

# 1: Why Proverbs?

Proverbs 1:1-6 KJV

1 The proverbs of Solomon the son of David, king of Israel;

2 To know wisdom and instruction; to perceive the words of understanding;

3 To receive the instruction of wisdom, justice, and judgment, and equity;

4 To give subtilty to the simple, to the young man knowledge and discretion.

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

6 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

Why Proverbs? Verses 2, 3, and 4 in Proverbs 1: gives us the answer with the first word in each verse. These verses gives us the: **“What,” “How,” and “Why”** we should want this knowledge from God.

- **(What) To know...** perceive, acquire, to be acquainted with. (H3045, “*yāda*” verb)
- **(How) To receive...** lay hold of, seize, acquire. (H3947, “*lāqach*” verb)
- **(Why) To give...** To give, bestow, entrust. (H5414, “*nāthan*” verb)

We will look at these three words in more detail in this chapter because they set the foundation for how the book of Proverbs can be incorporated in our daily life in every category. For some of you who are reading this chapter, you may notice a familiar principle that you have been taught in the past. The principle is a threefold learning process that involves **“receiving,” “retaining,” and “releasing”** instruction to the end you apply it in your life. This is the purpose of the book of Proverbs, to instruct you to the point of applying the lessons on good moral values into your life.

We must also look at the lists of things each word has associated with it to fully grasp with all the magnificent detail God has set out for us to learn and apply. The list of what God wants us to learn will be in chapter two and its sub-chapters.

## 1a: What To Know

The first thing God wants us to do is **“to know”** something that is mentioned Proverbs 1:2. What does this phrase **“to know”** mean from the Hebrew? There are several Hebrew words that translate **“to know”** with quite different meanings for each. We cannot guess, we must look it up to see what *this* phrase (*one word in Hebrew*) means. This word in the Hebrew has several forms, and this word is listed under the **“Qal”** being the simplest form of a word.

**The phrase “to know” in Proverbs 1:2 is the Hebrew word: “yāda’” (H3045) and is the verb form.** It is pronounced *“yaw-dah”* and means: 1) *to know,*

(Qal)

**1a1a) to know, learn to know**

**1a1b) to perceive**

**1a1c) to perceive and see, find out and discern**

1a1d) *to discriminate, distinguish*

1a1e) *to know by experience*

1a1f) *to recognize, admit, acknowledge, confess*

1a1g) *to consider*

1a2) *to know, be acquainted with*

1a3) *to know (a person carnally)*

1a4) *to know how, be skillful in*

1a5) *to have knowledge, be wise*<sup>1</sup>

Looking at the two words **“perceive”** and **“understanding”** in the second clause (*which I will look at in sub-chapter 1a below*) are from the same root word and is providing us with the topic of this verse because of the small repetition of the verb and noun form of the same word.<sup>2</sup> I believe definitions 1a1a, 1a1b, and 1a1c in **bold** above, provide the proper understanding of our Hebrew word **“yāda’” (H3045)** translated **“to know”** in Proverbs 1:2.

God wants us to find out and learn all about His **“wisdom and instruction”**

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<sup>1</sup> Meyers, Rick, (*Brown-Driver-Briggs Hebrew Dictionary*), E-Sword Software Version 12.1.0, Copyright ©2000-2019 Ref: **H3045**, Def: Qal, 1, 1a1a to 1a5

<sup>2</sup> Nessel, Jon O., (*Repetitions-Revealing a Hidden Key to the Heart of Scripture*), Next Reformation Publishing Co. Plainfield, [https://www.academia.edu/24932331/Repetitions\\_A\\_Key\\_to\\_Understanding\\_the\\_Heart\\_of\\_Scripture](https://www.academia.edu/24932331/Repetitions_A_Key_to_Understanding_the_Heart_of_Scripture)

so we can “have perfect understanding” of God’s knowledge.

In the first three uses of the Hebrew word “*yāda*’” (H3045), the main topic is knowledge and being able to know good and evil. There are a few metaphors used in these verses that show us that what they ate was knowledge that contradicted God’s instructions to Adam and Eve. It became sin when they acted on it. Why? Because Adam and Eve were already told not to “**eat**” of the tree of knowledge of good and evil. They knew what the tree had, and that they should not “**eat**” of it. It was the “**eating**” (*acting on the knowledge*) from that tree that caused the sin. It was not having the knowledge of disobedience that caused the sin. Having the knowledge of evil (*sin*) is not sin until it is carried out. (*Having a knowledge of sin is not the same as being fully convinced in your mind that the sin is morally acceptable. You can have a knowledge of sin and know it is morally unacceptable and never act on it*).

Proverbs teaches us what disobedience looks like, that is, how it works. So, we can reject it, avoid it, not carry it out! Adam and Eve did not sin until they “**did eat of the tree of knowledge of good and evil.**” What was this tree? Could it have been the evil knowledge of God’s arch enemy Satan? They were not to act on the temptations of Satan to disobey God’s only commandment. Satan knew the difference between good and evil, after all he was “**the bright and morning star**” until he revolted against God and was cast out of heaven to earth. Satan certainly knew the real truth, the good knowledge from God. And because of his pride and arrogance, he also knew what evil was. Therefore, he could tempt Adam and Eve with evil knowledge also. Knowledge that would challenge the integrity of God’s commandment to them.

If Satan could get Adam and Eve to disobey that only commandment, then Satan would be handed over all the powers and dominions of the Earth that God gave Adam. Satan needed to have Adam and Eve “**act on**” his evil knowledge that contradicted God’s instructions “**not**” to act on Satan’s knowledge or they would lose their spiritual connection and all the power and dominion that came with it when they did, and they would also lose the ability to have immortality through God’s spirit on them.

