

# THE BENEFITS OF GODLY WISDOM

**BIBLE TEXT** : Proverbs 3:1-35

LESSON 277 Senior Course

**MEMORY VERSE:** "Trust in the LORD with all thine heart; and lean not unto thine own understanding" (Proverbs 3:5)

## **BIBLE TEXT** in King James Version

**Proverbs 3:1-35** <sup>1</sup> My son, forget not my law; but let thine heart keep my commandments:

<sup>2</sup> For length of days, and long life, and peace, shall they add to thee.

<sup>3</sup> Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:

<sup>4</sup> So shalt thou find favour and good understanding in the sight of God and man.

<sup>5</sup> Trust in the LORD with all thine heart; and lean not unto thine own understanding.

<sup>6</sup> In all thy ways acknowledge him, and he shall direct thy paths.

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

<sup>8</sup> It shall be health to thy navel, and marrow to thy bones.

<sup>9</sup> Honour the LORD with thy substance, and with the firstfruits of all thine increase:

<sup>10</sup> So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

<sup>11</sup> My son, despise not the chastening of the LORD; neither be weary of his correction:

<sup>12</sup> For whom the LORD loveth he correcteth; even as a father the son *in whom* he delighteth.

<sup>13</sup> Happy *is* the man *that* findeth wisdom, and the man *that* getteth understanding.

<sup>14</sup> For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold.

<sup>15</sup> She *is* more precious than rubies: and all the things thou canst desire are not to be

## **BIBLE REFERENCES:**

### **I Keeping God's Law**

- 1 A father reminds his son not to forget the law of God, Proverbs 3:1, 3, 21;  
**Deuteronomy 4:9** <sup>9</sup> Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;  
**Deuteronomy 6:12** <sup>12</sup> Then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.  
**Deuteronomy 8:11** <sup>11</sup> Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:
- 2 The keeping of God's law brings length of days, long life, and peace, Proverbs 3:2;  
**Deuteronomy 5:33** <sup>33</sup> Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.  
**Deuteronomy 11:18-21** <sup>18</sup> Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.  
<sup>19</sup> And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.  
<sup>20</sup> And thou shalt write them upon the door posts of thine house, and upon thy gates:  
<sup>21</sup> That your days may be multiplied, and the days of your children, in the land which the LORD swore unto your fathers to give them, as the days of heaven upon the earth.  
**Psalms 119:165** <sup>165</sup> Great peace have they which love thy law: and nothing shall offend them.
- 3 The favour of God and man shall be gained in keeping the law of God, Proverbs 3:4;  
**Psalms 19:11** <sup>11</sup> Moreover by them is thy servant warned: and in keeping of them there is great reward.  
**Jeremiah 32:41** <sup>41</sup> Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.  
**Daniel 1:9** <sup>9</sup> Now God had brought Daniel into favour and tender love with the prince of the eunuchs.  
**Luke 2:52** <sup>52</sup> And Jesus increased in wisdom and stature, and in favour with God and man.  
**Acts 2:47** <sup>47</sup> Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.
- 4 God's law is a literal protection to all who embrace it, Proverbs 3:21-26;  
**1 Samuel 2:9** <sup>9</sup> He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.  
**2 Samuel 22:29-31** <sup>29</sup> For thou art my lamp, O LORD: and the LORD will lighten my darkness.  
<sup>30</sup> For by thee I have run through a troop: by my God have

compared unto her.

<sup>16</sup> Length of days *is* in her right hand; *and* in her left hand riches and honour.

<sup>17</sup> Her ways *are* ways of pleasantness, and all her paths *are* peace.

<sup>18</sup> She *is* a tree of life to them that lay hold upon her: and happy *is every one* that retaineth her.

<sup>19</sup> The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.

<sup>20</sup> By his knowledge the depths are broken up, and the clouds drop down the dew.

