

**Adult Sunday School Lesson**  
**Nassau Bay Baptist Church**  
**June 7, 2020**

As you watch and listen to the video, please feel free to pause the video for any reason, including to discuss something with others, to take time to look up a verse or passage, or to take a break. Remember, you also are able to go back and to repeat any part.

**Read Proverbs 1:1-7.**

This section is the introduction to the Book of Proverbs. In this section we learn the purpose, the results, and the value of the proverbs. We are told the name of the author of at least some of the proverbs in the book. And the foundational concept beneath the proverbs and the Wisdom Literature is given.

Author

The author of these first proverbs is \_\_\_\_\_ . According to 1 Kings 4:32, Solomon “spoke three thousand proverbs, and his songs were one thousand and five.”

Solomon ruled as King of Israel for \_\_\_\_\_ years. He was the son of \_\_\_\_\_ .

Today

We will limit our study to verse 2a and verse 7. Verses 2b-6 are very important, but we would need much more time, and the connections between 2a and 7 will take some time and are vital to grasp for understanding Proverbs and for understanding the entire Bible.

Words

In the beginning . . . God said . . . All words belong to God. Language comes from Him. He is the dictionary Who gives us the definition of the words that matter in this life and in eternal life. We must define His words the way He defines them. As we give talk about word meanings, we will be giving God’s (biblical) definitions that might or might not fit with the world’s definitions.

**Read Verse 2a.**

To know (*yada*). Knowledge is key to the Scriptures. The word, “know,” in all its forms is one of the most-used words in the Bible, appearing 944 times in the Old Testament.

In the Scriptures, knowledge is the basis of \_\_\_\_\_. (We consider those who are unable to gain much knowledge to be “disabled.”)

This knowledge as understood in Scripture, especially of the part we call the Wisdom Literature, is not the recitation of facts or a compilation of data, but rather is *“information about God that results in a relationship with God that impacts and changes my life.”* I can have all information about God, but if it

does not change my life in relationship with Him, it is not knowledge. (See 1 Corinthians 13:2 and remember that “God is love.”)

Information about God also includes “perception” or what we might call “insight” that can be gained from the Holy Spirit who lives within us and who seeks to transform us. (See Romans 12:1-2.) In this way, knowledge corresponds with faith, which can be described as “belief that changes my behavior.”

### Philosophy Sidebar

Interestingly, the world has come to **believe** (philosophically) that man gains knowledge (learns) primarily through doing or experience (John Dewey, etc.). That is, contact with the *external* (experience in the world) leads to change that is *internal* (knowledge). Among other things, this can lead to the idea that man creates his own reality, an idea that reinforces the lie that man is a god.

On the other hand, the Scriptures teach (theologically) that the knowledge that is *internal* leads to change in the *external*. That is, contact with the Holy Spirit who leads us into all truth and with His Word, leads to change in our experience in and interaction with the world. This leads to the idea that the world is real, that God who is greater than man is real, and that God gives us true perspective on both a reality that is temporal/finite (life in this world) and a reality that is eternal (life in Christ).

So, “to know” is *“to have or to gain information about God from God that results in a relationship with God that impacts and changes my life.”*

So what is it that is the proverbs’ purpose for us to know?

Wisdom—Wise—To discern or judge what is true or right. (*hokma*) (We consider those who cannot or will not do this as “foolish.”)

In Scriptures, wisdom is the basis of \_\_\_\_\_.

Wisdom in the Scriptures is not an esoteric sort of knowledge that is only available to a select few, but rather it is something that is very practical and available to everyone who will seek it. For those who seek it, wisdom is the *“application of knowledge toward my becoming more like Jesus in judgment and in deed.”*

To “know wisdom” is *“to apply information about God from God that results in a relationship with God that impacts and changes my life toward my becoming more like Jesus in judgment and in deed.”*

Instruction—Chastening or correction; discipline. (*musar*) (We consider those who do not/will not receive instruction (correction/discipline) as “wayward” or “lazy.” Sometimes we call them criminals.)

This word does not mean “the act of teaching.” It means “discipline, correction, or chastening.” Thus, in the context, *musar* means, “*correction of unChristlikeness in such a way that my life demonstrates discipline and submission under the lordship of Jesus Christ.*” (See Proverbs 3:12; Hebrews 12:6.)

So “To know wisdom and instruction” could be paraphrased as:

*“to apply information about God from God that results in a relationship with God that impacts and changes my life toward my becoming more like Jesus in judgment and in deed and toward accepting correction (chastisement) of unChristlikeness in such a way that my life demonstrates discipline and submission under the lordship of Jesus Christ.”*

Now that is a long statement, so we really need to ponder it over a significant period of time. Let me encourage you to ponder it each day this week. It will be worth your time.

But let’s simplify the parts of it.

- Apply information about God that came from God.
- Information that, when applied, results in a relationship with God.
- The kind of relationship with God that changes my life.
- Toward my becoming more like Jesus in judgment and deed.
- Toward accepting chastisement.
- That my life demonstrates discipline and submission to the lordship of Jesus.

Let’s break it down a bit further.

- Apply to my life what God tells me, and
- See a (my) relationship with God develop, and
- Watch my life change,
- To become more like Jesus
- Through His correction in my life
- That I might live fully under the lordship of my Lord Jesus.

### **Now Read Proverbs 1:7.**

In this verse, we also see *knowledge, wisdom, and instruction*. But we need to know what the Holy Spirit means by “the fear of the Lord” and by “despise.”

#### Fear of the Lord

The word we translate fear (*yirah*), means “fear.” We can translate it as “reverence,” but only if we mean *reverence that is born from fear*. Jesus put it best in Matthew 10:28.

*And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.*

In this verse, the Greek word for “fear” is *phobeo*. We know the word, phobia, in English. We can translate it as “be afraid.” *Do not be afraid of . . . but rather be afraid of Him who is able to destroy both soul and body in hell.*

We have downplayed the *fear of the Lord* in an overboard focus on the *love of the Lord*.

### Despise

The word for “despise” here, (*bazu*) means *despise* or *scorn, to hold as insignificant*. These are not complicated or nuanced words. This verse means what it says.

### **So let’s see what we have now.**

*To be afraid of the LORD (Jehovah) is the beginning of gaining information about God from God that results in a relationship with God that impacts and changes my life.*

. . .

*Fools scorn and hold the application of information about God from God that results in a relationship with God that impacts and changes my life toward becoming more like Jesus in judgment and in deed, and they scorn the correction of unChristlikeness in such a way that my life demonstrates discipline and submission under the lordship of Jesus Christ as insignificant.*

In another very real way, no one can know anything outside of the “fear of the Lord that is shown through submission.”

Look closely at the assumptions that scientists, engineers, and even artists must make. Let’s look at just one. We can call it *consistency*.

In everything we think we know, we must assume that that thing will be the same tomorrow as it is today. Why can we assume that?

Think on these things and think on the fear of the Lord that you do have or that you might not have. Read Proverbs 9:10 and Psalm 111:10 and ponder what God is saying to us. Write some thoughts and keep them to look at later.