

**Wisdom**  
**Versus**  
**Foolishness**

***Study of Proverbs***

**Study Guide Part 1 of 2:  
Introductory Projects**

**August 1998**

**Prepared For The  
Manitoulin Youth Conference  
And For Students Of The Proverbs**

# Introduction

The study of 'Wisdom' and 'Foolishness' in the Proverbs will allow us to consider many practical matters relating to our behaviour and conduct. It should help us make decisions and choices in the future about our present life and the life to come. This is the primary purpose of the study, however a number of secondary benefits are worthy of note, for example:

- Our appreciation of the Bible will increase due to the marvelous way in which Proverbs and other Scriptures are written.
- We will receive insights into family life, the building block of society and our ecclesias.
- We will develop a better understanding of roles in the family and in particular the role of women.
- Young people will receive advice on education, careers, partners, and worthwhile morals and values.
- Married people will be interested in the advice on marital relationships and raising children in the Truth.
- Others will be challenged with its principles relevant to ecclesial life, preaching the Truth, and dealing with people in difficult situations.

The introductory study included here amounts to about 20% of the entire study. A more detailed study will follow in the new year. The introductory study has been designed around four projects. This less structured approach will make the study more interesting and challenging. However, less guidance is given and users will need to be more determined and research-oriented to reap the rewards of the study. The projects have been designed primarily for young people, but an attempt has been made to make it relevant for all ages. Depending on your age and situation, the study will take you through issues which are presently very relevant to you, and others which may apply to you in the future.

The four projects contained within this study guide are considerably different in nature. This is by design! Through these various approaches we hope to interest you in this exciting and practical study and to introduce or re-enforce the various angles which provide considerable benefit in the study of the Proverbs.

I'd like to thank all those who read and provided comments for the fine tuning of this study guide. Their efforts will be noticed in the clearer and more consistent presentation of the projects. A special thanks to fellow committee members and Sis. Ruth Davin and Sis. Deb Hodge for their contributions.

May God bless your study of His Word!

Bro Ted Hodge Jr.

**Suggested Study Plan** *(On schedule completion dates)*

Project 1 .....January 10 (3 hrs)  
Project 2 .....January 17 (1 hr)  
Project 3 .....January 24 (6 hrs)  
Project 4 .....February 7 (4-6 hrs)  
Proverbs 1 .....February 21  
Proverbs 2 .....March 7  
Proverbs 3 .....March 21

Proverbs 4 .....April 4  
Proverbs 5 .....April 18  
Proverbs 6 .....May 2  
Proverbs 7 .....May 9  
Proverbs 8 .....May 23  
Proverbs 9 .....June 6  
Proverbs 31 .....June 20

For further information about this study guide or assistance in completing the projects please feel free to contact:

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# Project 1 (estimated time to complete - 3 hours)

In the Proverbs, wisdom and foolishness are extensively portrayed to us as women. This project will allow us to explore the use of women as symbols in scripture and in particular as they are used in the Proverbs to represent wisdom and foolishness.

## **Objectives**

1. To define the extent to which a “woman” is used to personify “wisdom” and also “foolishness” in the Bible.
2. To gain an understanding of the way relationships between women and other people are used in Proverbs to portray wisdom or foolishness.
3. To determine the time periods to which this symbolic use of women is applied.

## **Exercise 1**

1. Women are used symbolically in scripture. List the symbols you can think of with scriptural support.

e.g. Gen.2:23; Eph.5:31-32- woman represents the ecclesia (the man - Christ)

## Exercise 2

1. Read Proverbs 1-9 and 31 to determine which verses utilize the woman as a symbol for either "wisdom" or "foolishness".

<b>Proverbs Chapter</b>	<b>Wisdom</b>	<b>Foolishness</b>
1	V20-33	
2		
3		
4		
5		
6		
7		
8		
9		
31		

2. Review the passages above and determine whether the Proverbs utilize any of the relationships listed in the chart. List the verses which support each relationship. If the relationship does not exist, simply say "Does Not Exist".

<b>Relationship of a man to</b>	<b>Verses</b>
Mother	
Sister	
Friend	
Wife	
Daughter	
Harlot	

Provide a useful scriptural example (non-scriptural if you cannot find a scriptural example) to illustrate the value of each of the above (positive) relationships to a boy or a man.

### Exercise 3

1. List some contrasts between the relationships of: A) a man and his wife (wisdom); and B) a man and a harlot (foolishness).

Wife (wisdom)	Harlot (foolishness)
Must search for her: 2:1-7;31:10	
Must embrace her 4:1-9, 5:19	
	She will do you evil 5:8-11, 7:24-27

2. Find one example from scripture of a man who was enticed by a woman, to his detriment.

3. Find one example from scripture of a woman who was of great value to her husband.

4. How does understanding these two relationships (the woman as a helpful partner versus the temptress) help us with life's trials and temptations?

# Project 2

(estimated time to complete - 1 hour)

In this project, we will seek scriptural advice on a number of practical and relevant issues, such as choice of friends, roles of men and women, and child rearing. We will first examine a thought provoking quote from an author on the subject, and secondly, we will seek to corroborate or refute the author's opinion based on the scriptures (in particular the Proverbs). A useful hint to keep in mind while doing this project is: Try not to form conclusions before you have looked at scriptural advice or principles related to the quote; i.e. put the quote to the test through the use of God's thinking, not your own!

## Objectives

1. To learn to allow Biblical wisdom to take precedence over opinion and experience by analyzing a few lifestyle choices under the scrutiny of the Scriptures.
2. To appreciate the value of the Proverbs as they relate to practical matters.

For each of the four following quotes, find scriptures which relate to, and give advice about, the topic. Provide a brief synopsis of your findings, and indicate your level of agreement with the statement based on what you can prove with scriptural passages.

### Quote 1 - (What types of people should I befriend?)

*"You cannot resist the influence of a constant companion, whether the influence is good or bad, reasonable or otherwise. Therefore be careful in your selection. 'He that walketh with wise men shall be wise'"*

Logos Publications, March 1992, Selah, page 51

**Quote 2 - (How do the roles of a man and woman differ?)**

*"Man is for strength, judgment, and achievement. Woman is for grace, sympathy, and ministrations. Between them, they form a beautiful unit - "heirs together of the grace of life"*

Robert Roberts, 1898, "Law of Moses", page 219.

**Quote 3 - (On being a successful woman...)**

*"I am a good mother, wife and friend. I support and care for people. I am a sharp dresser and a good cook. But there has to be more to life than this. I want to make a difference. I want to make something of myself. I want to be part of the world at large."*

Patricia Aburdene and John Naisbitt, 1992, "Megatrends For Women", page 347.



**Quote 4 - (To spank or not to spank?)**

*"Punishment, by its nature, is adult-oriented, requires judgment on the part of an adult, imposes power from without, arouses anger and resentment, and invites more conflict. Punishment is doing something to a child when the child behaves in a way that the parent judges to be inappropriate or irresponsible. It involves a strong element of moral judgment and demonstrates the parent's ability to control a child by force. It also teaches the child that might makes right. I shudder when I see a parent slapping a five year old child while yelling, "You bad boy, don't you ever hit your little brother." What it says to the kid is that when you are bigger, you can hit someone smaller than you - which is exactly what the kid has just done."*

Barbara Coloroso, 1995, "Kid's Are Worth It", page 28.

# Project 3

(estimated time to complete - 6 hours: 3 hours research + 3 hours Bible Marking)

The Proverbs indicate that there are a number of *things* which are desirable to obtain or receive e.g. knowledge and wisdom. These *things* are represented by a number of English words, which in turn represent a number of Hebrew words. Unfortunately, the KJV is not consistent in its translation and so some analysis is required to more clearly understand the meaning of these Hebrew words.

## Objectives

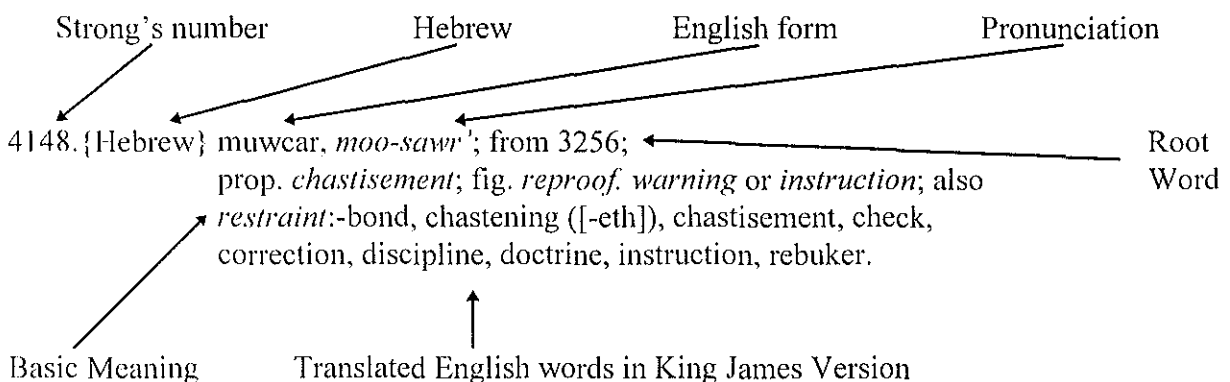
1. To define each of the Hebrew words which describe *something* we should receive or obtain.
2. To analyze the usage of these words in order to gain an appreciation of the interrelationships between them.

Some notes and suggestions on defining a word and analyzing its usage.

## Helpful Hints for Word Studies:

- Use a Hebrew lexicon (dictionary) similar to what is found in the back of Strong's Exhaustive Concordance.

## Example - "Instruction"



- Take careful note of where the definition ends and the KJV translations begin i.e. watch for the colon “:-”. In this case “bond” is the first word used by the KJV to translate “muwcar”. The translations are listed alphabetically.
- Note that, beyond basic root meanings, even Strong’s definitions should be scrutinized by the Bible student: Because of author bias, interpretation can be an issue (e.g. Strong’s definitions include an erroneous reference to the ‘immortal soul’!).
- Examine other places and contexts where the word is used.

This can be the most revealing component of the study, but often it is left out because the Bible student does not have the training or resource to do the analysis. To see how a word is used in the Bible, you need to have a list of all of its occurrences. Such a list can be obtained through a Hebrew or Greek concordance, which lists all words by Strong’s numbers. Alternatively, you can type the Strong’s number into a Bible computer program and a list will appear. Although Hebrew and Greek concordances are far easier ways of getting a list of Hebrew or Greek words independent of the translated (English) word, it is worthy of note that you could in fact do this with Strong’s concordance alone. Simply note the Strong’s number and look at all the English words listed as translations. Every word that has the Strong’s number beside it is the same Hebrew word.

When viewing the phrases (in Hebrew and Greek concordances) or verses (using a Bible computer program) within which your study word is used, try to get a feel for how this word is used. Ask these questions:

- Is the word used in a very focused, definite manner, or does the word appear to have considerable elasticity?
- Does it have more than one meaning?
- Is it used literally and figuratively?
- Are there reoccurring ideas or themes associated with the word?

