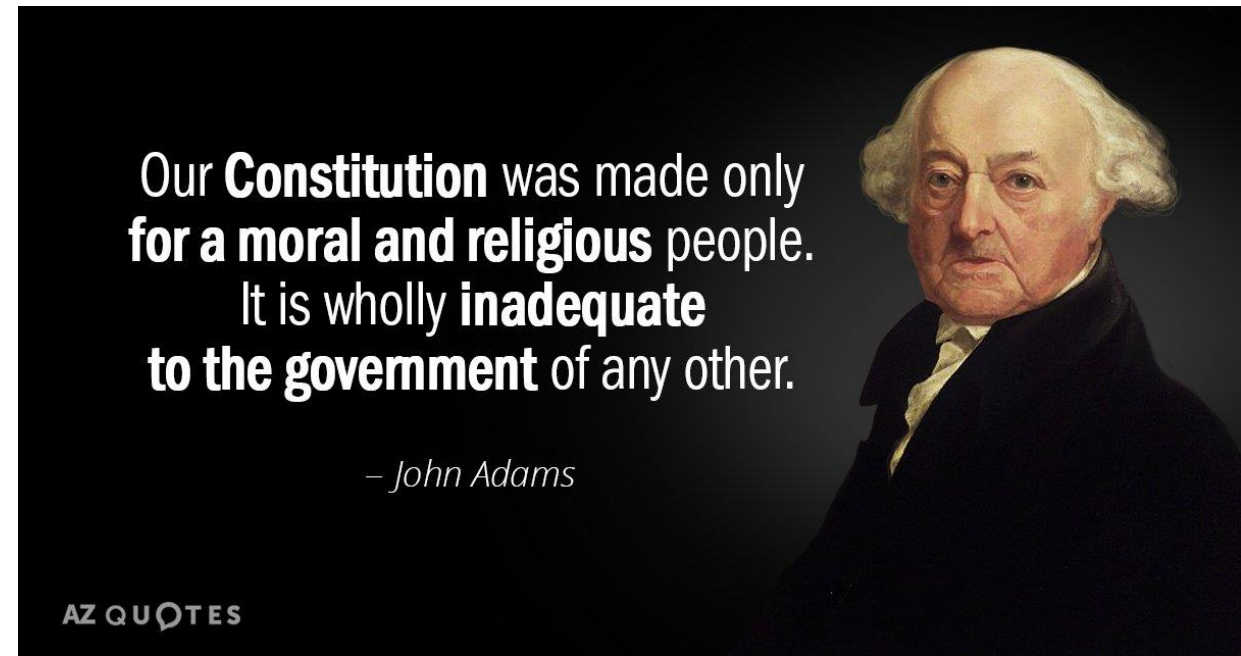
13 And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.¹ (1 Ki. 3:9-13 KJV)

Proverbs 23:1-21 PERSONAL CHARACTER

Proverbs 23:22-25 CALL TO HEAR

Proverbs 23:26-33 PERSONAL CONDUCT

PERSONAL CHARACTER



A large crowd of stylized human figures in various colors (dark blue, light blue, white, orange, yellow) is shown. The figures are arranged in a circular pattern, with one white figure in the center. The background is a dark, blurred crowd of similar figures.

Fellowship with a person of power

Diligent, given to appetite, desirous, set eyes,
labour NOT to be rich, cease from own wisdom

KJV Proverbs 23:1 When thou sittest to eat with a ruler, consider diligently what is before thee:

2 And put a knife to thy throat, if thou be a man given to appetite.

3 Be not desirous of his dainties: for they are deceitful meat.

4 Labour not to be rich: cease from thine own wisdom.

5 Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.¹

(Prov. 23:1-5 KJV)

The man with an evil eye

6 Eat thou not the bread of him that hath **an evil eye**, neither desire thou his dainty meats:

7 For as **he thinketh in his heart**, so is he: Eat and drink, saith he to thee; **but his heart is not with thee**.

8 The morsel which thou hast eaten shalt thou vomit up, **and lose thy sweet words**. (Prov. 23:6-8 KJV)

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:1

23 All these evil things come from within, and defile the man. (Mk. 7:21-23 KJV)

The Redeemer

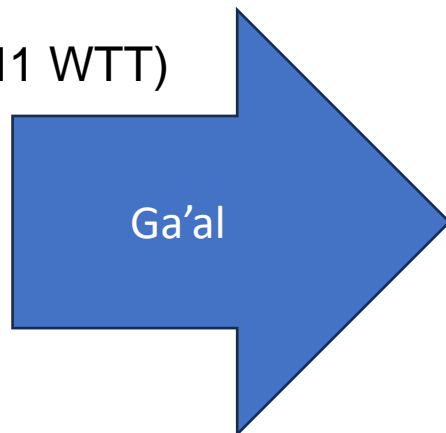


10 Remove not the old landmark; and enter not into the fields of the fatherless:1

11 For their redeemer is mighty; he shall plead their cause with thee.

12 Apply thine heart unto instruction, and thine ears to the words of knowledge. (Prov. 23:10-12 KJV)

גֹּאֲלֵם (Prov. 23:11 WTT)