Once Adam and Eve “**carried out**” what Satan tempted them with, their mental understanding was enlightened, and they now understood the

difference between good and evil. They had the possibility to become immortal if they ate of **“the tree of life”** without having God’s spirit. God did not intend to have mankind be immortal without having His spirit on him. So, God had to protect **“the tree of life”** so man could not eat of it without spirit. This all unfolds in Genesis Chapter 3 along with the first recorded methods Satan used to con or deceive Eve to **“act on”** his misinformation (*lies*) that challenged Eve’s obedience to God. These methods of conning mankind are still used today and are the base for any con, or deception with the goal to steal, kill, or destroy your life’s goals, your life’s dreams from you without your realizing what is happening until it is too late.

John 10:10 KJV

10 The thief (*Satan*) cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

I will also bring out these methods so you can be aware of how a con works to avoid them in the future. Here are the first three verses that uses the Hebrew word **“yāda’” (H3045)**.

Genesis 3:5 KJV

5 For God doth know <sup>(H3045)</sup> that in the day ye eat thereof, then **your eyes shall be opened**, and ye shall be as gods, <sup>(H3045)</sup> knowing good and evil.

Genesis 3:7 KJV

7 And **the eyes of them both were opened**, and they knew <sup>(H3045)</sup> that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

Genesis 3:22 KJV

22 And the LORD God said, Behold, the man is become as one of **us, to know** <sup>(H3045)</sup> good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

The phrase I highlighted with a black background is a metaphor that means their mental understanding was enlightened. They understood what evil was, it was acting on an alternative knowledge that was rebellious to God’s word. How they acted on this alternative knowledge gives us the basic foundation of any con in today’s day and time. We must look at God’s commandment to Adam and Eve and look at the steps Satan used with fake or false knowledge to con, that is, deceive Eve. There are four steps that are designed to get you to the place where you accept the fifth step of directly contradicting God’s word and act on it as if it were God’s word, but in

reality, it is just the opposite of God's word. This also works with situations in your life where you can be *fed* alternative knowledge to consider in what is direct contrast to the knowledge you have accepted and proved is correct.

Genesis 2:15-17 KJV

1 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree **of the knowledge** <sup>(H1847: discernment, wisdom from 3045)</sup> of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

God gave this commandment to Adam and Eve not to eat or consume the knowledge (*wisdom*) from the tree of knowledge of good and evil. Why? Are there two kinds of wisdom? What does God's word say?

Romans 11:33 KJV [God's Wisdom]

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

1 Corinthians 1:19-21 KJV [Man's or Worldly Wisdom]

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

20 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?

21 For after that in the wisdom of God the world by wisdom (*the wisdom of this world*) knew not God, it pleased God by the foolishness of preaching to save them that believe.

So, Adam and Eve were commanded not to embrace the wisdom of this world. Who would present this "**worldly wisdom**" to Adam or Eve? Who else but Satan, God's arch enemy! The wisdom of this world is to con, to deceive mankind into going against God's word by getting you to question, add to, subtract from, or change what God has said.

Genesis 3:1-5 KJV

1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, **Yea, hath God said, Ye shall not eat of every tree of the garden?** <sup>1(Question God's word)</sup>

2 And the woman said unto the serpent **We may eat of the fruit of the trees of the garden:** <sup>2(Subtracted "Freely" from God's commandment)</sup>

3 But of the fruit of the tree which *is* in the midst of the garden, **God hath said, Ye shall not eat of it, neither shall ye touch it** <sup>3(Added "Touch" to God's commandment), lest ye die.</sup> <sup>4(Changed an absolute to a "maybe")</sup>

4 And the serpent said unto the woman, **Ye shall not surely die:** <sup>5(Changing God's word by directly contradicting God's word)</sup>

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and

ye shall be as gods, knowing good and evil.

Five steps our adversary will use to get you to the place where you accept his false or alternative knowledge (*fake knowledge*), so you will act in direct contradiction to God's word without realizing you have been conned into believing a lie!

1. **Satan will get you to "question" God's word.** (Gen. 3:1)
  - a. *This is always the first step, to place doubt in what you know and believe to be true. It can also be in any category of life! If you respond with "it is written" or with the "known facts" and don't budge on them, then you won't consider questioning God's word or the "provable facts" of what is being questioned.*
2. **Satan will get you to subtract from God's word.** (Gen. 3:2)
  - a. *Eve left out the word "freely" when repeating back God's commandment.*
3. **Satan will get you to "add" to God's word.** (Gen. 3:3)
  - a. *With his planting of doubt in you, he will get you to add false information while you are considering questioning God's word. Eve added the word "touch."*
4. **Satan will get you to change God's word from an absolute to a "maybe."** (Gen. 3:3)
  - a. *Eve changed God's absolute consequence of disobedience to a "maybe" consequence. "thou shalt surely die" to "lest ye die."*
5. **Satan will get you to believe the lie and confess it, act on it!** (Gen. 3:4)
  - a. *Eve ended up confessing Satan's lie (alternative facts), and then she acted on whatever Satan tempted her with and was in direct contradiction of God's original commandment of what **not** to do.*

This is how our adversary attempts to change your moral ethics from doing what is right to doing what is wrong, and over time, after hearing the same error repeated over and over, you begin to believe the error, the alternative facts, the big lie, now thinking that the error in moral ethics is now the right

way to do things. That is what God's word calls in 2<sup>nd</sup> Timothy 4:2, ... "having your conscience (*morality, ethics*) seared with a hot iron (*cauterized*)."

God did not want Adam and Eve to live by the wisdom of this world, but instead to live by God's wisdom. That wisdom was only available through the spirit that God gave Adam and Eve. God commanded Adam and Eve not to embrace any other wisdom, or knowledge from Satan, which is the worldly wisdom 2<sup>nd</sup> Timothy talks about.