**Please Note:** *A common error in Bible study is to think you have exhausted a word study when you have only looked up every occurrence of one Strong’s word. But like in English you really need to study a family of words. If you were to study “wisdom” you would also want to look at other forms of the word, such as “wise”.*

## Exercise 1

The following table lists English words which are utilized by the KJV when translating certain Hebrew words. To fix our minds upon the Hebrew meaning, it would be first useful to note our current understanding of these words as we use them in English. Briefly define the following words to the best of your understanding, highlighting the differences between these terms. If you have no idea, then use an English dictionary.

English Term	Your Definition
Wisdom	
Wise dealing	
Instruction	
Understanding	
Prudence	
Perception	
Knowledge	
Discretion	
Learning	

## Exercise 2

The following table (page 11) lists the main Hebrew words which are used in Proverbs for English words relating to “knowledge” and “wisdom”. We have chosen an English word to represent each Hebrew word. Notice that sometimes multiple Hebrew words and Strong’s numbers are used for one English term.

To simplify matters in our analysis we have eliminated forms of each word which are not used in Proverbs or are not directly relevant. In our table, the Hebrew word is listed with the Strong’s number and the number of occurrences. After reviewing the table, you will notice that the three primary words which need to be studied are “knowledge”, “understanding” and “wisdom”.

[TWOT stands for “Theological Wordbook of the Old Testament.”; this word study book is linked to Strong’s and discusses each family of words. If you can access it, it will be well worth the time to read the corresponding sections.]

It is highly recommended that you colour code the terms provided in the table in your own Book of Proverbs. You can obtain lists of the words from a Hebrew Concordance or from a computer Bible program or from the computer generated lists provided in Appendix A.

English Term	Hebrew Term	Bible Definition
Wisdom (wise) <i>red</i>	hokma(2450 - 46X), hakam(2451 - 38X) TWOT 647	
Wise dealing <i>yellow</i>	sakal(7919 - 13X) sekel(7922 - 6X) TWOT 2263	
Instruction <i>blue</i>	yahsar(3256 - 5X) muwsar(4148- 30X) TWOT 877	
Understanding <i>purple</i>	ben (995 - 30X), bina(998 - 14X) tebuna(8394 - 19X) TWOT 239	
Prudence <i>orange</i>	aram(6191 - 2X) orma(6195 - 3X) TWOT 1698	
Perception <i>grey</i>	taam(2940 - 2X, 2938 - 1X) TWOT 815	
Knowledge (know) <i>light green</i>	daat(1847 - 39X) yada(3045 - 33X) TWOT 848	
Discretion <i>brown</i>	zaman(2161 - 2X) mezimma (4209 - 8X) TWOT 556	
Learning <i>dark green</i>	leqah (3948 - 6X) TWOT 1124	

### Exercise 3

In this exercise, we will examine the interrelationships between the terms “understanding”, “wisdom”, “knowledge”, and related words. If you have not colour-coded the terms yet, please do this now, otherwise this exercise will be much more difficult.

Browse through the Proverbs and find passages which clearly use the terms in parallel.

e.g. Proverbs 3:19-20 wisdom-understanding-knowledge are used in parallel.

Find one or two examples of the following:

Statement	Proof (Cite the verse)
ben (understanding) leads to the yada (knowledge)	
zimmah (discretion) parallels ben (understanding)	
hakam (wisdom) exists or dwells with orma (prudence)	
yada (knowledge) of God is ben (understanding)	
those with ben (understanding) have hakam (wisdom)	
yada (knowledge) is easy to those who have ben (understanding)	
hakam (wisdom) of the prudent is ben (understanding)	
those with hakam (wisdom) are called ben (understanding)	

Discuss how the usage of these words differs between the Hebrew and English.

# Project 4

(estimated time to complete - 4-6 hours)

The Book of Proverbs contains many sayings and principles which are valuable for everyday life. While our study is most directly a consideration of Proverbs 1-9 and 31 (on the theme of wisdom, understanding and knowledge), we will also utilize material within chapters 10-30. In this project, we identify some of the major themes in these chapters, and take a closer look at a particular subject of interest.

## Objectives

1. To increase our familiarity with chapters 10-30 of Proverbs.
2. To identify the themes within the Proverbs.
3. To experience the value of a more in-depth study of a particular theme.

## Exercise 1

Read through Proverbs 10-30 over the course of a week or so and list recurring themes. e.g. materialism, diligence, love, the tongue, generosity, lying, pride, etc.

## Exercise 2

Choose one of the word themes and research the subject more carefully. Choose a word that occurs a manageable number of times (based on your time limitations and experience). A word that occurs over one hundred times may take considerably longer to study than a word that occurs fewer than 20 times.

A suggested word study for those who are new at Bible study is: *diligence*.

Remember to look for other forms of the word, including root words!

In this exercise you will want to accomplish the following:

- determine the root words
- list the family of words related to the primary root
- find a suitable definition for each word in the family
- find an exhaustive list of the Hebrew words in the family and review their usage
- list the main ways in which the word(s) are used in the Proverbs
- list some of the ways in which the Biblical principles found in this exercise are relevant in your life

If you are unclear as to how to accomplish the above, please work with someone who is more experienced at Bible Study. If you cannot access the help or resources, please feel free to contact us (Youth Conference Committee member). We will be more than happy to provide more detailed information and support to allow you to complete this exercise.



# Appendix A

The Strong's concordance number is presented immediately **after** the English word to which it corresponds.

## Wisdom - *hokma* - 46 occurrences

Pr 1:5 A wise <02450> *man* will hear , and will increase learning; and a man of understanding shall attain unto wise counsels:

Pr 1:6 To understand a proverb, and the interpretation; the words of the wise <02450>, and their dark sayings.

Pr 3:7 Be not wise <02450> in thine own eyes: fear the LORD, and depart from evil.

Pr 3:35 The wise <02450> shall inherit glory: but shame shall be the promotion of fools.

Pr 9:8 Reprove not a scorner , lest he hate thee: rebuke a wise man <02450>, and he will love thee.

Pr 9:9 Give *instruction* to a wise <02450> *man*, and he will be yet wiser : teach a just *man*, and he will increase in learning.

Pr 10:1 The proverbs of Solomon. A wise <02450> son maketh a glad father: but a foolish son *is* the heaviness of his mother.

Pr 10:8 The wise <02450> in heart will receive commandments: but a prating fool shall fall .

Pr 10:14 Wise <02450> *men* lay up knowledge: but the mouth of the foolish *is* near destruction.

Pr 11:29 He that troubleth his own house shall inherit the wind: and the fool *shall be* servant to the wise <02450> of heart.

Pr 11:30 The fruit of the righteous *is* a tree of life; and he that winneth souls *is* wise <02450>.

Pr 12:15 The way of a fool *is* right in his own eyes: but he that hearkeneth unto counsel *is* wise <02450>.

Pr 12:18 There is that speaketh like the piercings of a sword: but the tongue of the wise <02450> *is* health.

Pr 13:1 A wise <02450> son *heareth* his father's instruction: but a scorner *heareth* not rebuke.

Pr 13:14 The law of the wise <02450> *is* a fountain of life, to depart from the snares of death.

Pr 13:20 He that walketh with wise <02450> *men* shall be wise : but a companion of fools shall be destroyed .

Pr 14:3 In the mouth of the foolish *is* a rod of pride: but the lips of the wise <02450> shall preserve them.

Pr 14:16 A wise <02450> *man* feareth, and departeth from evil: but the fool rageth , and is confident .

Pr 14:24 The crown of the wise <02450> *is* their riches: *but* the foolishness of fools *is* folly.

Pr 15:2 The tongue of the wise <02450> useth knowledge aright : but the mouth of fools poureth out foolishness.

Pr 15:7 The lips of the wise <02450> disperse knowledge: but the heart of the foolish *doeth* not so.

Pr 15:12 A scorner loveth not one that reproveth him: neither will he go unto the wise <02450>.

Pr 15:20 A wise <02450> son maketh a glad father: but a foolish man despiseth his mother.

Pr 15:31 The ear that heareth the reproof of life abideth among the wise <02450>.

Pr 16:14 The wrath of a king *is* as messengers of death: but a wise <02450> man will pacify it.

Pr 16:21 The wise <02450> in heart shall be called prudent : and the sweetness of the lips increaseth learning.

Pr 16:23 The heart of the wise <02450> teacheth his mouth, and addeth learning to his lips.

Pr 17:28 Even a fool, when he holdeth his peace , is counted wise <02450>: *and* he that shutteth his lips *is esteemed* a man of understanding .

Pr 18:15 The heart of the prudent getteth knowledge; and the ear of the wise <02450> seeketh knowledge.

Pr 20:26 A wise <02450> king scattereth the wicked, and bringeth the wheel over them.

Pr 21:11 When the scorner is punished, the simple is made wise: and when the wise <02450> is instructed, he receiveth knowledge.

Pr 21:20 *There is* treasure to be desired and oil in the dwelling of the wise <02450>; but a foolish man spendeth it up.

Pr 21:22 A wise <02450> *man* scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

Pr 22:17 Bow down thine ear, and hear the words of the wise <02450>, and apply thine heart unto my knowledge.

Pr 23:24 The father of the righteous shall greatly rejoice: and he that begetteth a wise <02450> *child* shall have joy of him.

Pr 24:5 A wise <02450> man *is* strong; yea, a man of knowledge increaseth strength.

Pr 24:23 These *things* also *belong* to the wise <02450>. *It is* not good to have respect of persons in judgment.

Pr 25:12 As an earring of gold, and an ornament of fine gold, *so is* a wise <02450> reprov-er upon an obedient ear.

Pr 26:5 Answer a fool according to his folly, lest he be wise <02450> in his own conceit.

Pr 26:12 Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him.

Pr 26:16 The sluggard *is* wiser <02450> in his own conceit than seven men that can render a reason.

Pr 28:11 The rich man *is* wise <02450> in his own conceit; but the poor that hath understanding searcheth him out.

Pr 29:8 Scornful men bring a city into a snare: but wise <02450> *men* turn away wrath.

Pr 29:9 *If* a wise <02450> man contendeth with a foolish man, whether he rage or laugh, *there is* no rest.

Pr 29:11 A fool uttereth all his mind: but a wise <02450> *man* keepeth it in till afterwards.

Pr 30:24 There be four *things* which *are* little upon the earth, but they *are* exceeding wise <02450>:

## Wisdom - *hakam* - 38 occurrences

Pr 1:2 To know wisdom <02451> and instruction; to perceive the words of understanding;

Pr 1:7 The fear of the LORD *is* the beginning of knowledge: *but* fools despise wisdom <02451> and instruction.

Pr 2:2 So that thou incline thine ear unto wisdom <02451>, *and* apply thine heart to understanding;

Pr 2:6 For the LORD giveth wisdom <02451>: out of his mouth *cometh* knowledge and understanding.