Gen. 48:16; Exod. 6:6; 15:13; Lev. 25:25-26, 30, 33, 48-49, 54; 27:13, 15, 19-20, 27-28, 31, 33; Num. 5:8; 35:12, 19, 21, 24-25, 27; Deut. 19:6, 12; Jos. 20:3, 5, 9; Ruth 2:20; 3:9, 12-13; 4:1, 3-4, 6, 8, 14; 2 Sam. 14:11; 1 Ki. 16:11; Ezr. 2:62; Neh. 7:64; 13:29; Job 3:5; 19:25; Ps. 19:15; 69:19; 72:14; 74:2; 77:16; 78:35; 103:4; 106:10; 107:2; 119:154; Prov. 23:11; Isa. 35:9; 41:14; 43:1, 14; 44:6, 22-24; 47:4; 48:17, 20; 49:7, 26; 51:10; 52:3, 9; 54:5, 8; 59:3, 20; 60:16; 62:12; 63:3, 9, 16; Jer. 31:11; 50:34; Lam. 3:58; 4:14; Dan. 1:8; Hos. 13:14; Mic. 4:10; Zeph. 3:1; Mal. 1:7, 12

Let not thy hear envy sinners

17 Let not thine heart envy sinners: but be thou in the fear of the LORD all the day long.

18 For surely there is an end; and thine expectation shall not be cut off.1

(Prov. 23:17-18 KJV)

Listen to your Dad and Mom!

22 Hearken unto thy father that begat thee, and despise not thy mother when she is old.

23 Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

24 The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice. (Prov. 23:22-25 KJV)

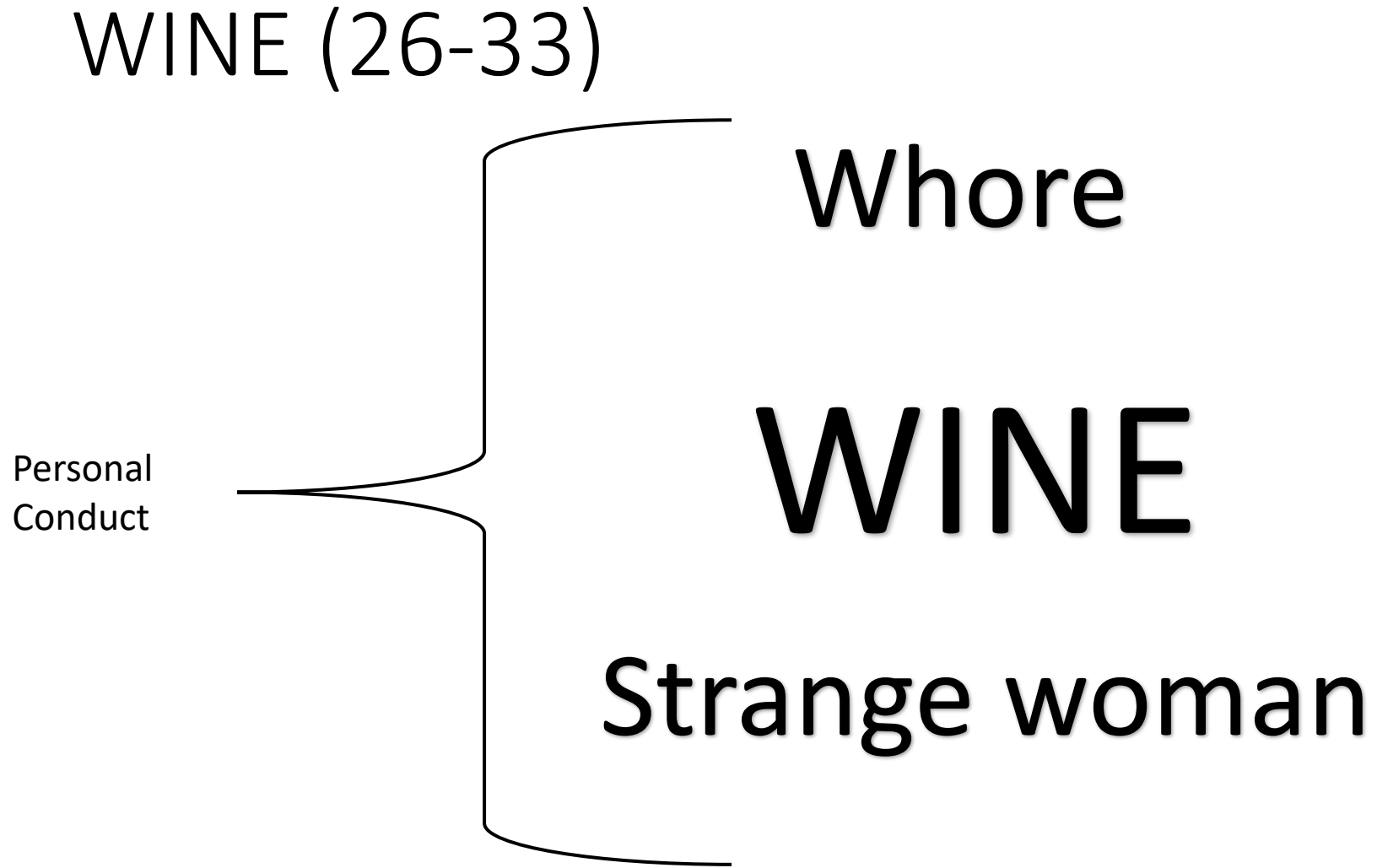
WINE (26-33)