<sup>21</sup> My son, let not them depart from thine eyes: keep sound wisdom and discretion:

<sup>22</sup> So shall they be life unto thy soul, and grace to thy neck.

<sup>23</sup> Then shalt thou walk in thy way safely, and thy foot shall not stumble.

<sup>24</sup> When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

<sup>25</sup> Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

<sup>26</sup> For the LORD shall be thy confidence, and shall keep thy foot from being taken.

<sup>27</sup> Withhold not good from them to whom it is due, when it is in the power of thine hand to do *it*.

<sup>28</sup> Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee.

<sup>29</sup> Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

<sup>30</sup> Strive not with a man without cause, if he have done thee no harm.

<sup>31</sup> Envy thou not the oppressor, and choose none of his ways.

<sup>32</sup> For the froward *is* abomination

I leaped over a wall.

<sup>31</sup> *As for God, his way is perfect; the word of the LORD is tried: he is a buckler to all them that trust in him.*

**Psalm 119:105** <sup>105</sup> Thy word *is* a lamp unto my feet, and a light unto my path.

**Psalm 112:7** <sup>7</sup> He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.

## II Trusting in the Lord

- 1 God will direct the path of those who choose to trust Him, Proverbs 3:5, 6;

**Psalm 37:3** <sup>3</sup> Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

**Isaiah 26:3-4** <sup>3</sup> Thou wilt keep *him* in perfect peace, whose mind *is* stayed on *thee*: because he trusteth in *thee*.

<sup>4</sup> Trust ye in the LORD for ever: for in the LORD JEHOVAH *is* everlasting strength:

**Psalm 23:2** <sup>2</sup> He maketh me to lie down in green pastures: he leadeth me beside the still waters.

**Psalm 23:3** <sup>3</sup> He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

- 2 Self-esteem and carnal security must be forsaken to obtain wisdom, Proverbs 3:7, 8;

**Proverbs 26:12** <sup>12</sup> Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him.

**Isaiah 29:9-16** <sup>9</sup> Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

<sup>10</sup> For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

<sup>11</sup> And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed:

<sup>12</sup> And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

<sup>13</sup> Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

<sup>14</sup> Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.

<sup>15</sup> Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?

<sup>16</sup> Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

- 1 Corinthians 1:18-24 <sup>18</sup> For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

<sup>19</sup> For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

<sup>20</sup> Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

<sup>21</sup> For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

<sup>22</sup> For the Jews require a sign, and the Greeks seek after wisdom:

<sup>23</sup> But we preach Christ crucified, unto the Jews a

to the LORD: but his secret *is* with the righteous.

<sup>33</sup> The curse of the LORD *is* in the house of the wicked: but he blesseth the habitation of the just.

<sup>34</sup> Surely he scorneth the scorners: but he giveth grace unto the lowly.

<sup>35</sup> The wise shall inherit glory: but shame shall be the promotion of fools.

stumblingblock, and unto the Greeks foolishness;

<sup>24</sup> But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

- 3 Men are expected to acknowledge God's benevolence to them by tithing their increase, Proverbs 3:9, 10;

**Exodus 22:29-30** <sup>29</sup> Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me.

<sup>30</sup> Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

**Malachi 3:8-11** <sup>8</sup> Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

<sup>9</sup> Ye are cursed with a curse: for ye have robbed me, even this whole nation.

<sup>10</sup> Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

<sup>11</sup> And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

**1 Corinthians 16:2** <sup>2</sup> Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

**Hebrews 7:1-9** <sup>1</sup> For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

<sup>2</sup> To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

<sup>3</sup> Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

<sup>4</sup> Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

<sup>5</sup> And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

<sup>6</sup> But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

<sup>7</sup> And without all contradiction the less is blessed of the better.