This theme of not embracing knowledge other than God's knowledge (*which includes right moral ethics*) is constant throughout God's word. It started with God's only commandment to Adam not to "eat of three of knowledge of good and evil."<sup>3</sup> God did not want man to make decisions based on worldly knowledge (*evil or corrupt knowledge*), He did not want man to experience the results of immoral knowledge. Remember, the subject is "**knowledge**," being good or evil (*corrupt*) in Genesis 2:17a. "**Eating**" in this verse is a metaphor meaning ingesting knowledge and then applying it, that is, to the end of living it.

The consequence of adhering to the worldly knowledge, not God's knowledge, was death! By losing their spiritual connection with God, (*spiritual death*) they also lost their ability to acquire the "**godly knowledge**" from God. Only leaving them "**worldly knowledge**" and "**experiential knowledge**" to acquire knowledge from. They now only had two sources available to acquire knowledge from, both are worldly, not from God, personal experience based on their own conclusions, or Satan. God only wanted man to get knowledge and experience about living in the world through Him!

Every record in the bible that has a victory, or a defeat has these two causes recorded. For victory, they adhered to doing God's word or instructions from their prophets, the man of God. In defeat, we read that they disobeyed by embracing "**the wisdom of this world**" by rejecting God's wisdom

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<sup>3</sup> Genesis 2:16-17 KJV

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

spoken by their prophets or man of God and acting on what they thought were their own imaginations of what is the right action to do.

But in reality, those thoughts of rejecting what God said via His prophets or a man of God were placed by Satan's endless suggestions to disobey and go by their own way instead of God's way.

I know this was a bit of a side-track, but I thought it was important to know the most basic way our adversary cons us into questioning God's word or any matter that we have absolute proof of the facts. With his goal to undermine our confidence and get us to believe his fake knowledge as though **it** were the truth or real facts. This is the lesson in the first few uses of the Hebrew word "*yáda*" (H3045). I think God is showing us that we are to know this foundational con that Satan uses against everyone in the first uses. This is part of "**knowing wisdom**" in Proverbs 1:2.

In order to know anything, we must study or enquire of that subject or thing, so we understand it to be able to incorporate it in our lifestyle.

**Psalms 9:10 KJV**

**10 And they that know** (Qal: to know) **thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.**

God will make known or declare to us His wisdom as we study His word. So, you do your part and God will fulfil His promise to open your eyes of spiritual understanding to His wisdom.

**Psalms 16:11 KJV**

**11 Thou wilt shew** (H3045: Hiphil: To make known or declare) **me the path of life: in thy presence is fulness of joy; at thy right hand *there are* pleasures for evermore.**

**Psalms 25:4 KJV**

**4 Shew** (H3045: Hiphil: To make known, declare) **me thy ways, O LORD; teach me thy paths.**

**Psalms 51:6 KJV**

**6 Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know (H3045: Hiphil: To make known, declare) **wisdom.****

It is noticeably clear that as you study, and desire God's word, God will teach you, His wisdom. God wants us to acquire, to know His wisdom and the way we do that is to know His word through study. We are to obtain or

acquire wisdom, wisdom is chief thing we are to possess.

**Proverbs 4:7 KJV**

**7 Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.**

*Wisdom is a skill in prudence, in ethics, in areas of expertise where you have a good working knowledge of your understanding in application. Wisdom gives you the ability to distinguish, to differentiate, to separate, to recognize right from wrong, good from evil, with the mindset to do the right thing with a correct moral consciousness in the end. Wisdom is where your moral center resides after you have assimilated the knowledge through practical application in your life. Wisdom is part of your believing action you take to accomplish things in your life. Wisdom guides you in the right direction of the kind of actions you should take.*

## **1b: How To Receive**

The purpose of Proverbs is **to receive** God's commandments so you can discipline yourself to act circumspectly, act prudently, act wisely in any situation. To act with justice, judgment, and equity. This is what we are to lay hold of, to grab in our hand, take possession of in our actions<sup>4</sup> from God's wisdom. It is used figuratively when it is talking about God's instructions as the *object*, we are to grab a hold of His commandments in our mind. When we do that in the true sense, we will apply God's instructions in a righteous way.

**The phrase "to receive" in Proverbs 1:3 is the Hebrew word "lâqach" (H3947) and is pronounced "law-kakh" and is the verb form. It means in general: To take, to get. Its exact meaning must be discerned from its context [where it is written].... It's used figuratively of obeying, "taking on" commands, instructions, (Prov. 10:8)<sup>5,6</sup>**

The ability to distinguish right from wrong (*in actions and ethics*), good from

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<sup>4</sup> Meyers, Rick, (*Brown-Driver-Briggs Hebrew Dictionary*), E-Sword Software Version 12.1.0, Copyright ©2000-2019. Ref: H3947, Def: under Qal. 1a1, 1a2, 1a4.

<sup>5</sup> Proverbs 10:8 KJV The wise in heart (*thoughts*) will receive <sup>(H3947)</sup> commandments: but a prating fool shall fall.

<sup>6</sup> Baker, Warren, D.R.E., Carpenter, Eugene, Ph.D. (*The Complete WordStudy Dictionary Old Testament*), AMG Publishers, Chattanooga, Tennessee © 2003. P. 554-555, Ref: H3947, Def: General + for Prov. 10:8

evil and to decide to do the right(ous) thing in the situation.

Proverbs 1:3 KJV

3 **To receive** (H3947: verb: Qal: to take: (in hand, or carry along)) **the instruction of wisdom, justice, and judgment, and equity;**

The first four uses of the Hebrew word **“laqach”** (H3497) gives us a great example of how this word involves a follow-through to a completed action. To take something and **do** something with it. This is what our word **“receive”** means in this study. Notice the progression from one verse to the next that gives more detail to the finished result.