Pr 2:10 When wisdom <02451> entereth into thine heart, and knowledge is pleasant unto thy soul;

Pr 3:13 Happy *is* the man *that* findeth wisdom <02451>, and the man *that* getteth understanding.

Pr 3:19 The LORD by wisdom <02451> hath founded the earth; by understanding hath he established the heavens.

Pr 4:5 Get wisdom <02451>, get understanding: forget *it* not; neither decline from the words of my mouth.

Pr 4:7 Wisdom <02451> *is* the principal thing; *therefore* get wisdom <02451>: and with all thy getting get understanding.

Pr 4:11 I have taught thee in the way of wisdom <02451>; I have led thee in right paths.

Pr 5:1 My son, attend unto my wisdom <02451>, *and* bow thine ear to my understanding:

Pr 7:4 Say unto wisdom <02451>, Thou *art* my sister; and call understanding *thy* kinswoman:

Pr 8:1 Doth not wisdom <02451> cry? and understanding put forth her voice?

Pr 8:11 For wisdom <02451> *is* better than rubies; and all the things that may be desired are not to be compared to it.

Pr 8:12 I wisdom <02451> dwell with prudence, and find out knowledge of witty inventions.

Pr 9:10 The fear of the LORD *is* the beginning of wisdom <02451>: and the knowledge of the holy *is* understanding.

Pr 10:13 In the lips of him that hath understanding wisdom <02451> is found: but a rod *is* for the back of him that is void of understanding.

Pr 10:23 *It is* as sport to a fool to do mischief: but a man of understanding hath wisdom <02451>.

Pr 10:31 The mouth of the just bringeth forth wisdom <02451>: but the froward tongue shall be cut out.  
 Pr 11:2 *When* pride cometh, then cometh shame: but with the lowly *is* wisdom <02451>.  
 Pr 13:10 Only by pride cometh contention: but with the well advised *is* wisdom <02451>.  
 Pr 14:6 A scorner seeketh wisdom <02451>, and *findeth it* not: but knowledge *is* easy unto him that understandeth .  
 Pr 14:8 The wisdom <02451> of the prudent *is* to understand his way: but the folly of fools *is* deceit.  
 Pr 14:33 Wisdom <02451> resteth in the heart of him that hath understanding : but *that which is* in the midst of fools is made known .  
 Pr 15:33 The fear of the LORD *is* the instruction of wisdom <02451>; and before honour *is* humility.  
 Pr 16:16 How much better *is it* to get wisdom <02451> than gold! and to get understanding rather to be chosen than silver!  
 Pr 17:16 Wherefore *is there* a price in the hand of a fool to get wisdom <2451>, seeing *he hath* no heart to it?  
 Pr 17:24 Wisdom <02451> *is* before him that hath understanding ; but the eyes of a fool *are* in the ends of the earth.  
 Pr 18:4 The words of a man's mouth *are as* deep waters, *and* the wellspring of wisdom <02451> *as* a flowing brook.  
 Pr 21:30 *There is* no wisdom <02451> nor understanding nor counsel against the LORD.  
 Pr 23:23 Buy the truth, and sell *it* not; *also* wisdom <02451>, and instruction, and understanding.  
 Pr 24:3 Through wisdom <02451> *is* an house builded ; and by understanding it is established :  
 Pr 24:14 So *shall* the knowledge of wisdom <02451> *be* unto thy soul: when thou hast found *it*, then there shall be a reward, and thy expectation shall not be cut off .  
 Pr 28:26 He that trusteth in his own heart is a fool: but whoso walketh wisely <02451>, he shall be delivered.  
 Pr 29:3 Whoso loveth wisdom <02451> rejoiceth his father: but he that keepeth company with harlots spendeth *his* substance.  
 Pr 29:15 The rod and reproof give wisdom <02451>: but a child left to *himself* bringeth his mother to shame.  
 Pr 30:3 I neither learned wisdom <02451>, nor have the knowledge of the holy.  
 Pr 31:26 She openeth her mouth with wisdom <02451>; and in her tongue *is* the law of kindness.

### Wise dealing - *sakal*- 13 occurrences

Pr 1:3 To receive the instruction of wisdom <07919> , justice, and judgment, and equity;  
 Pr 10:5 He that gathereth in summer *is* a wise <07919> son: *but* he that sleepeth in harvest *is* a son that causeth shame .  
 Pr 10:19 In the multitude of words there wanteth not sin: but he that refraineth his lips *is* wise <07919> .  
 Pr 14:35 The king's favour *is* toward a wise <07919> servant: but his wrath *is against* him that causeth shame .  
 Pr 15:24 The way of life *is* above to the wise <07919>, that he may depart from hell beneath.  
 Pr 16:20 He that handleth a matter wisely <07919> shall find good: and whoso trusteth in the LORD, happy *is* he.  
 Pr 16:23 The heart of the wise teacheth <07919> his mouth, and addeth learning to his lips.  
 Pr 17:2 A wise <07919> servant shall have rule over a son that causeth shame , and shall have part of the inheritance among the brethren.  
 Pr 17:8 A gift *is* as a precious stone in the eyes of him that hath it: whithersoever it turneth , it prospereth <7919> .  
 Pr 19:14 House and riches *are* the inheritance of fathers: and a prudent <07919> wife *is* from the LORD.  
 Pr 21:11 When the scorner is punished , the simple is made wise : and when the wise is instructed <07919>, he receiveth knowledge.

Pr 21:12 The righteous *man* wisely considereth <07919> the house of the wicked: *but God* overthroweth the wicked for *their* wickedness.  
Pr 21:16 The man that wandereth out of the way of understanding <07919> shall remain in the congregation of the dead.

### Wise dealing - *sekel*- 6 occurrences

Pr 3:4 So shalt thou find favour and good understanding <07922> in the sight of God and man.  
Pr 12:8 A man shall be commended according to his wisdom <07922>: but he that is of a perverse heart shall be despised.  
Pr 13:15 Good understanding <07922> giveth favour: but the way of transgressors *is* hard.  
Pr 16:22 Understanding <07922> *is* a wellspring of life unto him that hath it: but the instruction of fools *is* folly.  
Pr 19:11 The discretion <07922> of a man deferreth his anger; and *it is* his glory to pass over a transgression.  
Pr 23:9 Speak not in the ears of a fool: for he will despise the wisdom <07922> of thy words.

### Instruction - *yahsar*- 5 occurrences

Pr 9:7 He that reproveth <03256> a scorner getteth to himself shame: and he that rebuketh a wicked *man* getteth himself a blot.  
Pr 19:18 Chasten <03256> thy son while there is hope, and let not thy soul spare for his crying .  
Pr 29:17 Correct <03256> thy son, and he shall give thee rest ; yea, he shall give delight unto thy soul.  
Pr 29:19 A servant will not be corrected <03256> by words: for though he understand he will not answer.  
Pr 31:1 The words of king Lemuel, the prophecy that his mother taught <03256> him.

### Instruction - *muwsar*- 30 occurrences

Pr 1:2 To know wisdom and instruction <04148>; to perceive the words of understanding;  
Pr 1:3 To receive the instruction <04148> of wisdom , justice, and judgment, and equity;  
Pr 1:7 The fear of the LORD *is* the beginning of knowledge: *but* fools despise wisdom and instruction <04148>.  
Pr 1:8 My son, hear the instruction <04148> of thy father, and forsake not the law of thy mother:  
Pr 3:11 My son, despise not the chastening <04148> of the LORD; neither be weary of his correction:  
Pr 4:1 Hear , ye children, the instruction <04148> of a father, and attend to know understanding.  
Pr 4:13 Take fast hold of instruction <04148>; let *her* not go : keep *her*; for she *is* thy life.  
Pr 5:12 And say , How have I hated instruction <04148>, and my heart despised reproof;  
Pr 5:23 He shall die without instruction <04148>; and in the greatness of his folly he shall go astray .  
Pr 6:23 For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction <04148> *are* the way of life:  
Pr 7:22 He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction <04148> of the stocks;  
Pr 8:10 Receive my instruction <04148>, and not silver; and knowledge rather than choice gold.  
Pr 8:33 Hear instruction <04148>, and be wise , and refuse it not.  
Pr 10:17 He *is in* the way of life that keepeth instruction <04148>: but he that refuseth reproof erreth .  
Pr 12:1 Whoso loveth instruction <04148> loveth knowledge: but he that hateth reproof *is* brutish.

Pr 13:1 A wise son *heareth* his father's instruction <04148>: but a scorner *heareth* not rebuke.

Pr 13:18 Poverty and shame *shall be to* him that refuseth instruction <04148>: but he that regardeth reproof shall be honoured .

Pr 13:24 He that spareth his rod hateth his son: but he that loveth him chasteneth <04148> him betimes.

Pr 15:5 A fool despiseth his father's instruction <04148>: but he that regardeth reproof is prudent .

Pr 15:10 Correction <04148> *is* grievous unto him that forsaketh the way: *and* he that hateth reproof shall die .

Pr 15:32 He that refuseth instruction <04148> despiseth his own soul: but he that heareth reproof getteth understanding.

Pr 15:33 The fear of the LORD *is* the instruction <04148> of wisdom; and before honour *is* humility.

Pr 16:22 Understanding *is* a wellspring of life unto him that hath it: but the instruction <04148> of fools *is* folly.

Pr 19:20 Hear counsel, and receive instruction <04148>, that thou mayest be wise in thy latter end.

Pr 19:27 Cease , my son, to hear the instruction <04148> *that causeth* to err from the words of knowledge.

Pr 22:15 Foolishness *is* bound in the heart of a child; *but* the rod of correction <04148> shall drive it far from him.

Pr 23:12 Apply thine heart unto instruction <04148>, and thine ears to the words of knowledge.

Pr 23:13 Withhold not correction <04148> from the child: for *if* thou beatest him with the rod, he shall not die.

Pr 23:23 Buy the truth, and sell *it* not; *also* wisdom, and instruction <04148>, and understanding.

Pr 24:32 Then I saw , *and* considered *it* well : I looked upon *it*, *and* received instruction <04148>.

## Understanding - *ben*- 30 occurrences

Pr 1:2 To know wisdom and instruction; to perceive <0995> the words of understanding;

Pr 1:5 A wise *man* will hear , and will increase learning; and a man of understanding <0995> shall attain unto wise counsels:

Pr 1:6 To understand <0995> a proverb, and the interpretation; the words of the wise, and their dark sayings.

Pr 2:5 Then shalt thou understand <0995> the fear of the LORD, and find the knowledge of God.

Pr 2:9 Then shalt thou understand <0995> righteousness, and judgment, and equity; *yea*, every good path.

Pr 7:7 And beheld among the simple ones, I discerned <0995> among the youths, a young man void of understanding,

Pr 8:5 O ye simple, understand <0995> wisdom: and, ye fools, be ye of an understanding <0995> heart.

