

Scripture Consulting Essentials

November 16, 2020

The Wise Son

Scripture Consulting Select Studies,
Chapter 8, Proverbs and the Wise Son.

A newborn does not know what his or her parents and other people have known. As a newborn matures physically, he or she must also grow mentally, learning things that may be known by parents or teachers and things that may have been known by other people from the past. Each individual person must start anew and learn all over again what his or her parents, ancestors, and others have known by learning.

Proverbs 1:1-4.

Verse	Word	Hebrew	Meaning
2	Wisdom	<i>chokmah</i>	wisdom
2	Perceive	<i>bin</i>	to understand
2	Understanding	<i>binah</i>	understanding
3	Wisdom	<i>sakal</i>	prudence, practicality and good sense
4	Subtilty	<i>ormah</i>	skillfulness, cleverness, sharpness
4	Knowledge	<i>daath</i>	knowledge
4	Discretion	<i>mezimmah</i>	discretion, purpose, plan

These proverbs were written to the young man of Israel for him to know wisdom, and coupled with knowing wisdom was instruction in order for him to understand the words of understanding so that he would have a clear and distinct perception of words and matters. He was also to receive the instruction of prudence — practicality and good sense — pertaining to justice, judgment, and equity. He was to acquire skillfulness, knowledge, and discretion in order to make the right decisions and choices as he matured.

We might note that what was written to the young men of Israel in the lands and times of the Bible was not done in neglect of the young women, but rather certain things were directed to men and others to women. There may, however, be some things that were written to the young men that might have been equally applicable for the young women. We might also note

that one of the young men of Israel would have been Jesus Christ, a descendant of David and Solomon. As a young man of Israel, Jesus would have become acquainted with the book of Proverbs as well as the other Scriptures that had been written before his time.

Proverbs 1:5 and 6.

Verse 6 does not speak of a wise person being able to repeat a proverb but rather “to understand a proverb and its interpretation.” Thus understanding a proverb and its interpretation was an important consideration for the young man of Israel. As with all Scriptures, its interpretation is to be gathered from exactly what it says, from its context, from other Scriptures dealing with the same subject, and from the consideration of terms as they were used in the Scriptures, including figures of speech and customs of the lands and times of the Bible.

Proverbs 1:7.

Proverbs 9:10:

The fear [reverence] of the LORD *is* the beginning of wisdom . . .

Knowledge relates to acquisition of facts and information, while wisdom relates to the ability to use the information. Together, Proverbs 1:7 and 9:10 indicate that the knowledge and wisdom to be sought by the young man of Israel was to begin with reverence for God.

Proverbs 1:8-20.

Verse 20. Figure of Speech: Personification, Representing things as people. Applying human characteristics to inanimate or abstract things. Here wisdom is spoken of as a woman (she).

Proverbs 1:21-33.

Verses 22-33 are words spoken by wisdom (personification).

Reverence for the Lord God was the beginning of knowledge and the beginning of wisdom. The young man who loved knowledge and chose the fear of God had access to the wisdom spoken of in this passage, and those who hearkened to that wisdom were to dwell safely and to be quiet from fear of evil.

Proverbs 2:1-5.

Verse	Word	Hebrew	Meaning
2	Wisdom	<i>chokmah</i>	wisdom
2	Understanding	<i>tebunah</i> (from <i>bin</i>)	understanding
3	Knowledge	<i>binah</i>	understanding
3	Understanding	<i>tebunah</i> (from <i>bin</i>)	understanding
5	Understand	<i>bin</i>	to understand
5	Knowledge	<i>daath</i>	knowledge

These verses list three conditions (if) essential for: understanding the fear (reverence) of the LORD and finding the knowledge of God.

Proverbs 2:6-22.

Verses 5 and 9. Then shalt thou understand

Verses 12 and 16. To deliver thee from

Verse 20. That, so that, in order that (purpose) you may walk

The wisdom that begins with reverence for God was personified as a woman in Proverbs, as we have seen. Verse 16 introduces another woman, that is, a strange woman, a stranger who flatters with her words. It is the personification of another kind of thinking that does not begin with reverence for God, but it “forsaketh the guide of her youth, and forgetteth the covenant of her God.” Those who go to her do not take hold of “the paths of life.” The ways of the wicked were discussed in verses 12-15, and then, beginning with verse 16, those ways of thinking are personified as “the strange woman.” This strange woman is mentioned in other passages in the book of Proverbs.

Proverbs 3:1-10.

This passage encapsulates some matters dealt with in the law of Moses. By keeping the commandments of God and writing mercy and truth upon the table of his heart, the young man of Israel was to find favor and good understanding in the sight of God and man. This was the wisdom which began with reverence for God and which the young man of Israel was to learn.

Luke 2:40-52. (A Young Man of Israel)

According to Proverbs 3:1-4, the young man of Israel was instructed to keep the law and commandments of God in order to “find favour and good understanding in the sight of God and man.” According to Luke 2:52, “Jesus increased in wisdom and stature, and in favour with God and man.” Thus Jesus must have adhered to the wisdom referred to in the book of Proverbs.

Speaking with regard to the law of Moses, Jesus later said to his disciples, as recorded in Matthew 5:19: “Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.”

Jesus also displayed understanding and prudence with regard to those commandments. For example, he was periodically accused of not keeping the Sabbath because he healed people on the Sabbath. His response on one of those occasions was recorded in Matthew 12:11 and 12: “And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.” Jesus would not have had that understanding if he had not learned wisdom, understanding, and prudence pertaining to justice, judgment, and equity.

The young man of Israel was instructed to trust in the Lord God with all his heart and to not lean on his own understanding. In all his ways, he was to acknowledge God, and God would direct his paths. Jesus Christ did not lean on his own understanding, but rather he himself said: “I seek not mine own will, but the will of the Father which hath sent me,” as recorded in John 5:30. Jesus sought the will of God, and he thereby did what God wanted him to do. Thus he trusted God with his whole heart, as the young man of Israel was told to do.