<sup>8</sup> And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

<sup>9</sup> And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

### III Chastisement of God

- 1 God's chastisement is not to be despised, but accepted for good, Proverbs 3:11, 12;

**Deuteronomy 8:5-6** <sup>5</sup> Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee.

<sup>6</sup> Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

**Hebrews 12:5-13** <sup>5</sup> And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

<sup>6</sup> For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

<sup>7</sup> If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

<sup>8</sup> But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

<sup>9</sup> Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

<sup>10</sup> For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.

<sup>11</sup> Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

<sup>12</sup> Wherefore lift up the hands which hang down, and the feeble knees;

<sup>13</sup> And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

#### IV Value of Wisdom

1 The value and worth of wisdom is inestimable, Proverbs 3:13-20;

Job 28:12-28 <sup>12</sup> But where shall wisdom be found? and where *is* the place of understanding?

<sup>13</sup> Man knoweth not the price thereof; neither is it found in the land of the living.

<sup>14</sup> The depth saith, It *is* not in me: and the sea saith, *It is* not with me.

<sup>15</sup> It cannot be gotten for gold, neither shall silver be weighed *for* the price thereof.

<sup>16</sup> It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

<sup>17</sup> The gold and the crystal cannot equal it: and the exchange of it *shall not be for* jewels of fine gold.

<sup>18</sup> No mention shall be made of coral, or of pearls: for the price of wisdom *is* above rubies.

<sup>19</sup> The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

<sup>20</sup> Whence then cometh wisdom? and where *is* the place of understanding?

<sup>21</sup> Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

<sup>22</sup> Destruction and death say, We have heard the fame thereof with our ears.

<sup>23</sup> God understandeth the way thereof, and he knoweth the place thereof.

<sup>24</sup> For he looketh to the ends of the earth, *and* seeth under the whole heaven;

<sup>25</sup> To make the weight for the winds; and he weigheth the waters by measure.

<sup>26</sup> When he made a decree for the rain, and a way for the lightning of the thunder:

<sup>27</sup> Then did he see it, and declare it; he prepared it, yea, and searched it out.

<sup>28</sup> And unto man he said, Behold, the fear of the Lord, that *is* wisdom; and to depart from evil *is* understanding.

Proverbs 2:1-9 <sup>1</sup> My son, if thou wilt receive my words, and hide my commandments with thee;

<sup>2</sup> So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding;

<sup>3</sup> Yea, if thou criest after knowledge, *and* liftest up thy voice for understanding;

<sup>4</sup> If thou seekest her as silver, and searchest for her as *for* hid treasures;

<sup>5</sup> Then shalt thou understand the fear of the LORD, and find the knowledge of God.

<sup>6</sup> For the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding.

<sup>7</sup> He layeth up sound wisdom for the righteous: *he is* a buckler to them that walk uprightly.

<sup>8</sup> He keepeth the paths of judgment, and preserveth the



way of his saints.

<sup>9</sup> Then shalt thou understand righteousness, and judgment, and equity; *yea*, every good path.

1 Corinthians 2:1-16 <sup>1</sup> And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

<sup>2</sup> For I determined not to know any thing among you, save Jesus Christ, and him crucified.

<sup>3</sup> And I was with you in weakness, and in fear, and in much trembling.

<sup>4</sup> And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

<sup>5</sup> That your faith should not stand in the wisdom of men, but in the power of God.

<sup>6</sup> Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

<sup>7</sup> But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory:

<sup>8</sup> Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

<sup>9</sup> But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

<sup>10</sup> But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, *yea*, the deep things of God.

<sup>11</sup> For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

<sup>12</sup> Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

<sup>13</sup> Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

<sup>14</sup> But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

<sup>15</sup> But he that is spiritual judgeth all things, yet he himself is judged of no man.

<sup>16</sup> For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

## V Neighbourly Goodness

1 The keeping of the commandments is fulfilled by the law of love, Proverbs 3:27-30;

Leviticus 19:18 <sup>18</sup> Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD.

Mark 12:29-33 <sup>29</sup> And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:

<sup>30</sup> And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.