Pr 8:9 They *are* all plain to him that understandeth <0995>, and right to them that find knowledge.

Pr 10:13 In the lips of him that hath understanding <0995> wisdom is found : but a rod *is* for the back of him that is void of understanding.

Pr 14:6 A scorner seeketh wisdom, and *findeth it* not; but knowledge *is* easy unto him that understandeth <0995>.

Pr 14:8 The wisdom of the prudent *is* to understand <0995> his way: but the folly of fools *is* deceit.

Pr 14:15 The simple believeth every word: but the prudent *man* looketh well <0995> to his going.

Pr 14:33 Wisdom resteth in the heart of him that hath understanding <0995>: but *that which is* in the midst of fools is made known .

Pr 15:14 The heart of him that hath understanding <0995> seeketh knowledge: but the mouth of fools feedeth on foolishness.

Pr 16:21 The wise in heart shall be called prudent <0995>: and the sweetness of the lips increaseth learning.

Pr 17:10 A reproof entereth more into a wise man <0995> than an hundred stripes into a fool.

Pr 17:24 Wisdom *is* before him that hath understanding <0995>; but the eyes of a fool *are* in the ends of the earth.

Pr 17:28 Even a fool, when he holdeth his peace , is counted wise: *and* he that shutteth his lips *is esteemed* a man of understanding <0995>.

Pr 18:15 The heart of the prudent <0995> getteth knowledge; and the ear of the wise seeketh knowledge.

Pr 19:25 Smite a scorner , and the simple will beware : and reprove one that hath understanding <0995>, *and* he will understand <0995> knowledge.

Pr 20:24 Man's goings *are* of the LORD; how can a man then understand <0995> his own way?

Pr 21:29 A wicked man hardeneth his face: but *as for* the upright, he directeth <0995> his way.

Pr 23:1 When thou sittest to eat with a ruler , consider <0995> diligently <0995> what *is* before thee:

Pr 24:12 If thou sayest , Behold, we knew it not; doth not he that pondereth the heart consider <0995> *it?* and he that keepeth thy soul, doth *not* he know *it?* and shall *not* he render to *every* man according to his works?

Pr 28:2 For the transgression of a land many *are* the princes thereof: but by a man of understanding <0995> *and* knowledge the state *thereof* shall be prolonged .

Pr 28:5 Evil men understand <0995> not judgment: but they that seek the LORD understand <0995> all *things*.

Pr 28:7 Whoso keepeth the law *is* a wise <0995> son: but he that is a companion of riotous *men* shameth his father.

Pr 28:11 The rich man *is* wise in his own conceit; but the poor that hath understanding <0995> searcheth him out .

Pr 29:7 The righteous considereth the cause of the poor: *but* the wicked regardeth <0995> not to know *it*.

Pr 29:19 A servant will not be corrected by words: for though he understand <0995> he will not answer.

## Understanding - *bina*- 14 occurrences

Pr 1:2 To know wisdom and instruction; to perceive the words of understanding <0998>;

Pr 2:3 Yea, if thou criest after knowledge <0998>, *and* liftest up thy voice for understanding;

Pr 3:5 Trust in the LORD with all thine heart; and lean not unto thine own understanding <0998>.

Pr 4:1 Hear , ye children, the instruction of a father, and attend to know understanding <0998>.

Pr 4:5 Get wisdom, get understanding <0998>: forget *it* not; neither decline from the words of my mouth.

Pr 4:7 Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting get understanding <0998>.

Pr 7:4 Say unto wisdom, Thou *art* my sister; and call understanding <0998> *thy* kinswoman:

Pr 8:14 Counsel *is* mine, and sound wisdom: I *am* understanding <0998>; I have strength.

Pr 9:6 Forsake the foolish, and live ; and go in the way of understanding <0998>.

Pr 9:10 The fear of the LORD *is* the beginning of wisdom: and the knowledge of the holy *is* understanding <0998>.

Pr 16:16 How much better *is it* to get wisdom than gold! and to get understanding <0998> rather to be chosen than silver!

Pr 23:4 Labour not to be rich : cease from thine own wisdom <0998>.

Pr 23:23 Buy the truth, and sell *it* not; *also* wisdom, and instruction, and understanding <0998>.

Pr 30:2 Surely I *am* more brutish than *any* man, and have not the understanding <0998> of a man.

## Understanding - *tebuna*- 19 occurrences

- Pr 2:2 So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding <08394>;  
Pr 2:3 Yea, if thou criest after knowledge, *and* liftest up thy voice for understanding <08394>;  
Pr 2:6 For the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding <08394>.  
Pr 2:11 Discretion shall preserve thee, understanding <08394> shall keep thee:  
Pr 3:13 Happy *is* the man *that* findeth wisdom, and the man *that* getteth understanding <08394>.  
Pr 3:19 The LORD by wisdom hath founded the earth; by understanding <08394> hath he established the heavens.  
Pr 5:1 My son, attend unto my wisdom, *and* bow thine ear to my understanding <08394>:  
Pr 8:1 Doth not wisdom cry ? and understanding <08394> put forth her voice?  
Pr 10:23 *It is* as sport to a fool to do mischief: but a man of understanding <08394> hath wisdom.  
Pr 11:12 He that is void of wisdom despiseth his neighbour: but a man of understanding <08394> holdeth his peace.  
Pr 14:29 *He that is* slow to wrath *is* of great understanding <08394>: but *he that is* hasty of spirit exalteth folly.  
Pr 15:21 Folly *is* joy to *him that is* destitute of wisdom: but a man of understanding <08394> walketh uprightly .  
Pr 17:27 He that hath knowledge spareth his words: *and* a man of understanding <08394> is of an excellent spirit.  
Pr 18:2 A fool hath no delight in understanding <08394>, but that his heart may discover itself.  
Pr 19:8 He that getteth wisdom loveth his own soul: he that keepeth understanding <08394> shall find good.  
Pr 20:5 Counsel in the heart of man *is like* deep water; but a man of understanding <08394> will draw it out.  
Pr 21:30 *There is* no wisdom nor understanding <08394> nor counsel against the LORD.  
Pr 24:3 Through wisdom is an house builded ; and by understanding <08394> it is established :  
Pr 28:16 The prince that wanteth understanding <08394> *is* also a great oppressor: *but* he that hateth covetousness shall prolong *his* days.

## Prudence - *aram*- 2 occurrences

- Pr 15:5 A fool despiseth his father's instruction: but he that regardeth reproof is prudent <06191>.  
Pr 19:25 Smite a scorner , and the simple will beware <06191>: and reprove one that hath understanding , *and* he will understand knowledge.

## Prudence - *orma*- 3 occurrences

- Pr 1:4 To give subtilty <06195> to the simple, to the young man knowledge and discretion.  
Pr 8:5 O ye simple, understand wisdom <06195>: and, ye fools, be ye of an understanding heart.  
Pr 8:12 I wisdom dwell with prudence <06195>, and find out knowledge of witty inventions.

## Perception - *taam*- 2 occurrences (2940), 1 occurrence (2938)

- Pr 11:22 As a jewel of gold in a swine's snout, so is a fair woman which is without discretion <02940>.  
Pr 26:16 The sluggard is wiser in his own conceit than seven men that can render a reason <02940>.  
Pr 31:18 She perceiveth <02938> that her merchandise is good: her candle goeth not out by night.

## Knowledge - *daat*- 39 occurrences

- Pr 1:4 To give subtilty to the simple, to the young man knowledge <01847> and discretion.  
Pr 1:7 The fear of the LORD is the beginning of knowledge <01847>: but fools despise wisdom and instruction.  
Pr 1:22 How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge <01847>?  
Pr 1:29 For that they hated knowledge <01847>, and did not choose the fear of the LORD:  
Pr 2:5 Then shalt thou understand the fear of the LORD, and find the knowledge <01847> of God.  
Pr 2:6 For the LORD giveth wisdom: out of his mouth cometh knowledge <01847> and understanding.  
Pr 2:10 When wisdom entereth into thine heart, and knowledge <01847> is pleasant unto thy soul;  
Pr 3:20 By his knowledge <01847> the depths are broken up, and the clouds drop down the dew.  
Pr 5:2 That thou mayest regard discretion, and that thy lips may keep knowledge <01847>.  
Pr 8:9 They are all plain to him that understandeth, and right to them that find knowledge <01847>.  
Pr 8:10 Receive my instruction, and not silver; and knowledge <01847> rather than choice gold.  
Pr 8:12 I wisdom dwell with prudence, and find out knowledge <01847> of witty inventions.  
Pr 9:10 The fear of the LORD is the beginning of wisdom: and the knowledge <01847> of the holy is understanding.  
Pr 10:14 Wise men lay up knowledge <01847>: but the mouth of the foolish is near destruction.  
Pr 11:9 An hypocrite with his mouth destroyeth his neighbour: but through knowledge <01847> shall the just be delivered.  
Pr 12:1 Whoso loveth instruction loveth knowledge <01847>: but he that hateth reproof is brutish.  
Pr 12:23 A prudent man concealeth knowledge <01847>: but the heart of fools proclaimeth foolishness.  
Pr 13:16 Every prudent man dealeth with knowledge <01847>: but a fool layeth open his folly.  
Pr 14:6 A scorner seeketh wisdom, and findeth it not: but knowledge <01847> is easy unto him that understandeth.  
Pr 14:7 Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge <01847>.  
Pr 14:18 The simple inherit folly: but the prudent are crowned with knowledge <01847>.  
Pr 15:2 The tongue of the wise useth knowledge <01847> aright: but the mouth of fools poureth out foolishness.  
Pr 15:7 The lips of the wise disperse knowledge <01847>: but the heart of the foolish doeth not so.  
Pr 15:14 The heart of him that hath understanding seeketh knowledge <01847>: but the mouth of fools feedeth on foolishness.  
Pr 17:27 He that hath knowledge <01847> spareth his words: and a man of understanding is of an excellent spirit.  
Pr 18:15 The heart of the prudent getteth knowledge <01847>; and the ear of the wise seeketh knowledge <01847>.  
Pr 19:2 Also, that the soul be without knowledge <01847>, it is not good; and he that hasteth with his feet sinneth.  
Pr 19:25 Smite a scorner, and the simple will beware: and reprove one that hath understanding, and he will understand knowledge <01847>.  
Pr 19:27 Cease, my son, to hear the instruction that causeth to err from the words of knowledge <01847>.



Pr 20:15 There is gold, and a multitude of rubies: but the lips of knowledge <01847> *are* a precious jewel.  
 Pr 21:11 When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge <01847>.  
 Pr 22:12 The eyes of the LORD preserve knowledge <01847>, and he overthroweth the words of the transgressor.  
 Pr 22:17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge <01847>.  
 Pr 22:20 Have not I written to thee excellent things in counsels and knowledge <01847>,  
 Pr 23:12 Apply thine heart unto instruction, and thine ears to the words of knowledge <01847>.  
 Pr 24:4 And by knowledge <01847> shall the chambers be filled with all precious and pleasant riches.  
 Pr 24:5 A wise man *is* strong; yea, a man of knowledge <01847> increaseth strength.  
 Pr 29:7 The righteous considereth the cause of the poor: *but* the wicked regardeth not to know <01847> *it*.  
 Pr 30:3 I neither learned wisdom, nor have the knowledge <01847> of the holy.