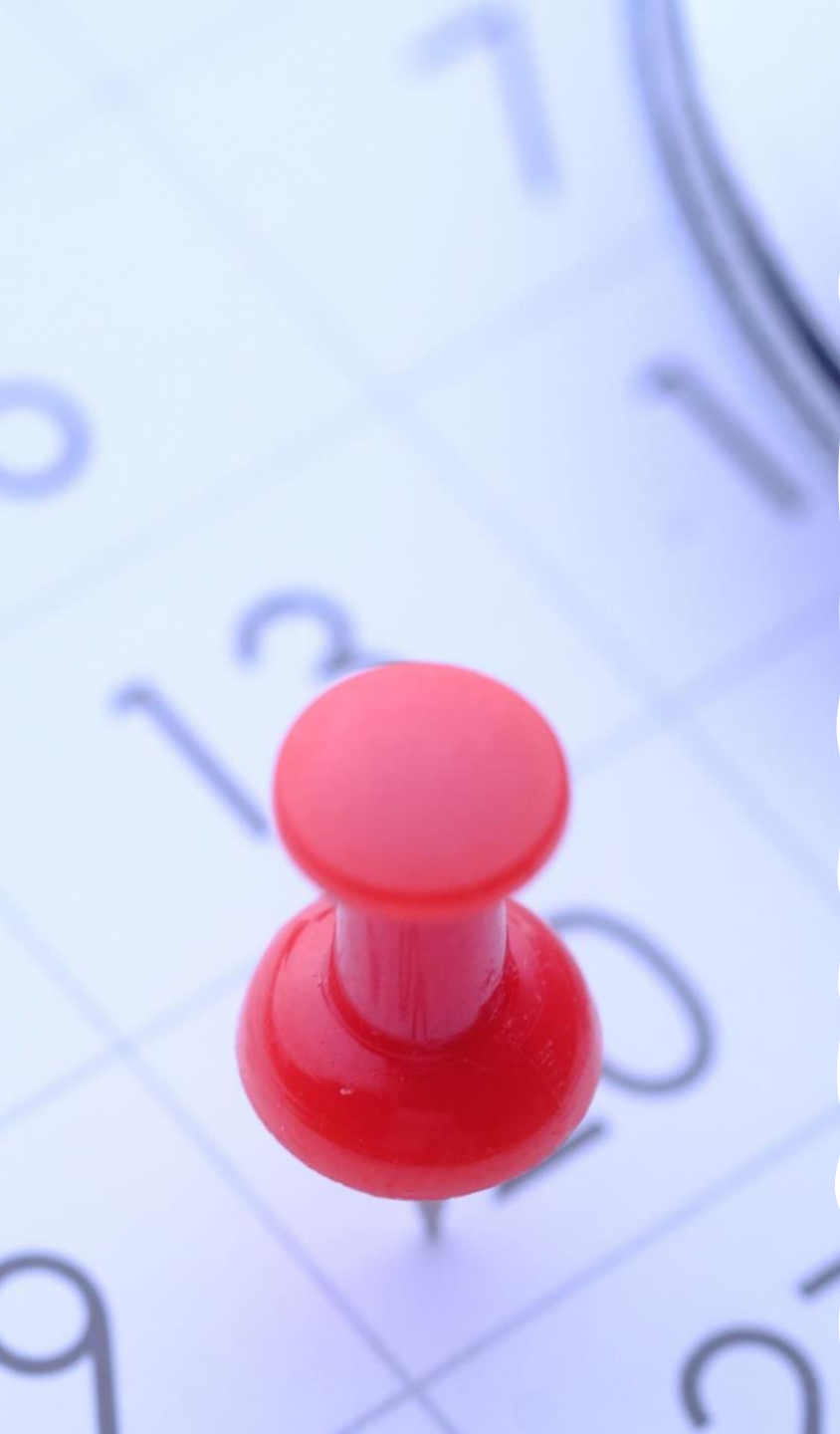
Whore

WINE

Strange woman

Personal
Conduct





Today



Personal Character (For Solomon and Princes)

KJV Proverbs 24:1 Be not thou envious against evil men, neither desire to be with them.

2 For their heart studieth destruction, and their lips talk of mischief.

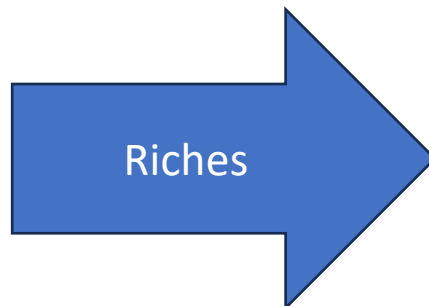
3 Through **wisdom is an house builded; and by understanding it is established:**

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 A wise man is strong; yea, a man of knowledge increaseth strength.1

(Prov. 24:1-5 KJV)

Eph.3:1-8



Rom. 2:4; 9:23; 11:12, 33; 2 Cor. 8:2; Eph. 1:7, 18; 2:7; 3:8, 16; Phil. 4:19;
Col. 1:27; 2:2; 1 Tim. 6:17