In the context of **“receive,” “retain,” and “release,”** Or we could say these three words are the **“What, How, and Why** we want this knowledge, this is the **“retain”** or **“How”** part. We are to not only gain knowledge of wisdom, but we are also to assimilate it in our thoughts with the goal of acting on it. We are to change our habits by first changing our thought patterns to line up with God’s word. That means we are to work God’s knowledge to where we believe (*have mental confidence in*) this knowledge from God in our mind, our inner self.

Notice in each verse that there is a phrase that tells us what God did after the Hebrew word **“laqach”** (H3497). I shaded the phrase in black that describes what He did after He acquired it. (*The Lord TOOK something – gray – and did something with it – black -*). But in Genesis 2:23 is a conclusion of what God had thought about and acted on. That is the third part of **“receive,” “retain,” and “release,”** that will be our next sub-chapter on the phrase in Proverbs 1:4 **“to give.”**

Genesis 2:15 KJV

15 And the LORD God **took** (H3947: verb: Qal: to take) the man, **and put him into the garden of Eden** to dress it and to keep it.

Genesis 2:21 KJV

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: **and he took** (H3947: verb: Qal: to take) one of his ribs, **and closed up the flesh** instead thereof;

Genesis 2:22-23 KJV

22 And the rib, which the LORD God **had taken** (H3947: verb: Qal: to take) from man, **made he a woman**, and brought her unto the man.

23 And Adam said, **This is now bone of my bones, and flesh of my flesh:** she shall be called Woman, because she **was taken** (H3947: verb: Qal: to take) out of Man.

We are to take hold of God's wisdom in our minds first and then do something with it. Before we act on anything, we must first *think about it* and then decide how to *act on it*. That is how action on our part works. And here is that principle taught at the beginning of Proverbs with just a little bit of disciplined reading and with understanding.

In almost every use of this word in the bible the context is concerning an actual physical object or person that is **"taken hold of"** either physically or relationship wise.

Proverbs 1:2-4 talks about wisdom, and wisdom resides in our mind, our thoughts, wisdom is the actual object. Proverbs teaches us **morally correct thinking**, and **morally corrupt thinking**. What I mean is that God has to teach us what is the correct way and the incorrect way of thinking. God must teach us how the corrupt way of thinking infiltrates our mind so we can recognize it and reject it. As I have shared in **chapter 1a: "What To Know."**

Proverbs 1:10-19 also teaches us via an example of the pressure we can receive mentally from deceitful, corrupt people who try to have us join their corruption by the temptation of gaining money and goods by stealing them at any cost, (*representing false power and wealth*) which I teach in chapter 6: **"Warning: Don't join their gang!"**

**In the Greek Old Testament Septuagint, the word "receive" in Proverbs 1:3 is the Greek word "dechomai" (G1209) with a similar meaning and can add to our general understanding. 1) to take with the hand, 1a) to take hold of, take up, 2) to take up, receive 2c) of the thing offered in speaking, teaching, instructing 2c1) to receive favourably, give ear to, embrace, make one's own, approve, not to reject. <sup>7</sup> (This is used to receive something subjectively, not in outward application, but with inward application. We receive it to assimilate it, to work into our thought patterns in the context we are studying concerning our mind).**

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<sup>7</sup> Meyers, Rick, (*Thayer's Greek Lexicon Dictionary*) E-Sword Software Version 12.1.0, Copyright ©2000-2019. Ref: 1209, Def: 1, 1a, 2, 2c, 2c1.

We will look at some uses in the New Testament that have the same context of receiving God's commandments in our minds, since this is the reference in Proverbs 1:2-4.

Acts 7:38 KJV

38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who **received** <sup>(G1209)</sup> the lively (*moral*) oracles (*sayings*) to give unto us:

Moses received God's 10 Commandments which were 10 moral or ethical mindsets we are to have in our minds first. As definition 2c1 says, we are to **"give (an) ear to,"** or to **"make one's own."** We do that in our mind, our word **"dechomai"** means to receive it inwardly when referring to receiving something in our mind by the context. We assimilate it, we learn it, we absorb it mentally. That is what we do with God's wisdom, God's instructions in our mind, our thoughts.

Acts 11:1 KJV

1 And the apostles and brethren that were in Judaea heard that the Gentiles had also **received** <sup>(G1209)</sup> the word of God.

Where did the Gentiles **"receive"** the word of God? In their mind, their thoughts, they believed what they heard from the Apostles and were born-again.

Acts 17:11 KJV

11 These were more noble than those in Thessalonica, in that they **received** <sup>(G1209)</sup> the word with **all readiness of mind**, and searched the scriptures daily, whether those things were so.

How did they receive God's word? With **"all readiness of mind."** They were eager mentally to hear God's word. They couldn't wait to learn more of God's word. How are we to receive "... *the instruction of wisdom, justice, and judgment, and equity;*" in Proverbs 1:3? We are to receive it with a ready and willing mind, a mind itching to learn and understand God's wisdom in these areas.