### Knowledge - *yada*- 33 occurrences

Pr 1:2 To know <03045> wisdom and instruction; to perceive the words of understanding;  
 Pr 1:23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known <03045> my words unto you.  
 Pr 3:6 In all thy ways acknowledge <03045> him, and he shall direct thy paths.  
 Pr 4:1 Hear, ye children, the instruction of a father, and attend to know <03045> understanding.  
 Pr 4:19 The way of the wicked *is* as darkness: they know <03045> not at what they stumble.  
 Pr 5:6 Lest thou shouldst ponder the path of life, her ways are moveable, *that* thou canst not know <03045> *them*.  
 Pr 7:23 Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth <03045> not that it *is* for his life.  
 Pr 9:9 Give *instruction* to a wise *man*, and he will be yet wiser: teach <03045> a just *man*, and he will increase in learning.  
 Pr 9:13 A foolish woman *is* clamorous: *she is* simple, and knoweth <03045> nothing.  
 Pr 9:18 But he knoweth <03045> not that the dead *are* there; *and that* her guests *are* in the depths of hell.  
 Pr 10:9 He that walketh uprightly walketh surely: but he that perverteth his ways shall be known <03045>.  
 Pr 10:32 The lips of the righteous know <03045> what is acceptable: but the mouth of the wicked *speaketh* frowardness.  
 Pr 12:10 A righteous *man* regardeth <03045> the life of his beast: but the tender mercies of the wicked *are* cruel.  
 Pr 12:16 A fool's wrath is presently known <03045>: but a prudent *man* covereth shame.  
 Pr 14:7 Go from the presence of a foolish man, when thou perceivest <03045> not *in him* the lips of knowledge.  
 Pr 14:10 The heart knoweth <03045> his own bitterness; and a stranger doth not intermeddle with his joy.  
 Pr 14:33 Wisdom resteth in the heart of him that hath understanding: but *that which is* in the midst of fools is made known <03045>.  
 Pr 17:27 He that hath <03045> knowledge spareth his words: *and* a man of understanding is of an excellent spirit.  
 Pr 22:19 That thy trust may be in the LORD, I have made known <03045> to thee this day, even to thee.  
 Pr 22:21 That I might make thee know <03045> the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?

Pr 23:35 They have stricken me, *shalt thou say, and* I was not sick; they have beaten me, *and* I felt <03045> *it* not: when shall I awake? I will seek it yet again.

Pr 24:12 If thou sayest, Behold, we knew <03045> *it* not; doth not he that pondereth the heart consider *it?* and he that keepeth thy soul, doth *not* he know <03045> *it?* and shall *not* he render to every man according to his works?

Pr 24:14 So *shall* the knowledge <03045> of wisdom *be* unto thy soul: when thou hast found *it*, then there shall be a reward, and thy expectation shall not be cut off.

Pr 24:22 For their calamity shall rise suddenly; and who knoweth <03045> the ruin of them both?

Pr 27:1 Boast not thyself of to morrow; for thou knowest <03045> not what a day may bring forth.

Pr 27:23 Be thou diligent <03045> to know <03045> the state of thy flocks, *and* look well to thy herds.

Pr 28:2 For the transgression of a land many *are* the princes thereof: but by a man of understanding *and* knowledge <03045> the state *thereof* shall be prolonged.

Pr 28:22 He that hasteth to be rich *hath* an evil eye, and considereth <03045> not that poverty shall come upon him.

Pr 29:7 The righteous considereth <03045> the cause of the poor: *but* the wicked regardeth not to know *it*.

Pr 30:3 I neither learned wisdom, nor have <03045> the knowledge of the holy.

Pr 30:4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell <03045>?

Pr 30:18 There be three *things which* are too wonderful for me, yea, four which I know <03045> not:

Pr 31:23 Her husband is known <03045> in the gates, when he sitteth among the elders of the land.

### Discretion - *zaman*- 2 occurrences

Pr 30:32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil <02161>, *lay* thine hand upon thy mouth.

Pr 31:16 She considereth <02161> a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

### Discretion - *mezimma*- 8 occurrences

Pr 1:4 To give subtilty to the simple, to the young man knowledge and discretion <04209>.

Pr 2:11 Discretion <04209> shall preserve thee, understanding shall keep thee:

Pr 3:21 My son, let not them depart from thine eyes: keep sound wisdom and discretion <04209>:

Pr 5:2 That thou mayest regard discretion <04209>, and *that* thy lips may keep knowledge.

Pr 8:12 I wisdom dwell with prudence, and find out knowledge of witty inventions <04209>.

Pr 12:2 A good *man* obtaineth favour of the LORD: but a man of wicked devices <04209> will he condemn.

Pr 14:17 *He that is* soon angry dealeth foolishly: and a man of wicked devices <04209> is hated.

Pr 24:8 He that deviseth to do evil shall be called a mischievous <04209> person.

## Learning - *leqah*- 6 occurrences

Pr 1:5 A wise *man* will hear, and will increase learning <03948>; and a man of understanding shall attain unto wise counsels:

Pr 4:2 For I give you good doctrine <03948>, forsake ye not my law.

Pr 7:21 With her much fair speech <03948> she caused him to yield, with the flattering of her lips she forced him.

Pr 9:9 Give *instruction* to a wise *man*, and he will be yet wiser : teach a just *man*, and he will increase in learning <03948>.

Pr 16:21 The wise in heart shall be called prudent : and the sweetness of the lips increaseth learning <03948>.

Pr 16:23 The heart of the wise teacheth his mouth, and addeth learning <03948> to his lips.

**Wisdom**  
**Versus**  
**Foolishness**

***Study of Proverbs***

**Study Guide Part 2 of 2:  
Main Projects**

**August 1998**

**Prepared For The  
Manitoulin Youth Conference  
And For Students Of The Proverbs**

# Introduction

This is the second set of projects designed for the study of Proverbs 1-9 and 31. After you have completed the Introductory Projects start on these Main Projects. Please note the following:

1. The projects in this study guide assume that you have the knowledge and skill acquired in the 'Introductory Projects' (particularly projects 1, 3, and 4). Please complete these projects first.
2. It is assumed that you have done a word study of some of the key words in the Proverbs and colour-coded them for easy recognition (Introductory Project 3).
3. It is assumed that you have, and know how to use, study tools that will allow you to:
  - Study a word (through examining occurrences in the Hebrew). Use either an Englishman's Hebrew-Chaldee Concordance or a computer Bible study program. If you cannot access one of these study tools, then there is a way you can obtain all Hebrew occurrences using a Strong's Concordance (see Project 2, page 9).
  - Look up related passages (through centre marginal references or the Treasury of Scriptural Knowledge).
4. Due to the fact we are covering 10 chapters, we have utilized a semi-thematical approach in the study i.e. although the projects are presented chronologically, you will need to take into consideration chapters 1-9 and 31 in most projects (sometimes this is directly suggested, other times it is left up to you).
5. Some of the exercises are **easy**, other exercises are **very challenging**. Do not become frustrated, ask for help locally or through the Youth Conference Web site (<http://208.132.39.27/manitoulin>) or a committee member.
6. You will not be asked to study the Hebrew for a great number of words. Please look up the words in each chapter which you feel may be of assistance in understanding the passage.
7. Exercises are designed to get you to the main points and the more difficult verses and issues. Feel free to research other verses and ideas.
8. Each project has objectives. After completing the project, go back to the objectives and ask yourself whether or not you accomplished what was intended.
9. Your attendance at Youth Conference requires the completion of these projects. This will ensure that everyone has a general familiarity with Proverbs 1-9 and 31 and other related scriptures. It will also ensure that some in-depth analysis has been completed with considerable attention to practical applications to life.

I'd like to thank all those who assisted with reviewing this study guide including fellow committee members and Sis. Mary Jane Abel, Sis. Ruth Davin, and Bro. Don Styles.

May God bless your study of His Word!

Bro Ted Hodge Jr.

## **Suggested Study Plan** *(On schedule completion dates)*

Intro. Project 1 .....	January 10 (3 hrs)	Project 7 .....	April 25 (2 hrs)
Intro. Project 2 .....	January 17 (1 hr)	Project 8 .....	May 2 (3 hrs)
Intro. Project 3 .....	January 24 (6 hrs)	Project 9 .....	May 9 (3 hrs)
Intro. Project 4 .....	February 7 (4-6 hrs)	Project 10 .....	May 17 (4 hrs)
Project 1 .....	March 7 (3 hrs)	Project 11 .....	May 23 (2 hrs)
Project 2 .....	March 14 (3 hrs)	Project 12 .....	June 6 (2 hrs)
Project 3 .....	March 21 (2 hrs)	Project 13 .....	June 13 (3 hrs)
Project 4 .....	April 4 (3 hrs)	Project 14 .....	June 20 (3 hrs)
Project 5 .....	April 11 (3 hrs)		
Project 6 .....	April 18 (3 hrs)		

For further information about this study guide, or assistance in completing the projects, please feel free to contact:

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# Project 1 (estimated time to complete - 3 hours)

The book of Proverbs is a collection of many different types of proverbs. Some proverbs are short, others are long; some stand alone, others are related to that which has gone before; some use comparisons and others use parallelism. In this project we explore “proverbs” in general and examine the first six introductory verses.

## Objectives

1. To define the Hebrew word for “proverb” and related words.
2. To clarify to whom the Proverbs were written.
3. To investigate who wrote the Proverbs.
4. To determine a basic structure for the book of Proverbs.

## Exercise 1

1. Provide a definition for the following English words appearing in Proverbs 1:1-6 (KJV).

Word	Definition
v1 “proverbs”	
v6 “the interpretation”	
v6 “dark sayings”	

2. By looking up all the occurrences of the Hebrew words above, find examples of “proverbs” outside of the book of Proverbs (use the word study techniques utilized in Introductory Project 3).

3. This research should lead you to a verse which indicates how many proverbs Solomon wrote. How many?

### Exercise 2

1. Read Proverbs 1:1-6. What phrases are used to indicate for whom the Proverbs have been written?

Verse	Word or Phrase

2. Are the proverbs for a specific age group or category of people, or are they designed for a wide variety of people? Briefly discuss. (Watch for more evidence as you study the Proverbs e.g. Were the Proverbs designed for the poor or the rich, the common people or kings?)



### Exercise 3

1. The issue of who the author was and who collected the proverbs is a subject of some debate. We do not intend to be side-tracked at this stage into hours of debate and research on this topic as the *content* is by far the weightier matter. However, there *are* some valuable perspectives on the proverbs based on our view of this subject and so we will spend some time determining what we know for sure and what is in doubt.