<sup>31</sup> And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

<sup>32</sup> And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

<sup>33</sup> And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.

**Matthew 22:37-40** <sup>37</sup> Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

<sup>38</sup> This is the first and great commandment.

<sup>39</sup> And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

<sup>40</sup> On these two commandments hang all the law and the prophets.

**Romans 13:8-10** <sup>8</sup> Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

<sup>9</sup> For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

<sup>10</sup> Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

## **VI No Envy of the Wicked**

1 The wicked are not to be envied, for judgment will come upon them, Proverbs 3:31-35;

**Psalm 37:1-40** <sup>1</sup> Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity.

<sup>2</sup> For they shall soon be cut down like the grass, and wither as the green herb.

<sup>3</sup> Trust in the LORD, and do good; *so* shalt thou dwell in the land, and verily thou shalt be fed.

<sup>4</sup> Delight thyself also in the LORD; and he shall give thee the desires of thine heart.

<sup>5</sup> Commit thy way unto the LORD; trust also in him; and he shall bring *it* to pass.

<sup>6</sup> And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

<sup>7</sup> Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

<sup>8</sup> Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

<sup>9</sup> For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

<sup>10</sup> For yet a little while, and the wicked *shall not be*: yea, thou shalt diligently consider his place, and it *shall not be*.

<sup>11</sup> But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

<sup>12</sup> The wicked plotteth against the just, and gnasheth upon him with his teeth.

<sup>13</sup> The Lord shall laugh at him: for he seeth that his day is coming.

<sup>14</sup> The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, *and* to slay such as be of upright conversation.

<sup>15</sup> Their sword shall enter into their own heart, and their bows shall be broken.

<sup>16</sup> A little that a righteous man hath *is* better than the riches of many wicked.

<sup>17</sup> For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

<sup>18</sup> The LORD knoweth the days of the upright: and their inheritance shall be for ever.

<sup>19</sup> They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

<sup>20</sup> But the wicked shall perish, and the enemies of the LORD *shall be* as the fat of lambs: they shall consume; into smoke shall they consume away.

<sup>21</sup> The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

<sup>22</sup> For *such as be* blessed of him shall inherit the earth; and *they that be* cursed of him shall be cut off.

<sup>23</sup> The steps of a *good* man are ordered by the LORD: and

he delighteth in his way.

<sup>24</sup> Though he fall, he shall not be utterly cast down: for the LORD upholdeth *him with his hand*.

<sup>25</sup> I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

<sup>26</sup> *He is* ever merciful, and lendeth; and his seed *is* blessed.

<sup>27</sup> Depart from evil, and do good; and dwell for evermore.

<sup>28</sup> For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

<sup>29</sup> The righteous shall inherit the land, and dwell therein for ever.

<sup>30</sup> The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

<sup>31</sup> The law of his God *is* in his heart; none of his steps shall slide.

<sup>32</sup> The wicked watcheth the righteous, and seeketh to slay him.

<sup>33</sup> The LORD will not leave him in his hand, nor condemn him when he is judged.

<sup>34</sup> Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see *it*.

<sup>35</sup> I have seen the wicked in great power, and spreading himself like a green bay tree.

<sup>36</sup> Yet he passed away, and, lo, he *was* not: yea, I sought him, but he could not be found.

<sup>37</sup> Mark the perfect *man*, and behold the upright: for the end of *that man is* peace.

<sup>38</sup> But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

<sup>39</sup> But the salvation of the righteous *is* of the LORD: *he is* their strength in the time of trouble.

<sup>40</sup> And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

Proverbs 24:19 <sup>19</sup> Fret not thyself because of evil *men*, neither be thou envious at the wicked;

Proverbs 24:20 <sup>20</sup> For there shall be no reward to the evil *man*; the candle of the wicked shall be put out.