**The phrase in Acts 17:11 "all readiness of mind" is the one Greek word "prothumia" (G4288), it is pronounced "proth-oo-mee'-ah" and is the noun form. It means: From G4289; predisposition, that is, alacrity: - forwardness of**

*mind, readiness (of mind), ready (willing) mind.*<sup>8</sup>

**The Synonym is “spoude” (G4710)** it is pronounced “*spoo-day*’” From G4692: “*speed*”, that is, (by implication) *dispatch, eagerness, earnestness: - business, (earnest) care (-fulness), diligence forwardness, haste.*<sup>9</sup>

Which is why we can use the phrase; “**a ready and willing mind**” for our understanding. This is the attitude we must have to really learn God’s word as we read and study it daily. Our mind is searching God’s word for His understanding to bestowed upon us in our perception. We desire His wisdom, His instruction, His understanding in areas that affect our morality, our ethics, our virtues in *justice, and judgment, and equity.*

Ephesians 6:17 KJV

17 And **take** (G1209) the **helmet** (G4030) of salvation, and the sword of the Spirit, which is the word of God:

The “**helmet**” protects your head. What is in your head? Your brain where you do all your learning and thinking. We protect our brain by “**giving an ear to**” the “**sword of the spirit**”, **the word of God, in our mind.**

**The word “helmet” in Ephesians 6:17 is the Greek word “perikephalaia” (G4030),** it is pronounced “*per-ee-kef-al-ah'-yah*” and is the noun form. The word means: 2) *metaphorically 2a) the protection of the soul which consists in (the hope of) salvation.*<sup>10</sup>

Biblically the soul in this instance is talking about what makes us an individual, all of our experiences in life, our belief system, how we think about things, our opinions, what makes you, you! This is all things that pertain to our mind, our inner self, our thoughts, and ideas.

That is where we are to put on God’s wisdom. God’s wisdom, (*God’s word*) will protect everything our mind is used for. God’s word will make our mind

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<sup>8</sup> Meyers, Rick, (*Strong’s Hebrew and Greek Dictionary*), E-Sword Software Version 12.1.0, Copyright ©2000-2019. Ref: G4288.

<sup>9</sup> Ibid., Meyers, Rick, (*Strong’s Hebrew and Greek Dictionary*) Ref: 4710

<sup>10</sup> Meyers, Rick, (*Thayer’s Greek Lexicon Dictionary*) E-Sword Software Version 12.1.0, Copyright ©2000-2019. Ref: 4030, Def: 2, 2a

(our thoughts) whole. Through the hope God's word gives us, we will also remain stable as we put on "**the breast plate**" of believing and love from God's word. The breast plate protects our vital organs including our heart. Again, this is used metaphorically meaning our inner most beliefs, our convictions where our believing originates from. This is all a part of our mind. Our "**helmet**" needs to be filled with God's word, God's wisdom, God's judgement, God's justice, God's equity to have all the protection and hope God has for us and our mind!

This is how the believers became examples to other believers. They studied and put God's word into action in their lifestyles and changed their old habits that were contrary to God's word, to habits that were acceptable in God's sight. They renewed (*renovated*) their minds (*thoughts*).

1 Thessalonians 5:8 KJV

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and **for an helmet**, <sup>(G4030)</sup> the hope of salvation.

1 Thessalonians 1:5-7 KJV

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, **having received** <sup>(G1209)</sup> the word in much affliction, with joy of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

They heard and saw God's word in action, and they became followers because they "**received**" God's word with joy, (*with a ready and willing mind*) to the end that they were examples to other believers. Where do you "**receive**" joy? In your mind, your thoughts are joyous, exuberant, energized because of the things you heard and saw.

1 Thessalonians 2:12-13 KJV

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because, when ye **received** <sup>(G1209)</sup> the word of God which ye heard of us, ye received *it not as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

In order to walk worthy of God you will need to receive God's word and then live it. Walking worthy is to regulate or conduct your lifestyle with the discipline to do God's word, living by God's wisdom, His instructions on life. How are we to receive God's word?

James 1:21 KJV

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and **receive** <sup>(G1209)</sup> **with meekness** the engrafted word, which is able to save your souls.

We receive or learn God's word (*His wisdom, including Proverbs*) with humility in our thoughts, with sincerity in our thoughts, with modesty in our thoughts, with an eager and ready and willing mind. We are to assimilate God' instruction in wisdom by building new thought patterns, or new habit patterns that will result in the appropriate actions when needed. Receiving God's word by assimilation will protect our thoughts, our mind.

## 1c: Why: To Give

Proverbs 1:4 KJV

4 **To give** <sup>(H5414)</sup> subtility to the simple, to the young man knowledge and discretion.

The phrase **"to give"** in the Hebrew has a large variety of nuanced meanings, ranging from giving or exchanging something tangible, including information or knowledge to placing something in a certain spot. The context must determine how this word should be translated. Out of over 1,800 uses in the Old Testament, only a handful have the context of the **"giving"** of information, also referred to as **"subtilty"** (*prudence*) **"knowledge," "wisdom," "discretion."** Which are all different nuances of knowledge.

In this sub-chapter I will be looking at the context of some of the uses in Proverbs and expounding on that context to understand what was **"given"** by God to those who needed more understanding and also had an *open heart* to receive it.

**The phrase "to give" in Proverbs 1:4 is the Hebrew word "nāthan" (H5414)** and is pronounced *"naw-than'"* which is the verb form, it means: 1) *to give, put, set, 1a) (Qal) 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend.*<sup>11</sup>

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<sup>11</sup> Meyers, Rick, (*Brown-Driver-Briggs Hebrew Dictionary*), E-Sword Software Version 12.1.0, Copyright ©2000-2019. Ref: H5414, Def: 1-1a1

I have underlined possible ways to translate it because of the context this word is used in for our study.

Who is this knowledge or wisdom given to, bestowed upon, granted to, or entrusted with? The King James and most versions have “to the simple.” But I believe this is a bad or misfortunate translation, although it does mean “simple,” or “foolish,” it also means “inexperienced,”<sup>12</sup> or open-minded.”<sup>13</sup>

God gives this knowledge or wisdom to those who don't have enough knowledge (*experience*) to fulfill the task and/or they are open-minded to learn a new or more advanced way to do a thing, they have a *ready and willing mind*. We see this when God gave wisdom to those who worked on the building of the Temple. He gave wisdom in cutting gemstones, metallurgy, for instance. God showed them, without the workers having to *learn the hard way* through experience how to perform the masteries in that trade. God did this by placing His spirit of wisdom and knowledge on them. (*Similar to our “word of knowledge” and “word of wisdom” contained in the manifestations of our gift of holy spirit*). It is God's ability in them to receive revelation instructions on how to work the needed craft.

