



Truth Seekers Fellowship

Equipping The Faithful To Be Fruitful

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THE WAY OF WISDOM

**JOB, ECCLESIASTES, PROVERBS, PSALMS
AND NEW TESTAMENT SELECTIONS**

BIBLE STUDY 2021-22

NOTES BY STACY TYSON

AWARE | ALIVE | AWAKE | FREE | FAITHFUL | FRUITFUL

WE PROCLAIM CHRIST
*by warning and teaching all people with all wisdom
 so that we may present every person mature in Christ.*

*Toward this goal I also labor,
 struggling according to his power
 that powerfully works in me.*

| Colossians 1:28-29 |

*The Way of Wisdom: Job, Ecclesiastes, Proverbs, Psalms
 and New Testament Selections*

Fall—Spring Bible Study 2021-2022

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1 Introduction

Choices and Consequences

1.1 The Divine Drama of Choice Begins....

“Refusing to accept the boundary between **Wisdom** and wisdom becomes in effect the original sin.”

{Samuel E. Balentine, *Wisdom Literature* (Nashville: Abingdon Press, 2018)}.

Genesis 2:25–3:7

25 And the man and his wife were both **naked** [Hebrew: *arom*] and were not ashamed.

1 Now the serpent was more **crafty** [Hebrew: *arum*] than any other beast of the field that the LORD God had made. He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden?’”

2 And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, 3 but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’”

4 But the serpent said to the woman, “You will not surely die. 5 For God knows that when you eat of it your eyes will be opened, and you will be like God, **knowing** [Hebrew: *yada* - to perceive or know] good and evil.”

6 So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be

desired to make one **wise**, [Hebrew: *sekel* - to be insightful, clever] she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. 7 Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

1.1.1 Naked (*arom*) and Crafty/Shrewd (*arum*)

arom: to be naked

arum: to be crafty or prudent or

Job 5:12 He [The LORD] frustrates the devices of the **crafty**, so that their hands achieve no success.

Proverbs 12:16 The vexation of a fool is known at once, but the **prudent** ignores an insult.

Proverbs 13:16 Every **prudent** man acts with knowledge, but a fool flaunts his folly.

Proverbs 27:12 The **prudent** sees danger and hides himself, but the simple go on and suffer for it.

1.1.2 **yada**: to perceive or know

1.1.3 **sekel**: to be insightful or clever, to be successful or prosper

Psalm 36:3

The words of his mouth [the wicked] are trouble and deceit; he has ceased to **act wisely** and do good.

Proverbs 15:24

The path of life leads upward for the **prudent**,
that he may turn away from Sheol beneath.

Daniel 9:22

He [Gabriel] made me understand, speaking with me and saying, “O Daniel, I have now come out to give you **insight** and understanding.

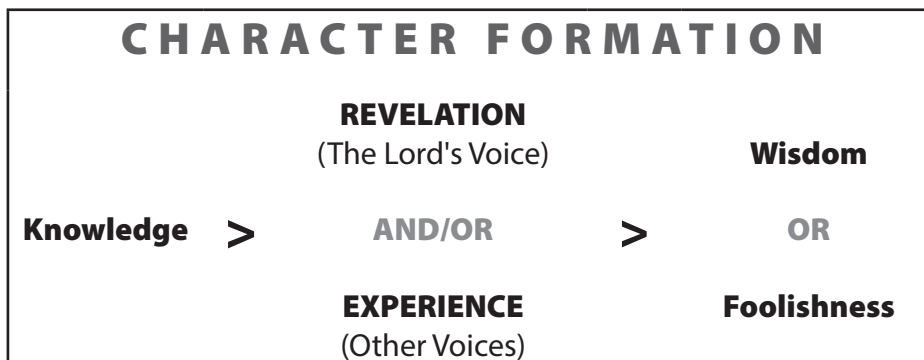
Deuteronomy 29:9 Therefore keep the words of this covenant and do them, that you may **prosper** in all that you do.