Study the following verses and determine who appears to have written and collected the Proverbs. This exercise will help us define major sections within the Proverbs.

Proverbs	
1:1	
4:3	
10:1	
22:17	
24:23	
25:1	
30:1	
31:1	
31:10	

2. Based on this research, suggest a major breakdown for the book of Proverbs and briefly give your reasoning for it.

3. The following is a more detailed breakdown of the proverbs under study. We will follow this breakdown in this project study guide. During or after your study, create a short summary title for each breakdown. Later, put them into the margin of your Bible before each of these sections.

Proverbs 1:1-6	
Proverbs 1:7-19	
Proverbs 1:20-33	
Proverbs 2	
Proverbs 3:1-10	
Proverbs 3:11-20	
Proverbs 3:21-35	
Proverbs 4:1-9	
Proverbs 4:10-19	
Proverbs 4:20-27	
Proverbs 5	
Proverbs 6:1-5	
Proverbs 6:6-11	
Proverbs 6:12-19	
Proverbs 6:20-35	
Proverbs 7	
Proverbs 8	
Proverbs 9	
Proverbs 31:1-9	
Proverbs 31:10-31	

# Project 2 (estimated time to complete - 3 hours)

In this project, we will examine the first proverb in Proverbs 1:7-19. Proverbs take many shapes; the most popular one or two line proverb is actually not so frequent until chapter 10 (e.g. *"Hatred stirreth up strifes: But love covereth all sins."* Proverbs 10:12). In the first nine chapters we are faced with a series of longer, introductory proverbs like this one in chapter 1 covering verses 7-19.

## Objectives

1. To become familiar with the primary message of Proverbs 1:7-19.
2. To clarify the meaning of "the fear of God" in relation to knowledge, understanding, and wisdom.
3. To appreciate the implications in the term "my son" as it appears in the proverbs.

## Exercise 1

1. Read through verses 7 to 19 several times as you try to summarize the main point of this proverb. Think of it from at least the following four perspectives:
  - A king to his son
  - God to Israel (his children)
  - God to us
  - God to His Son

We have chosen these four perspectives because we believe there are clues that lead us to them. Watch for these clues! As you proceed through the study of Proverbs, accumulate evidence for each perspective by asking yourself the following questions:

- how does it apply to the proverb?
- is the view reasonable?
- is there evidence for it?
- how is it helpful?

As we study other proverbs we will point out some of the best examples of each perspective, however, you should put each one to the test yourself! Don't be frustrated. Not every proverb will apply to every perspective.

2. Verse 17 draws a comparison between \_\_\_\_\_ and a bird, and \_\_\_\_\_ and a net. Fill in the blanks, and explain this verse.

## Exercise 2

1. The 'fear of the LORD' (1:7) is a frequent expression in the Bible. It is part of the first proverb and for good reason. Examine the following scriptures and others you feel are important, and discuss the interrelationships between of the 'fear of God', 'wisdom', 'understanding' and 'knowledge'. This exercise builds on Project 3 of the Introductory Projects.

The first passage is analyzed by way of example. Please note: you do not need to provide the same level of analysis as in this first example.

### Job 28:28

*Preliminary Observations:*

fear of the Lord = wisdom  
depart from evil = understanding

*Preliminary Conclusions:*

fear of the Lord is the same as wisdom (*this is what the passage says*)

fear of the Lord is the same as departing from evil (*recognizing the parallelism of the passage*)

**Therefore** fear of the Lord is the same as wisdom, is the same as departing from evil, is the same as understanding.

The Bible seems to define the 'fear of the Lord' more in terms of the result of this attitude, rather than the attitude itself. For example, Psalm 34:11-14

*"Come, ye children, hearken unto me: I will teach you the fear of the LORD...Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it."*

Job is another example of this: - "fear of the Lord" is paralleled with "depart from evil", which is the action associated with the God-fearing attitude. This also leads us to consider "wisdom" and "understanding" as indicating more than simply a state of mind, but rather the *practice* associated with that state of mind.

In reviewing Job 28 especially verses 12 to the end, we learn that:

- wisdom is not in the things of nature
- wisdom is with God
- God has defined wisdom for people as 'fearing the Lord' and 'departing from evil'

Now analyze the following passages:

**Proverbs 1:7**

**Proverbs 1:29**

**Proverbs 2:5**

**Proverbs 9:10**

**Proverbs 15:33**

**Isaiah 11:2-3**

### **Exercise 3**

1. "My Son" (1:8) is a frequent term used in the Proverbs. It is this term that triggers us to the perspective of God addressing His Son. Is this a reasonable approach? Watch for proverbs especially applicable to the Lord Jesus Christ. Examine the usage of this expression "my son" outside of Proverbs, and in particular in the New Testament.

# Project 3 (estimated time to complete - 2 hours)

Consider Proverbs 14:1 “*Every wise woman buildeth her house: But the foolish plucketh it down with her hands.*” This contrasting proverb compares a wise woman and a foolish woman. The comparison is between wisdom and folly, two ways of life. We find in the Proverbs that this concept of wisdom and foolishness, as represented by women, stretches from Proverbs 1 through Proverbs 31. This second proverb in chapter one introduces us to the first symbolical woman; the “wise woman”.

## Objectives

1. To become familiar with the primary message of Proverbs 1:20-33.
2. To take special note of the personification of wisdom as a woman.
3. To appreciate the application of this Proverb to the Jews at the time of Christ.

## Exercise 1

1. In the first proverb we suggested looking at four perspectives:
  - A king to his son
  - God to Israel (his children)
  - God to us (his children)
  - God to His Son

If we assume in the first proverb that it is the king who speaks to his son, we first note that the king recognizes the need for the child to heed the words of his father v8 and his mother v8. This section appears to be the father speaking to his son through the mother, who in this proverb is styled Wisdom. Mother Wisdom calls out here and in other proverbs we will be studying through chapter 9. (Recall Introductory Project One). Mothers play important roles in the instruction of their children and their words cry out in our minds as we face life’s various circumstances.

If we consider God speaking to “Israel”, “to us”, and to “His Son”, we see that in this section God has chosen to depict an *attribute* as his partner, companion or wife. While this is not explicitly stated here, the language in later Proverbs makes this clear (e.g. Proverbs 8). We know in reality that it is God who is attempting to direct us in a way that leads to life, however we can be impressed by the beautiful figures employed to communicate God’s wisdom to us. He speaks to us in the Proverbs through “Wisdom” personified as a woman and a motherly figure who openly and clearly speaks to her children.

Examine the following phrases and find at least one other scriptural passage or example to explain their meaning.

“chief place of concourse” 1:21

“I will pour out my spirit unto you” 1:23

“I have stretched out my hand” 1:24

“I also will laugh at your calamity” 1:26

“I will not answer” 1:28

“the prosperity of fools shall destroy them” 1:32

“shall dwell safely” 1:33

## **Exercise 2**

This exercise focuses on the application of the perspective of “God to Israel”. Examine Luke 7:24-35 and take note of how this proverb has been used as a foundation for this account. Note how ideas, language and events in this proverb correspond so well to the Jews at the time of Christ. (Continue to watch for this application in the remainder of the study.)



# Project 4 (estimated time to complete - 3 hours)

The Bible is the only book we have from God. This makes it very special. We may view it as a map book directing us to the kingdom or a handbook for living life. However, it is not drawn like a map and it is not written like a handbook. Often what we find in the Bible are proverbs, parables and symbols which require effort and time to understand and appreciate. This third proverb in Chapter Two, indicates that considerable effort must be employed to find wisdom, and that it is very much worth the effort!

## Objectives

1. To become familiar with the primary message of Proverbs 2:1-22.
2. To determine vital lessons associated with the source and method of obtaining wisdom.
3. To appreciate the terms “righteousness”, “judgment”, and “equity”.
4. To categorize the “wicked” and the “righteous”.

## Exercise 1

1. List all of the words which refer to what we are encouraged to do to obtain “wisdom”, and in a few words describe what each means.

What you do to obtain wisdom	Description
“receive” 2:1	most often translated “take” - it would refer to putting God's word into our minds
“hide” 2:1	
“incline thine ear” 2:2	

What you do to obtain wisdom	Description

2. What or who is the source of wisdom? Find at least one other passage in the Old Testament and one other passage in the New Testament to confirm your conclusion.
  
3. What do we learn from knowing who and what is the source of wisdom? When do we rely on this source of wisdom? When is it proper to rely on other sources of wisdom? Try to be specific and thorough in your answer.
  
4. List the benefits cited for those who “seek wisdom”.

**BENEFITS**

“understand the fear of the LORD” 2:5

“find the knowledge of God” 2:5

## Exercise 2

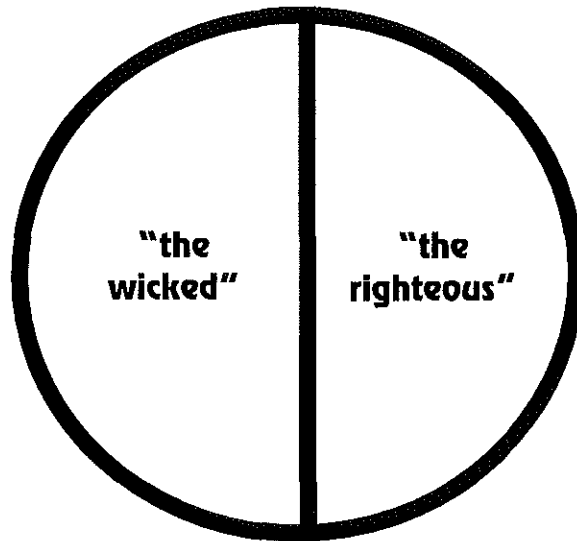
Again, wisdom and understanding are personified as women in 2:4. The analogy is to seeking “her” as you would “silver” or “hid treasure”. This figure may be best understood in light of a man’s search for a wife. However we are introduced to another woman in 2:16; she is first termed “the strange woman”. From the perspective of a young man, one woman is to be searched for, another woman is to be avoided.

1. Where else does this woman surface in the Proverbs? Look for references to the “strange woman”. Review the passages where the “strange woman” is referred to and determine if we are being warned about adulteresses and harlots, or whether there is also a symbolical meaning, or if both meanings are employed as warnings to us.

2. How do you harmonize Solomon’s lack of wisdom (e.g. “many strange women” and worship of false gods - 1 Kings 11) and his great wisdom?

### Exercise 3

1. Read Proverbs 2:12-22. List the terms which refer to people. Discuss your attitude towards other people in light of these words. Where do you place people in your mind? Are there other categories of people? If so, support with scripture? How do you categorize the people you associate with at school or work?