**Exodus 31:1-5 KJV**

**1** And the LORD spake unto Moses, saying,

**2** See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

**3** And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

**4** To devise cunning works, to work in gold, and in silver, and in brass,

**5** And in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship.

In the context of our study, God can reveal to us His wisdom in any area we need, so we are fully instructed or fully informed, to be skillful in discerning good from evil, or being able to make the right choice because God has given us the ability to perceive which way to go from our spirit that is in us. If you are unsure in a decision between two things, God can direct your path, but you must listen for His still small voice and act on it. Most of the time when

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<sup>12</sup> Baker, Warren, D.R.E., Carpenter, Eugene, Ph.D. (*The Complete WordStudy Dictionary Old Testament*), AMG Publishers, Chattanooga, Tennessee © 2003. Ref: 6612, Def: General.

<sup>13</sup> Meyers, Rick, (*Brown-Driver-Briggs Hebrew Dictionary*), E-Sword Software Version 12.1.0, Copyright ©2000-2019. Ref H6612, Def: 2/Adj

He gives you wisdom by way of your gift of holy spirit, you *just know what to do or say*.

Years ago, I reworked a research paper that listed every scripture where any of the manifestations from God's spirit on or in man were mentioned. I added a column that subdivided the revelation manifestations into how they were received. For instance, by an audible voice, by a still small voice like how you would talk yourself, by just knowing, like intuition. I found that out of close to 225 times the revelation manifestations were mentioned, just over 210 were "just knowing," like intuition. Establishing that this is the most common way God tells us things by our spirit in us. He tells our spirit, and our spirit gives us a direct understanding that we just know what we need and how to do it.

Doesn't that make total sense with how God worked with those that cut precious stones, or worked with precious metals for the construction of the Temple? Now, I *am not saying* that you should ask God to help you with rebuilding your car engine because you want to have that skill! No, God works within your basic knowledge base, but He can expand it when there is a real need.

Those men that God gave wisdom to while they were building the Temple, already had experience in their trade. God showed them advanced technics to achieve results that were unknown to them. Perhaps, as the gem cutter was cutting, God showed him a different way to cut a gem that he had never thought of before, to achieve a different shape. It probably came to him as a "*ah ha, if I cut it this way, it will split the way God wants it.*" He just *knew* how to cut the gem for the correct shape that was needed for the Temple.

God can give us what we need in knowledge and instruction so we can achieve a goal. Proverbs 1:4 can be translated better than the King James Version has done. It isn't bad, but it misses an important point. Here are a few other translations or versions, these are "functional translations or versions," not literal translations from each underlying Hebrew word. They give the idea of the overall understanding. I picked three that stay true to the underlying Hebrew within different ways of expressing it.

**Proverbs 1:4 Easy to Read Version**

4 These proverbs will make even those without education smart. They will teach young people what they need to know and how to use what they have learned.

Proverbs 1:4 Contemporary English Version

4 From these, an ordinary person can learn to be smart, and young people can gain knowledge and good sense.

Proverbs 1:4 Good News Bible

4 They can make an inexperienced person clever and teach young people how to be resourceful.

This is one way God can give us the wisdom and instruction we need in an area. But it is not the most common way we have. The most common way that God gives us wisdom and instruction is by reading and studying His word. That is also God's revelation to everybody in written form. Do you want God's wisdom? Do you desire His knowledge? What are you willing to do to acquire it? God will give you His wisdom which will give you the ability to increase in godly learning and acquire a skill in having sound council.

Proverbs 1:20-21 KJV

20 Wisdom crieth without; she uttereth <sup>(H5414)</sup> her voice in the streets:

21 She (*wisdom*) crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying*,

You see wisdom in the chief positions of the rulers and other appointed officials. That is how you observe wisdom in the streets.

In the next use of the word for "give" we see what your heart, your desire, your zeal, that you must have towards finding out God's wisdom so God will give you His wisdom. I have highlighted with a black background the things and/or attitude you must do and/or have to seek God's wisdom.

His wisdom will *keep the paths of judgment, (in your mind) and preserve (guard) the way of his saints (God's wisdom in you will guard your godly habits, your godly moral ethics, or godly manor of life)*. God's wisdom will also give the *discretion you need to preserve (guard) your understanding that watches over you: so that it will deliver you from the way of the evil man, from the man that speaketh froward things*. God's wisdom will give you what you need to see a "conman coming from a mile away" that will try to deceive you, so you can reject their lie and false fortune or false deliverance they offer you.

Proverbs 2:1-12 KJV

- ★ 1 My son, if thou wilt receive my words, and hide my commandments with thee;
- ★ 2 So that thou incline thine ear, and apply thine heart to understanding;
- ★ 3 Yea, if thou criest after knowledge, and liftest up <sup>(H5414)</sup> thy voice for understanding;
- ★ 4 If thou seekest her as silver, and searches for her as for hid treasures;
- ★ 5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.
- ★ 6 For the LORD giveth <sup>(H5414)</sup> wisdom: out of his mouth cometh knowledge and understanding.
- ★ 7 He layeth up sound wisdom for the righteous: *he is* a buckler to them that walk uprightly.
- ★ 8 He keepeth the paths of judgment, and preserveth the way of his saints.
- ★ 9 Then shalt thou understand righteousness, and judgment, and equity; *yea*, every good path.
- ★ 10 When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;
- ★ 11 Discretion shall preserve thee, understanding shall keep thee:
- ★ 12 To deliver thee from the way of the evil *man*, from the man that speaketh froward things;

Read Proverbs 2:5-12 a few times until you get it. This is the **result** of seeking and applying God's word, His wisdom in your life! If you don't want to be conned or deceived by the ways of the evil men (*by promises of wealth, or fame, or by some kind of false liberty or power*). Where you **buy-in** to their rhetoric and set aside the godly ethics you have gained so far. If that happens, then that means you are not firmly rooted in God's word yet, though you thought you were.<sup>14</sup> When you are firmly rooted in God's word, in God's wisdom, you would have *seen the con* and rejected it by walking away.

