



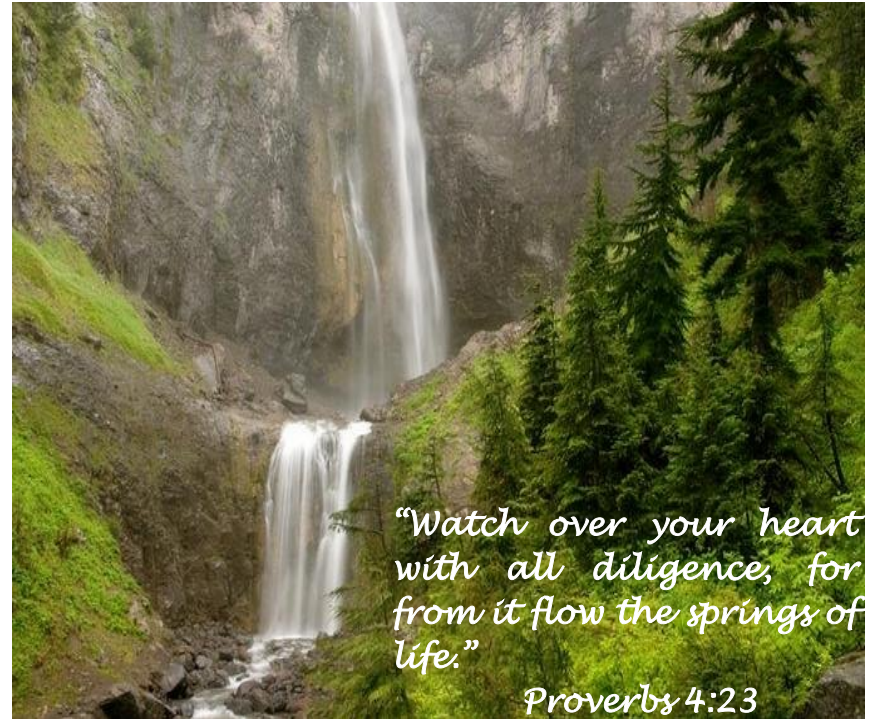
Notes

If you have questions during the week, please drop us an e-mail at jim@calvaryroswell.com or phil@calvaryroswell.com

For a digital form of this booklet, an mp3 version of the teaching and/or powerpoint slides from the teaching, visit our website at <http://www.calvaryroswell.com/biblestudies/index.htm>



Thru the Scriptures 2006-08



"Watch over your heart with all diligence, for from it flow the springs of life."

Proverbs 4:23

Proverbs 1-8

September 6th-12th, 2007

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. (2 Ti 3:16-17)

The Book of Proverbs—

Those who read David's psalms, especially those towards the latter end, would be tempted to think that religion is all rapture and consists in nothing but the ecstasies and transports of devotion; and doubtless there is a time for them, and if there be a heaven upon earth it is in them: but, while we are on earth, we cannot be wholly taken up with them; we have a life to live in the flesh, must have a conversation [daily, practical life] in the world, and into that we must now be taught to carry our religion, which is a rational thing, and very serviceable to the government of human life, and tends as much to make us discreet as to make us devout, to make the face shine before men, in a prudent, honest, useful conversation, as to make the heart burn towards God in holy and pious affections.

—Matthew Henry's Commentary on the Whole Bible.

Helpful Study Links:

Additional Commentary: (Great Resource!)

http://preceptaustin.org/proverbs_commentaries.htm

Sermon Links:

“Wisdom and Christ” by Alexander Maclaren

http://preceptaustin.org/maclaren_on_proverbs.htm#wac

“Get Wisdom” by John Piper

http://www.desiringgod.org/ResourceLibrary/Sermons/ByScripture/24/299_Get_Wisdom/

“PROVERBS: THAT MEN MAY KNOW WISDOM”

by Ray C. Stedman

<http://www.pbc.org/library/files/html/0220.html>

Construction of Proverbs

by Ray C. Stedman

taken from *Adventuring Through the Bible*

No book of the Old Testament seems to be quite as difficult to outline as the book of Proverbs. The subject seems to change with every verse. In fact, however, the book of Proverbs is logically and helpfully constructed. If you note the divisions of it, you can easily recognize and follow the argument of this book. Here is an overview of the structure of Proverbs:

Introduction: The purpose of Proverbs is wisdom (Proverbs 1:1-1:17)

Theme: The value of wisdom

Proverbs for young people (Proverbs 1-9)

Theme: Advice about life from a father who has been there

Proverbs of Solomon (Proverbs 10-24)

The first collection of Solomon's wise sayings, compiled by Solomon himself.