! **At the heart of Eve (and Adam's) temptation and ultimate sin is the acceptance of a voice that *claims* to be wiser than the Lord-God's.**

1.1.4 **The Core Question:**

“Put simply, is wisdom a human quality, achieved by human intelligence and insight? Or is wisdom a heavenly gift, bestowed by the gods (or God), utterly inaccessible to mortals who do not subscribe to one or another of the world's religions?”

{Samuel E. Balentine, *Wisdom Literature* }.



“The great spiritual battle between good and evil produces a related motif, namely, the necessity of choice. **We might think of wisdom literature as the drama of the soul’s choice** (a phrase Dorothy L. Sayers used for *Dante’s Inferno*). Even if a proverb is stated as an objective observation, the overall force of wisdom literature is that we understand that **we are being confronted with a choice that is unavoidable**. “The wage of the righteous leads to life, / the gain of the wicked to sin” (Prov. 10:16). The choice is ours. This motif of choice is well summarized by a passage near the end of Jesus’ Sermon on the Mount, in which Jesus confronts his listeners with the need to choose between the broad way that leads to destruction and the narrow way that leads to life (Matt. 7:13–14).

{Leland Ryken, *Short Sentences Long Remembered: A Guided Study of Proverbs and Other Wisdom Literature*, 15}.

1.2 What is The Wisdom Literature of the Bible?

“It may be said with confidence, then, that **the fear of the Lord** was the dominating concept and organizing theological principle in Wisdom literature. It was the response of faith to the divine word of promise and blessing just as it had functioned in the days of Abraham and Moses.

{Walter C. Kaiser Jr, *The Promise-Plan of God: A Biblical Theology of the Old and New Testaments* (Grand Rapids, MI: Zondervan, 2008), 136.}

c. 2166 Abraham Born	1446-1406 BC Moses and Exodus	971-931 BC Reign of Solomon	715-686 BC Reign of Hezekiah	586 BC Fall of Jerusalem
Job	Book of Moses	Ecclesiastes	Proverbs	

! We will be studying the Wisdom Books of the Hebrew Scriptures in their chronological order.

1.2.1 Job

There is a general consensus among conservative scholars that the events of Job took place during the Patriarchal period, around the time of Abraham. This makes Job the oldest book of the Bible. This book ponders the core question of life in the created order of a good and righteous God: *Is God worthy of trust and worship even if His ways remain inscrutable to us?*

1.2.2 Ecclesiastes

Traditionally, Solomon is credited as the author of Ecclesiastes. However, this has become hotly debated since the book never mentions Solomon by name. Nevertheless, the book claims that its wisdom ultimately comes from the “one Shepherd” (12:11), a clear reference to God Himself (see Gen. 48:15; Ps. 23:1; 28:9; 80:1). In this book, The Preacher ponders some of life's enduring perplexities.

1.2.3 Proverbs

Proverbs claims Solomon as its author and/or collector (1:1; 10:1), including the proverbs copied by Hezekiah's men (25:1). There are also two groups of sayings from 1) “the wise” (22:17–24:22; 24:23–34), and 2) “oracles” from Agur (30:1–33) and Lemuel (31:1–9). The book was probably compiled into its final form around the time of Hezekiah.

1.2.4 Wisdom Psalms

“Using both formal and thematic criteria, the following psalms may easily be classified as wisdom psalms: 1, 37, 49, and 112. To these may be added 32, 34, 111, 127, 128, and 133. If meditation on the law of God is also used, Psalms 119 and 19:7–14 may also be included. Perhaps Psalm 78, with its invitation to “give ear, my people, to my teaching” and its proverbial and riddle forms (v. 2), also qualify it to be classed with the wisdom psalms. Thus we conclude that Psalms 1, 19b, 32, 34, 37, 49, 78, 111, 112, 119,