If you are **taken in** by the con, then your commitment to God's word is not strong enough, somehow you were fooled into believing the con that promised to offer a better solution in some area in your life.

★ When you truly desire and reverence God and search for God's wisdom through study, you will find God's knowledge and understanding. (*Proverbs 2:1-6*)

★ When God's wisdom finally becomes a *buckler to them (you) that walk uprightly*, Then God is able to guard the ways of justice, and to guard the path of moral character, or the path of your life. (*Proverbs 2:7-9*).

★ When God's wisdom enters into your inner most convictions and God's knowledge is sweet to your soul, then God's purpose, God's discretion will

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<sup>14</sup> Matthew 13:18-23, The parable of the sower, Metaphor: the type of ground = our level of commitment and the stability of our believing in God's word.

guard you (*guard your convictions, your mind, your godly ethics*), along with God's knowledge. Where? In your thoughts, your mind, the context, knowledge, and wisdom are parts of your mind, your thoughts. That protection of your thoughts is what will deliver you from believing a conman or any type of deception from your adversary, because you will know better and reject the false information given to you as a temptation. (*Proverbs 2:10-12. There is a small repetition of two words that are synonyms in verse 11, "preserve," and "keep." Both mean "to guard" and are two different Hebrew words. That puts God's emphasis in Proverbs 2:11 on God's wisdom and knowledge will guard your ways, your inner most conviction, your believing, so you are not fooled by any kind of con or deception*).

When you get to the point where the wisdom that God's **gives** you, where you are *walking uprightly* in His word as second nature, then you will understand what it is to walk in His judgment, and His equity; and in His every good path, then you will utilize His ability that is in you, the Christ-in-you to turn away from any con or deception that may be presented before you as Jesus Christ rejected every single temptation from our same adversary.

I realize that this sub-chapter may be lengthy, but the uses of this Hebrew word translated "**give**" in Proverbs sheds a lot of light on why we need to have God's wisdom well-established in our lifestyles! In our next two uses we see God imploring us not to let His wisdom depart from us, with the reasons why we need to keep it our lives. This is a good lesson about teaching our children not to do something and then explaining to them why with the resulting consequences if they don't adhere to our warnings.

**Proverbs 4:1-13 KJV**

**1** Hear, ye children, the instruction of a father, and attend to know understanding.

**2** For **I give** <sup>(H5414)</sup> you good doctrine, forsake ye not my law.

**3** For I was my father's son, tender and only *beloved* in the sight of my mother.

**4** He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

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

**6** Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

**7** Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting get understanding.

**8** Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

**9** She (*wisdom*) shall **give** <sup>(H5414)</sup> to thine head an ornament of grace: a crown of glory

shall she deliver to thee.

10 Hear, O my son, and receive my sayings; and the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.

12 When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

13 Take fast hold of instruction; let *her* not go: keep her; for she *is* thy life.

Where to start? This section is loaded with great truths and advice. I will highlight a few verses that will bless you mightily. Proverbs 4:1-2 can also be said of God talking to us as a Father, as can the rest of the proverb. Read this proverb as if God is your Father, (*God literally is your Heavenly Father because His seed is in you, it is Christ-in-you, meaning you have God's gift of His spirit in you, the gift of holy spirit*).

Have you, as a parent sat down with one of your children and gave them wisdom on dealing with adulthood, or how to handle college life? I am sure you had plenty of *wise-counsel* that you were believing they would hang on to. Well, Proverbs 4:ff is one such Proverb. Though all the proverbs are loaded with great fatherly advice and instruct us as a father would instruct one of his children.

Proverbs 4:1-2 KJV

1 Hear, ye children, the instruction of a father, and attend to know understanding.

2 For I give <sup>(H5414)</sup> you good doctrine, forsake ye not my law.

Proverbs 4:1-2 Amplified Version 1987

1 Hear, my son, the instruction of a father, and pay attention in order to gain *and* to know intelligent discernment, comprehension, *and* interpretation [of spiritual matters].

2 For I give you good doctrine [what is to be received]; do not forsake my teaching.

You could say Proverbs 4:1 starts up with “**listen up my children to what I have to say, hear to the end of learning how to have good judgement.**” He is about to teach and advise his children on the importance of having wisdom in discernment and that is an asset to enjoy a long life. This would be considered one of “**the talks**” you want to have with your children, so they hopefully don’t make some of the same mistakes you made while growing up. You are going to give them sound advice, you have no reason to lie to them. Therefore, you implore them to keep your instruction and not set it aside as unimportant or abandon it. You are believing they will not forsake your fatherly advice.

Proverbs 4:1 starts a paragraph and Proverbs 4:10 ends the paragraph though a repetition of the same words in Hebrew that start both verses. In ancient Hebrew and Greek there were no paragraph separations or letter separations. The grammatical way to divide paragraphs was to use a repetition of the same phrase at the beginning of and the end of the topic. Typically, this is at the beginning of the first sentence and the beginning of the last sentence of the paragraph.<sup>15</sup> Here the phrase is **“Hear, my children,”** and **“Hear, my son.”** In the Hebrew, the word for “children,” and “son” are the same word. In Proverbs 4:1 it is plural, in Proverbs 4:10 it is singular. The Hebrew word is “bên,” and the phrase is “shâma` bên,” meaning “hear my son or children.”