2. Who are the "evil" today? What are the "evils" today?

### Exercise 4

1. Define "righteousness" and "judgment" and "equity" (2:9).

2. Where else did these words (“righteousness”, “judgment” and “equity”) appear together?

3. How are these words (“righteousness”, “judgment” and “equity”) related to wisdom?

4. Provide proverbs which deal with issues related to each attribute (“righteousness”, “judgment” and “equity”).

# Project 5 (estimated time to complete - 3 hours)

The epistle of James has sometimes been referred to as the New Testament Proverbs, because it draws upon so many Proverbs. In this project, we will review the connections between James and the Proverbs which enhance our understanding of these books.

## Objectives

1. To become generally familiar with the content of James.
2. To determine where James cites, alludes to, and uses the Proverbs.

## Exercise 1

1. The phrase “the LORD giveth wisdom” 2:6 may remind you of the opening verses of the epistle of James. It is noteworthy that we are instructed to pray for “wisdom” in the Proverbs as well as the letter of James. We may ask ourselves: Is there any guarantees that we will find wisdom? The answer is: Yes! Wisdom is so important that it has been guaranteed to the person who seeks it and asks for it in faith (James 1).

This connection leads us to consider other connections between the Proverbs and the letter of James. Read the epistle of James and note any possibilities of citations from or allusions to the Proverbs.

2. Review a set of good marginal references, or even better, the “Treasury of Scriptural Knowledge” to find additional citations and allusions. Expand on this list as your study progresses and you think of other connections.

# Project 6 (estimated time to complete - 3 hours)

The most important couple of verses in the Proverbs may be in Proverbs 3: *“Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths”*. This verse is the message of the Proverbs in a nutshell! Commit to memory and never forget these words; they will ensure a walk that ends in the joy of the kingdom!

## Objectives

1. To become familiar with the primary message of Proverbs 3:1-10, 11-20, 21-35.
2. To appreciate some of the language of the proverbs which is rooted in the law of Moses.
3. To appreciate the Father-Son relationship utilized in the scriptures.
4. To take note of quotations from the Proverbs in the New Testament.
5. To note a significant link between “wisdom” and the woman of Proverbs 31.

## Exercise 1

1. What do the terms “law” and “commandments” (3:1) refer to?
  
  
  
  
  
  
  
  
  
  
2. What do the following benefits refer to?
  - “length of days” (3:2)
  
  
  
  - “long life” (3:2)
  
  
  
  - “peace” (3:2)
  
  
  
  - “favour” and “good understanding (success, prosperity) in the sight of God and man” (3:4)



3. How do these terms (“length of days”, “long life”, “peace”, “favour” and “good understanding in the sight of God and man”) apply to a king, to us, and to the Lord Jesus Christ?
4. Do a short study of this couplet: “Mercy and truth” (3:3). How would you describe the relationship between these two characteristics; as opposites or as compliments? Support your answer with scriptural examples.
5. After reviewing Proverbs 3:5-6 list Biblical examples of the following:
- trusting in the LORD with just some of our heart
  - leaning unto our own understanding
  - not acknowledging God in some of our ways

## Exercise 2

1. Discuss the relationship of our behaviour to our “health”(3:8)? Note other references to this subject in the Proverbs. List examples of foolish practises in today’s society which have a major impact upon our health.
2. Discuss the concept of “firstfruits” (3:9) from the law of Moses, the Proverbs and ourselves today. How do we give the “firstfruits”? What are we promised if we do give God the “firstfruits”?

### Exercise 3

1. The Father-Son relationship (Proverbs 3:11-12) is directly referred to and quoted in Hebrews. To whom is it applied in Hebrews? Is this language used of God and His Son?
  
  
  
  
  
  
  
  
  
  
2. Can you find another verse in Proverbs 3 which is cited in James and 1<sup>st</sup> Peter?

### Exercise 4

1. The representative woman appears again in 3:15. Examine the concept that “she is more precious than rubies”. Where else is this phrase used? What does it refer to?

Verses 19 and 20 appear as emphasis to the points made in 13-18. Even God had wisdom as a partner. How much more then, that we should desire wisdom and make her our partner.

Note the parallelism between “wisdom”, “understanding” and “knowledge”. This is amplified in chapter 8.

### Exercise 5

1. Think of good scriptural examples of the following relations described in Proverbs 3:27-31.

Proverbs 3	Positive example	Negative example
V27		
v28		
v29		
v30		
v31		

### Exercise 6

1. A considerable amount of the Lord Jesus' teaching is based in the Proverbs. Try to find five or six good examples of these connections.

Proverbs	Christ's teaching
3:9-10	
3:28	

# Project 7 (estimated time to complete - 2 hours)

The book of Proverbs puts considerable emphasis on “wisdom”. In fact “wisdom is the principal thing”. We understand from our studies the close relationship between wisdom and other characteristics such as “knowledge”, “understanding” and “prudence”, but what about “faith” and “love”? And what about those times when the Bible speaks negatively about wisdom and knowledge? One of the challenges of this study is to harmonize what we read in the Proverbs with other expositions in scripture.

## Objectives

1. To become familiar with the primary message of Proverbs 4:1-9, 10-20, 21-35.
2. To examine the relationship between “wisdom” in the Proverbs and other attributes.

## Exercise 1

1. Read the first proverb in Proverbs 4:1-9. Discuss the focus on “Wisdom”, particularly verse 7 “Wisdom is the principal thing”. How does “wisdom” relate to other terms emphasized in scripture e.g. “faith” or “love”?
  
2. Wisdom is spoken of negatively from time to time in scripture. Provide some examples of this and discuss why.

## Exercise 2

1. Read the second proverb in verses 4:10-19 and discuss the truth of what is said by thinking of examples today at high school, college, university, and the workplace. Think of illustrations for at least the following:

running and not stumbling v12

entering not into the path of the wicked v14

sleeping not, unless they have done mischief v16

eating the bread of wickedness v17

the path of the just is like a shining light v18

the wicked stumbling in darkness v19

2. Read the third proverb in this chapter (4:20-27). List the body parts referred to in this section and discuss their significance.

# Project 8 (estimated time to complete - 3 hours)

Marriage can be a wonderful relationship in which so much can be enjoyed. It is the best this life has to offer. The world has belittled the commitment of marriage and now confidently encourages people to live together first to ensure that they will be happy with the physical pleasure their partner will bring them. All kinds of sexual sins are rampant in our world, and by many the practices are acceptable or looked upon with only mild objection. Homosexuality and living with a person, without the commitment of marriage are being conveyed as entirely acceptable. Adultery is often viewed as a common and even acceptable part of life. The sexual aspects of a relationship ought to come *after* marriage, and only with one person of the opposite gender. This proverb speaks to us in terms of the “strange woman” and “the wife of thy youth”.

## Objectives

1. To become familiar with the primary message of Proverbs 5.
2. To determine the connection between the wife of the Proverbs and the bride in the Song of Solomon.
3. To reflect upon the benefits of the marriage relationship.

## Exercise 1

1. Here again in Proverbs 5, two women are presented to us. One, a strange woman, and another, a wife. There appears to be lessons from the literal and figurative women. One woman we are to avoid, another we are to love. Discuss how the themes of “wisdom” and “folly” are intertwined with the description of these two women in this chapter.
2. This section (5:15-19) encourages a young man to be committed to his wife. The language employed reminds us of the Song of Solomon. Once again we find several connections with another book; this time, the Song of Solomon, which graphically presents the romantic love between a man and his bride. Scan your center references for connections to the Song of Solomon in this section and then in other sections where the woman is used figuratively.

3. We learn from the warnings about the “strange woman” to avoid fornication and adultery; and from the pleasures associated with the “wife of thy youth” to enjoy the marital relationship. Discuss the importance of the physical relationship between a man and a woman. Use other scriptures if you can. Discuss the significance of the word “ravished” (4:19).
  
  
  
  
  
  
  
  
  
  
  
  
  
  
4. What should a brother or sister do if their partner has been unfaithful?
  
  
  
  
  
  
  
  
  
  
  
  
  
  
5. What are the benefits of married life? Contrast this with other ways people chose to live today.
  
  
  
  
  
  
  
  
  
  
  
  
  
  
6. How should a husband treat his wife? Use scriptures to support your answer.



# Project 9

(estimated time to complete - 3 hours)

In Proverbs 6 we are faced with a number of challenging proverbs, not the least of which is the proverb about the “ant” which speaks to us of “diligence”. Paul wrote to Timothy saying “*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*” 2 Timothy 2:15 The word for study is in fact the Greek word for “diligence”. It is diligence that has brought you this far in the study and it will be diligence that will take you to its completion. Keep up the good work!

## Objectives

1. To become familiar with the primary message of Proverbs 6:1-5, 6-11, 12-19, 20-35.
2. To relate concepts of “surety” and “diligence” to real life experiences.

## Exercise 1

1. Define the term “surety”(6:1). What corresponds to this in our modern day? What is the advice of this proverb?

## Exercise 2

- How do the lessons of the ant relate to the problems facing these employees? Use other principles in the proverbs to derive potential solutions for these people.

	<b>Computer Programmer</b>	<b>Store Manager</b>	<b>Teacher</b>	<b>Farmer</b>
Regular Hours	9:00-5:00 - Mon. - Fri.	8:30-6:00 - Mon. - Fri. - 1 Sat. a month	8:00-5:00 - Mon.-Fri.	7:00-7:00 - Mon.-Fri. - 6-7 and Sat. & Sun. 5-6
Overtime Hours	Entire evenings 2-3 days a week, occasional weekends	N/A	School meetings and clubs etc. 1 night a week and 1 Sat. a month	N/A
Salary - 10 <sup>th</sup> year	\$65,000	\$55,000	\$45,000	\$35,000
# of children	2	2	4	3
Education	University degree	College certificate	University degree	High school graduate
Vacation Time	2 weeks - 4 weeks	1 week - 3 weeks	15 weeks	3 weeks
Job market	Poor	Poor	Poor	Good
Finances	Good	Okay	Tight	Very tight
Job satisfaction	High	High	High	High
Dilemma	Asked to re-locate to an area where no ecclesia exists. Nearest Christadelphians - 3 hours away, otherwise job is gone.	Store has lost money - asked to take a pay cut or to work every Saturday.	Teacher cutbacks - principal suggests more involvement in school activities - may help teacher retain job for next year.	Crops had a bad year. Need to take on part-time job to stay afloat or put expenditures on credit card.

**Computer Programmer**

**Store Manager**

**Teacher**

**Farmer**

### Exercise 3

1. How fast will your “poverty” or “want” come (6:11)? While the overall meaning of verse 11 is clear, the analogies may not be. Use your research methods to provide some possibilities for the comparisons used in this verse.
  
2. Proverbs 6: 12-14 seem to be re-emphasized in verses 16-19. By using the table try to find matching characteristics of those things which the LORD hates.

Verses 17-19	Verses 12-15
“A proud look” v17	“He winketh with his eyes” v13
“A lying tongue” v17	
“Hands that shed innocent blood” v17	
“An heart that deviseth wicked imaginations” v18	
“feet that be swift in running to mischief” v18	
“a false witness that speaketh lies” v19	
“he that soweth discord among brethren” v19	

3. What is meant by use of successive numbers in 6:16: “six... yea seven”?
  
4. Did you see the language of 6:20-23 as significant in relation to the law of Moses (i.e. Project 6, Question 7). If not, does a often quoted passage in Deuteronomy ring a bell?
  