οἰκονομία, ας, ἡ

KJV Lk. 16:2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

KJV Lk. 16:3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

KJV Lk. 16:4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

KJV 1 Cor. 9:17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

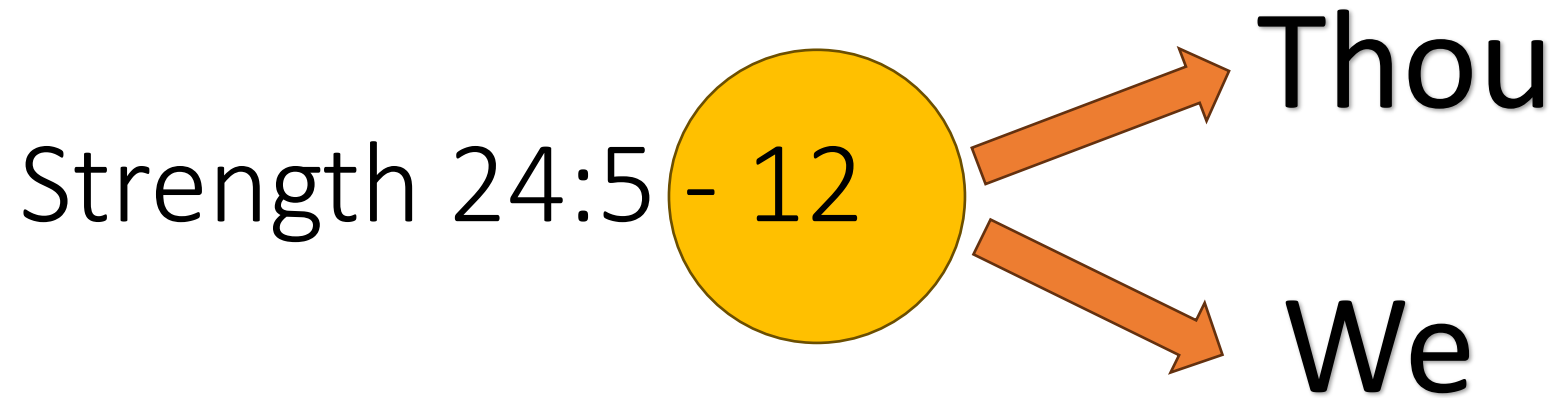
KJV Eph. 1:10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

KJV Eph. 3:2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

KJV Col. 1:25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;



A wise man is
strong



TBT Ephesians 3:10 ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ Θεοῦ,

KJV Ephesians 3:10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,