This makes a **“bookend”** from a repetition of the same phrase at the beginning of Proverbs 4:1 and 4:10. Though the repetition does not have to be at the beginning of a sentence to make a “bookend.”<sup>16</sup>

The distinction in a “bookend” repetition is that the topic in between the repetitions is related to the repetition. In our example the repeated phrase is **“shâma` bên,”** in the Hebrew, translated **“hear my children”** (*Prov. 4:1*) and **“hear my son”** (*Prov. 4:10*). The topic in between this repetition is the advice the father wants the son to **“hear”** with a ready mind to grab hold of.

This example is the **“giving”** of wisdom that a father has towards his son so the son will be able to discern good from evil, what is right morally and what is wrong morally. The father is giving the reasons why he is instructing his son, so he (*his son*) can discern the situation and make the right decision morally. If we don’t learn how to discern the difference between truth and error, or facts from lies. We will not be able to separate the truth or facts from the lies and will surrender to the temptation. Believing the lies, the con, and rejecting the truth, or the real facts. That is why the father wants to pass on his wisdom to his son, so the son will be wise in making decisions that will

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<sup>15</sup> Nessel, Jon O., (*Repetitions-Revealing a Hidden Key to the Heart of Scripture*), Next Reformation Publishing Co. Plainfield, [https://www.academia.edu/24932331/Repetitions\\_A\\_Key\\_to\\_Understanding\\_the\\_Heart\\_of\\_Scripture](https://www.academia.edu/24932331/Repetitions_A_Key_to_Understanding_the_Heart_of_Scripture)

<sup>16</sup> Bullinger, E.W. (*Figures of Speech used in the Bible*), Baker Book House, Grand Rapids, Michigan. 16<sup>th</sup> printing 1991. P. 246-249, **Epanidiplosis or Encircling**. *The repetition of the same word [or phrase] at the beginning and end of a sentence [or several sentences]*. See also Footnote 17.

advance his life, not cut it short.

Proverbs 4:1-10 KJV

1 Hear, ye children, <sup>(shāma' bēn)</sup> the instruction of a father, and attend to know understanding.

2 For I give you good doctrine, forsake ye not my law.

3 For I was my father's son, tender and only *beloved* in the sight of my mother.

4 He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

Get wisdom, get understanding; forget *it* not; neither decline from the words of my mouth.

Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

7 Wisdom *is* the principal thing; therefore get wisdom: and with all thy getting get understanding.

8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

9 She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee

10 Hear, O my son, <sup>(shāma' bēn)</sup> and receive my sayings; and the years of thy life shall be many.

Here is a list of things the father instructs and encourages his son to hold on to and apply in his life.

1. *Pay attention to my instruction so you can learn to know insight, and the ability to be perceptive. Proverbs 4:1*
2. *For I give you agreeable teachings. Proverbs 4:2*
3. *Let your heart hold on to my words, guard my instructions to have life. Proverbs 4:4*
4. *Acquire wisdom, acquire the ability to understand (perceive), do not forget it, do not bend or pervert the words that I have spoken to you. Proverbs 4:5*
5. *Don't abandoned my wisdom I teach you it will protect you. Love my wisdom it will guard you. Wisdom will guard or protect you! Where? It will guard or protect your thoughts, your inner convictions. There is a small repetition of synonyms: "preserve" and "keep," putting the emphasis on God's wisdom in our inner most convictions will protect our inner most convictions. Proverbs 4:6*

6. *Wisdom is the beginning, the chief thing. Acquire or obtain wisdom, as you acquire wisdom you acquire discernment, (the ability to judge right from wrong and the ability to reject that which is wrong and do that which is right). There is triple repetition in this verse. The word “get,” in the verb form is used two times, it is in the imperative mood, making them a command. We are commanded to acquire God’s wisdom! **Proverbs 4:7** (“get” 3x)*
  
7. *Highly esteem wisdom, it will help you grow, wisdom will make you honorable (morally right), when you embrace (hold close) wisdom. **Proverbs 4:8***
  
8. *Wisdom will give you a “wreath of grace,” and a “crown of beauty” for you in society. Wisdom shall deliver you. (From being conned or tricked by temptations that can ruin your moral and ethical values you have learned from God’s word). **Proverbs 4:9***

I have to add a side note to explain the orientalism “wreath of grace” and “crown of beauty.” Both are the same orientalism in eastern culture. The side note is for Proverbs 1:9 but will apply whenever the orientalism is used throughout the bible in various forms.

*Verse 9 likens [wisdom] to a garland or a pendant. This custom of adorning oneself with jewelry has not changed much in thousands of years. Jewelry is a status symbol and serves as an item of beautification. Solomon gives a clear picture that parents (more specifically the instructions of parents) are not to be despised. Instead, they should be seen as treasures. The wise instructions of a parent, like fine jewelry, are often obtained at great cost. They have history, value, and can even be passed along to future generations. Further, those who actively use the wisdom of their parents will see it reflected in their lives. Other people will notice the wise choices, wise behavior, and wise words, just as someone will notice the fine jewelry a person puts on. In terms of wisdom, this is far better than jewelry, since wisdom can be spread to others who see it and learn from it.<sup>17</sup>*

9. *Grab a hold of wisdom, wisdom will add many years to your life. **Proverbs 4:10***

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<sup>17</sup> <https://www.bibleref.com/Proverbs/1/Proverbs-1-9.html>

Ornament of grace on thy head or similar rendering explained in above “side-note.”