Theme: The principles of wisdom for godly living

Proverbs of Solomon (Proverbs 25-29)

The second collection of Solomon's wise sayings, compiled by Hezekiah

Theme: The principles of godly wisdom for healthy relationships

Proverbs of Agur (Proverbs 30)

Theme: Humility, righteous living and learning wisdom from observations of the animal kingdom

Proverbs of Lemuel (Proverbs 31)

Theme: Wisdom learned by King Lemuel at his mother's knee

1. Principles of godly living (31:1-9)
2. The description of a virtuous wife (31:10-31)

Introductory Notes

By J. Sidlow Baxter

Taken from Explore the Book

THE BOOK OF PROVERBS

Our Bible is both a book and a library. It is a book inasmuch as it is a diversity in *unity*, all its sixty-six parts combining to make one progressive whole. It is a library in the sense that it is a unity in diversity, with its different groups of books given up to the principal different branches of knowledge. Not only do we have history and politics and poetry and prophecy and devotional literature; we also have here that distinctive order or learning and teaching which goes by the name of *philosophy*. This we find in Job and Proverbs and Ecclesiastes.

This library must not be measure merely by the number of words, but by its depth of truth, by its breadth and fulness, by its superiority and finality. The Bible may seem very small against the imposing shelves of many a large library; yet with this one volume in our hand we may stand within the largest library on earth and truthfully say that all the tens of thousands of books therein collected cannot teach us more about the fundamental realities of the universe and of human life than we learn in these Scriptures. To struggle through hundreds of the profoundest and most erudite of other books, whether ancient or modern, and yet remain ignorant of *this* book, is infinite deprivation; whereas to know no other volume but his is to be made wise unto salvation, and to be furnished with a knowledge of fundamental realities which comes to up stamped with Divine certainty.

Prudence Through Precept

So, with growing appreciation of the varied treasure which we possess in our Bible “library,” we now turn on from the devotional passion of the Psalms to the practical wisdom of the Proverbs.

As a preliminary, we note right away that the Proverbs are meant to be our *practical* life what the Psalms are to our devotional life. This is their general significance. Here are pointed precepts for practical prudence. Here are laws from heaven for life on earth. Here are counsels from above for conduct here below. Here are the words of the wise on the ways of the world. Here is homely wit for the daily walk; but it is human wit shot through the Divine wisdom; and he who is well versed in it will be soundly guided and safely guarded. We may put it that the general message of this Book of Proverbs is *Prudence through Precept*.

Genius of the Proverb

The English word “proverb” means a brief saying in the stead of many words (pro= for; *verba*= words.) In popular usage it signifies any pithy, sententious saying or terse maxim. The Hebrew word, however, which we translate as “proverbs” (*mishle*) has a much wider meaning, and is used of many discourses, sentences, expressions which would not be classed as proverbs in English today. This accounts for the fact that not all the writings in the “Book of Proverbs” are proverbs in the usual English sense. The larger part of them, however, *are* true proverbs, and are proverbs of the highest order, too.

The genius of the proverb lies in its shrewd concentration of a truth or of some sagacious counsel in a terse and striking way, so that it catches on, and becomes easier to remember than to forget. A proverb does not argue: it assumes. Its purpose is not to explain a matter, but to give pointed expression to it. An aphorism or proverb has several ways of catching on to the mind and the memory. It may do so by elegance of diction, by the beauty of a rhetorical figure, by its oracle-like brevity, or by its smart focusing of a poignant truth. It is not surprising, therefore, that the use of the proverb has figured largely in every nation, more so in the past than in the present era of widespread systematic education, and most of all among Oriental peoples, to whose metal cast the proverb seems peculiarly adapted

Who Wrote the Proverbs?

There can be little doubt that the bulk of the Proverbs are from Solomon. The book opens with the words, “The proverbs of Solomon, the son of David, king of Israel.” Likewise, chapter x. begins, “These are also the proverbs of Solomon, which the men of Hezekiah, king of Judah, copied out.” The book itself, therefore, testifies to Solomonic authorship. In 1 Kings IV. 32 we are told that among his diverse writings Solomon “spake three thousand proverbs.” What then is more likely, in view of this and the claim of the book itself, than that this Book of Proverbs is in the main from Solomon, and was arranged substantially in its present form during the reign of Hezekiah, at which time, also, the Thirteen Sayings of Agur (xxx.) and the Oracle of Lemuel’s Mother (xxxi.) were appended? Arguments for the composite authorship of the book are based on unconvincing assumptions; though the work of different hands here and there may admittedly be perceived as contributing to the arrangement of the work in its present completed form.