## **NOTES:**

### **Forget Not My Law**

Our text is similar to many of the chapters of Proverbs, which begin with the exhortation to forget not the law of God, and to give earnest heed to the advice of the Author. Early reference is made to the Levitical Law, which God commanded Moses to teach Israel. They were to bind this Law (in some written form) on their forehead, and to post it in conspicuous places, such as the doors and gates of their houses. (**Deuteronomy 6:6-9** <sup>6</sup> **And these words, which I command thee this day, shall be in thine heart:** <sup>7</sup> **And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.** <sup>8</sup> **And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.** <sup>9</sup> **And thou shalt write them upon the posts of thy house, and on thy gates.** Deuteronomy 11:18-20 <sup>18</sup> **Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.** <sup>19</sup> **And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.** <sup>20</sup> **And thou shalt write them upon the door posts of thine house, and upon thy gates:)** God's intention was that His law would be placed so close to the business of everyday life, that Israel would be constantly reminded of their privileges under the Law and

their obligations to the law of God. By fastening portions of the Word of God to themselves the idea was presented to them that it was to become an integral part of them.

It is promised by the Word of God that the Word shall be spiritually written upon the fleshy tables of the heart. This writing takes place at true conversion and is a process that is continuous from thenceforth, throughout the Christian life. It is a condition of the New Covenant, and is in itself a proof of true conversion, for God promised Israel by His Prophet Jeremiah: "After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them" (Jeremiah 31:33, 34). In a letter to the Corinthians, Paul states: "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart" (II Corinthians 3:3). (Review lesson 157, 158 and 159 for a detailed study of the New Covenant, together with the following Scriptures: **Hebrews 8:10** <sup>10</sup> **For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: Hebrews 10:16** <sup>16</sup> **This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them**) It becomes obvious that while our text mentions but briefly the subject of remembering the law of God, it is reference to a great and all-encompassing subject included within God's great plan of salvation.

### **Length of Days and Peace**

Forgotten and ignored is the word and promise of our text to him who forgets not the law of God: "Length of days, and long life, and peace, shall they add to thee." Furthermore the Word promises protection in times of unforeseen emergencies. "Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken" (Proverbs 3:2, 25, 26). Let the man who desires safety, peace, and protection, turn to the living God, who offers life, and that more abundantly.

Much is being said of the progress made by medical science to prolong the life-span of man through the improvement of hospitalisation, medical insurance, modern drugs, and various other things. However, the statistics they give to prove their claim are group-averages over long periods of time. They make no promise to the individual to insure him from the results of unforeseen and inescapable circumstances that might come upon him. God has allotted man threescore years and ten, and four score by reason of strength, and all of man's devices shall not change the Word of God. In the words of the Psalmist, "The days of our years are threescore years, and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away" (Psalm 90:10).

### **Trust in the Lord**

The next section of the chapter advises that men should put



their confidence, their trust, and most heartfelt faith, loyalty, and hope in the Person of God. There are many today who ridicule the idea of a personal Saviour, and the idea that God, "if there is a God," is anything but indifferent to the state of man. Others say that the Bible idea of God is archaic, outdated, and useless in the modern times of today.

The great majority of people in modern civilization seem to have forsaken the worship of God in the beauty of holiness, and have sought out some new thing as the ancient Greeks did. The Greeks as a nation had declared that they had sought after truth as the ultimate goal of men. Not finding it, they became a nation of pleasure seekers, seeking pleasure as the greatest good that could be achieved. Because of this they sank into the worst kind of national debauchery; the nation's home life was destroyed; and they fell victims of the Romans' savage conquests.

Much of the so-called "free world" today is in a similar state. The average citizen, having left his conceptions of God, truth, right, and wrong, and all ideas of retributive justice behind as a decadent ideology that has no place today, is becoming a cynic of the worst kind; having no faith in anyone, or any real foundation or hope of eternal life in any philosophy or religion, and is rapidly becoming reprobate in the eyes of God. All this because the command of God to "lean not unto thine own understanding" is ignored.