5. What does Jesus say about “lust” (6:25)?
  
6. What is the advice of 6:27-28? What are some of the practical ways we can put this advice into practise?
  
7. Briefly discuss the literal and figurative meanings of the “strange woman” (6:24-35).

# Project 10

(estimated time to complete - 4 hours)

In this project, we will focus on 'Foolishness' as represented by an adulteress. We will consider issues related to temptation. Take the time in this project to really think through issues surrounding temptation. Think about your own situation. What does the Bible advise for overcoming temptation?

## Objectives

1. To become familiar with the primary message of Proverbs 7.
2. To reach some conclusions regarding our behaviour as it relates to temptation.
3. To recognize the Proverbs as a foundation for the adulteress and bride in Revelation.

## Exercise 1

1. List the characteristics of this woman in Proverbs 7. After compiling the list, determine what characteristics are inherently bad and which ones can be good when displayed in a different context. Watch for cross-references which may be useful in providing evidence.
  
  
  
  
  
  
  
  
  
  
2. What do we learn from these characteristics? What do we learn about the mix of characteristics?

## Exercise 2

1. James uses this figure for temptation in Chapter 1 of the epistle of James. This women is not only a literal temptation to some men, she is representative of temptation in general. Fill in the corresponding components in the temptation process.

Proverbs 7	James 1
Man lusts after woman	
Man is enticed by woman	
Woman conceives	
Woman gives birth to a child	
Child matures into adult	

2. Bro. John Thomas utilizes the language of the Proverbial tempter in Proverbs 7 for Eve. He says, *“Standing now in his presence, she became the tempter, soliciting him to sin. She became to him an “evil woman flattering with her tongue”; “whose lips dropped as a honeycomb, and her mouth was smoother than oil”. She found him “a young man void of understanding” like herself. We can imagine how “she caught him, and kissed him; and with an impudent face, and her much fair speech, she caused him to yield”. He accepted the fatal fruit, “not knowing that it was for his life”: though God had said, transgression should surely be punished with death.”* (Elpis Israel, page 84) Is this link appropriate? What are the connections with Eve?

3. We pray “lead us not into temptation, but deliver us from evil”. List things in this life that you have found to be temptations. Think carefully! Have you succumbed to the temptation repeatedly? What is the counsel of Proverbs 7 in terms of how to deal with these temptations? Are you following this guidance?

4. Based on your study of the Proverbs, in which situations would you recommend the following:

- a) Remove yourself from tempting situations and get rid of tempting things
- b) Learn to overcome tempting situations and tempting things within yourself

Which is the best advice? Why?



### Exercise 3

1. Review Revelation chapters 17-19 and try to find characteristics which correspond or contrast the depiction of the Adulteress and the Wife in Proverbs. This exercise strengthens the argument for looking at the women as representative of a system or group of people; the one an apostate and the other the faithful bride of Christ.

Rev. 17-19	The Harlot	The Bride
"the great whore" Rev. 17:1 <i>the false church</i>	"the strange woman" Pr.7:5 "attire of an harlot" Pr.7:10	"the virtuous woman" Pr.31:10 <i>virtuous = army -plural - the saints</i>
	"With her much fair speech she caused him to yield, With the flattering of her lips she forced him." Pr. 7:21 "Give not thy strength to women, nor thy ways to that which destroyeth kings. It is not for kings, O Lemuel, it is not for kings to drink wine..." Pr.31:3-4 <i>Solomon apostasized thru influence of many women</i>	"the heart of her husband doth safely trust in her" Pr.31:10 <i>Christ's trust is placed in his people</i>
	"the attire of an harlot" Pr.7:10	"all her household are clothed with scarlet...her clothing is silk and purple" Pr.31:21-22
	"I have decked my bed with coverings of tapestry" Pr.7:16	"She maketh herself coverings of tapestry" Pr.31:22
	"I have decked my bed...with carved works, with fine linen of Egypt" Pr. 7:16	"She is like the merchant-ships; she bringeth her food from afar...She maketh fine linen, and selleth it; and delivereth girdles unto the merchant." Pr. 31:14,24
	"Remove thy way far from her, and come not nigh unto her house...lest...thou mourn at the last, when thy flesh and thy body is consumed." Pr.5:8-11	"Oh that I might find a virtuous woman" paraphrase of Pr.31:10
		"Give her of the fruit of her hands" Pr.31:31

		"She looketh well to the ways of her household" Pr.31:27
		"She eateth not the bread of idleness" Pr.31:27
		"Her children arise up, and call her blessed; her husband also, and he praiseth her." Pr. 31:28
	"I have perfumed my bed with myrrh, aloes and cinnamon." Pr. 7:17	
	"He goeth after her straightway...And knoweth not that it is for his life." Pr.7:22-23	"She stretcheth out her hands to the poor, Yea she reacheth forth her hands to the needy." Pr.31:20
		"Give her of the fruit of her hands; and let her own works praise her in the gates." Pr.31:31
	"In the twilight, in the evening, In the black and dark night." Pr. 7:9	"Her candle goeth not out by night" Pr.31:18
	"for she hath cast down many wounded: Yea many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death." Pr. 7:26-27	"Wisdom buildeth her house, forsake the foolish and live." Pr.9:1,6
		"A woman that feareth the LORD, she shall be praised." Pr. 31:30
		"virtuously" Pr.31:10- army
		"She hath killed her beasts, she hath mingled her wine; she hath also furnished her table...Come, eat of my bread, and drink of the wine which I have mingled." Pr.9:2,5

2. What is the significance of the words "Here is the mind which hath **wisdom**" Rev.17:9?

3. Who is the Adulteress in Revelation and why is it important to recognize who she is?

# Project 11 (estimated time to complete - 2 hours)

In this project, we will examine Proverbs 8. Here the personification of the woman as wisdom reaches great heights; she takes on the role of partner and mother to all, and even the partner of God in the very beginning.

## Objectives

1. To become familiar with the primary message of Proverbs 8.
2. To determine the relationship between wealth and wisdom.
3. To appreciate the beauty of wisdom personified.

## Exercise 1

1. How do material things relate to wise behaviour (Proverbs 7 and elsewhere)? Discuss the belief that the Proverbs can make one “healthy, wealthy and wise”.

## Exercise 2

1. This woman whom we are to embrace is a symbolical woman, who was with God in the beginning (8:22-31). What was in the beginning with God, as defined by other scriptures? (Hint: A passage in one of the gospels is very relevant to Proverbs 8)

2. Can you see any parallels to the days of creation in verses 8:23-26?

3. Research the word for “one brought up” in 8:30. What are the possibilities for the meaning of the Hebrew?

# Project 12

(estimated time to complete - 2 hours)

In this project, we will examine Proverbs 9. Once again, we are presented with two women and two contrasting ways of life. Will you go with the wise woman, or will you go with the foolish woman? Both offer invitations; every day of our life they call out to us. What is your answer?

## Objectives

1. To become familiar with the primary message of Proverbs 9.
2. To focus on choices we make in life.
3. To evaluate our own receptivity to advice.

## Exercise 1

1. Describe the activity of the wise woman (9:1-5). Refer to Proverbs 14:1. Where else is “building” related to wisdom and foolishness? Think of a New Testament passage.

## Exercise 2

1. “*Forsake the foolish, and live*” v6 (v13-18). What is this foolishness that we must forsake? Is it internal or external? Is it with us from birth or does it show up due to evil influences around us? Prove your answer from scripture.

2. There are many forks in the road of life. Life is filled with choices. Fortunately the Bible provides guidance for us. Many situations can be simplified to either a wise or foolish choice i.e. the outcome of the choice will serve either God or the flesh. List some of the big issues of life which force us to make important choices.
  
3. What issues do you need to decide upon in the next few years, (God willing)? What decisions do you want to make regarding these issues? Be specific.
  
  
  
  
  
  
  
  
  
  
4. Take each one of your relevant issues listed in Question 4 and list decisions that would be foolish and decisions that would be wise. Are the decisions you want to make the same as the wise or the foolish? If foolish, what can you do to make sure you don't make a foolish decision?
  
  
  
  
  
  
  
  
  
  
5. Are you the receptive type, open to criticism? How did you react the last time you were criticized by: (Try to remember.)
  - A parent?
  - A friend?
  - A teacher?
  - An employer?
  - A partner?
  - A stranger?

# Project 13 (estimated time to complete - 3 hours)

In this project, we have the words of king Lemuel (Proverbs 31:1-9), which were really words of advice from his mother to him. Mothers are vital in society! They instill moral values into young children and help children turn into mature and functioning adults. The Bible needs to be studied by young women so they can live wisely and communicate that same wisdom to others.

## **Objectives**

1. To determine sound practices related to alcohol consumption.
2. To appreciate the advice of mothers.

## **Exercise 1**

1. What is the advice in Proverbs 31:4-7 regarding “strong drink”? What other scriptures advise us concerning ‘alcohol’?
  
  
  
  
  
  
  
  
  
  
  
  
  
  
  
2. Is it wise for young people to drink socially? Why or why not?

## **Exercise 2**

1. Samson was an example of an individual who gave his “strength to women”. Discuss the example of Samson in relation to women, and compare his relations with women to the figurative women of Proverbs. (Hint: In Judges 14 through 16 watch for words such as “heart”, “entice”, “strength” and take note of parallels with “the strange woman” and contrasts to the “virtuous woman”).

## **Exercise 3**

1. List the mothers in the Bible who had a significant impact upon their children as recorded in the scripture. Notice how this impact was not limited to natural things, but extended to spiritual things.



# Project 14

(estimated time to complete - 3 hours)

In this project, we will study the virtuous woman. She is presented to us in an acrostic; a Hebrew poem where each verse begins with a letter in the Hebrew alphabet. This would have allowed readers to easily memorize the proverb. This is lost in the English, but is still very much worth memorizing.

## Objectives

1. To appreciate the link between the woman of Proverbs 31 and the women of earlier chapters.
2. To determine the differences between this woman and the role models of our day.

## Exercise 1

1. If you had to summarize what this woman is like with 3-5 descriptive words, what would those words be?
2. Study the word “virtuous” (31:10). What is the meaning and significance of this word?
3. This word is used in association with only one woman in the Bible? Who is it?
4. List all the words ending with “eth”. What does this speak of?

## Exercise 2

1. How do the ideal women of today (by the standards of the Western world) compare with this virtuous woman?

2. **Men:** What are you looking for in a wife? Are you deserving of the woman that is modeling herself after this proverbial woman?

**Women:** How do you measure up to this woman? Are you prepared to be the wife of a man looking for these attributes in a wife?

3. Discuss the relationship of this woman with her husband. Apply what you have said to the following:

- The relationship a person should have with 'Wisdom'
- The relationship between Christ and the ecclesia