### Parental Correction

The writer also speaks of a very personal matter, that of the father correcting his son. It is a mark of the "last days" that children shall be "disobedient to parents, unthankful, unholy." (2 Timothy 3:1-5 <sup>1</sup> This know also, that in the last days perilous times shall come. <sup>2</sup> For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, <sup>3</sup> Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, <sup>4</sup> Traitors, heady, highminded, lovers of pleasures more than lovers of God; <sup>5</sup> Having a form of godliness, but denying the power thereof: from such turn away. Romans 1:30 <sup>30</sup> Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents) If men are disobedient to their earthly parents, it is obvious that they are going to be disobedient to God who is in Heaven.

It is the declaration of the Bible in a number of places that "whom the Lord loveth he correcteth" (Proverbs 3:12), but if we be without chastisement, then we are not sons. (Hebrews 12:3-11 <sup>3</sup> For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. <sup>4</sup> Ye have not yet resisted unto blood, striving against sin. <sup>5</sup> And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: <sup>6</sup> For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. <sup>7</sup> If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? <sup>8</sup> But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. <sup>9</sup> Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live? <sup>10</sup> For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness. <sup>11</sup> Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the

peaceable fruit of righteousness unto them which are exercised thereby)

## Wisdom

King Solomon, who is accredited with the authorship of much of the Book of Proverbs, was a man who had riches in almost incredible amounts. He could and did indulge in about every possible thing human mind could invent to seek pleasure, satisfaction, and fullness of life. His account of the vanity of life without God, known as the Book of Ecclesiastes, is without equal. Quoting his father, Solomon said in proverb, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding" (Proverbs 4:7).

If a poor man had made such exclamations many would ignore him, and say he was not qualified to speak because he knew nothing about riches and the pleasure they can bring. However, Solomon had as much as any man has had, and therefore we can take his advice, for it is inspired of God and is authoritative, is true, and is the voice of experience.

Job, another godly man who had great possessions, had this to say of the worth of wisdom: "It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold" (Job 28:15-19).

How far removed are these two men's definitions of that which is truly valuable as compared with carnal man's conception of what true riches consist.

What is wisdom? And understanding? "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding" (Job 28:28).

## Love for Neighbour

"Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Romans 13:10). Here in the words of Paul is summed up the meaning of a part of our text. What evil could have been prevented in the world if men had put into application God's advice as to how to keep peace in the neighbourhood by withholding not good from them to whom it is due and striving not with a man without cause (**Proverbs 3:27 <sup>27</sup> Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Proverbs 3:30 <sup>30</sup> Strive not with a man without cause, if he have done thee no harm!**)!

Jesus Christ, the Prince of Peace, is the Way of lasting peace between men. "Recompense to no man evil for evil. . . . Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Romans 12:17, 20, 21). Jesus said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them

which despitefully use you, and persecute you" (Matthew 5:44). To help His people keep this advice, Jesus gave them peace. He said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John 14:27).

The Gospel is revealed in these verses of our text; and further understanding of the proper affection men are to have one toward another is obtained by considering what manner of love God has for mankind. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). That we are to be like Jesus is expressed a number of times in the Bible, and the Lord told His listeners to be like their Heavenly Father, who is "kind unto the unthankful and to the evil" (Luke 6:35). The substance of the final advice that is given to the children of God in our lesson text is: "Envy thou not the oppressor, and choose none of his ways." "The wise shall inherit glory: but shame shall be the promotion of fools" (Proverbs 3:31, 35).

### **QUESTIONS**

1. Why did God command Israel to attach written portions of the Law on their bodies?
2. How can the law of God be written in the heart?
3. What will bring long life, length of days, and peace?
4. What is the value of wisdom?
5. How can we get wisdom?
6. What is neighbourly goodness?
7. Why should we not envy the wicked?