



# *The Skillful Life*

## 65 Categories in Proverbs

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**artisanship**  
*and the lifelong pursuit of wisdom*

# THE 4<sup>TH</sup> GENERATION SKILLFUL LIFE (65 CATEGORIES) GUIDE

This section contains five major categories of life skills based on an extensive study of the book of Proverbs. Each of these categories are broken down into sub-categories, 65 in all. There are numerous proverbs under each of the 65 categories, allowing you to come at many of the proverbs from different angles. Assuming that you use the Life Cycle Guides in this system, you will use only one guide per proverb each week, so there are plenty of proverbs to span each of the four life cycles—childhood, the teen years, early and middle adulthood, and later adulthood.

Begin by carefully selecting the proverbs you will work with for the next several weeks, so you will have a clear picture of where you are going in your study. The following quarterly guide has been provided to assist you in this planning process. Your current quarterly guide should be kept in your 7<sup>th</sup> *Priority Life Development Portfolio* system.

## Quarterly Planning Guide

The planning guide is very simple and should only take one to two hours of reflection once a quarter.

Begin by perusing the 65 Categories of proverbs. Pick out a few categories that you would like to explore this quarter. Base your selection on the following criteria:

- Life questions arising
- Life challenges or problems surfacing
- Areas of personal development or interest
- Areas of need or interest to your children or teens

List several categories. Then peruse the proverbs in the above selected categories, and select the individual proverbs for this quarter. All of the proverbs will be applicable to everyone in the family, so make it a balance between proverbs for your own personal study and for those targeted at your family.



## THE SKILLFUL LIFE: 65 CATEGORIES IN PROVERBS

One leading a skillful life . . .

- I. is developing a habit of lifelong learning, as well as consistently applying what is being learned, a habit that leads to the development of character.

*Overarching Concepts:*

- A. We must be committed to a lifelong learning process, recognizing that at each stage in life we need to be growing to be able to handle the things which come our way. 1:4–6
  - as a youth, we need experience
  - as a mature, wise individual, we need specialized skill
- B. The learning process requires hard work on our part, although we can expect the process to become more and more natural and enjoyable as we go along wisdom's path. 2:1–5; 4:18; 9:9; 14:6
- C. Part of the learning process involves reproof and correction, which are key to developing and maintaining a teachable spirit, without which a person will not stay in the learning process, or on wisdom's path. 12:1; 15:31,32; 17:10; 19:20
- D. Most issues and decisions in life are complicated, with no easy answers, requiring careful thought and planning, and only those who are genuinely in the learning process will be likely to approach them with the skill necessary to think clearly and decisively. 1:6; 20:6
- E. The learning process follows a logical developmental pattern, moving from youth to wise to wiser. 1:4–6 (see "Lifelong Learning Development Patterns" chart)
  - Youth—gain common sense, a shrewd, world-wise behavior and planning and a clear head
  - Wise—overall skill to manage life and people
  - Wiser—ability to see issues below the surface, acquire and assimilate complex counsel, solve tough problems
- F. We will only continue to progress from naive to wise to wiser as we put into practice what we learn, as can be seen by those negative caricatures who are visualized for us (i.e. the sluggard), who think themselves to be wise, yet are actually on the wrong path. 4:1–27; 14:6; 26:16

- G. The proverbs are designed to produce this developmental progression; therefore we ought to cycle through a major study of them at least three times in our lifetime. 2:1-5; 22:17-21

*65 Sub Categories:*

A. Importance of Character

1. Having character:11:23; 11:27; 12:2,25; 13:2,22; 14:9,22; 16:20,29; 17:13; 31:12,18; 17:3; 27:21; 20:7; 10:9; 11:1,3; 13:7; 16:2,5,18,19; 17:15; 19:1; 20:7; 21:8; 28:6; 30:29-31; 31:25,29; 20:11; 22:11

B. Character Traits

2. Core traits: wise dealings, righteousness, justice and equity, a summary of our character in the introduction section—1:3 (See summary in mental acumen category under instruction.)

Additional Traits:

3. Ambitious (see sluggard)
4. Confident 10:8,17; 14:26; 16:2,20; 21:24; 29:23; 14:16; 19:16; 21:20; 25:19
5. Dependable 10:26; 11:13; 12:22; 13:2,4,15,17; 14:5,25; 17:17; 19:22; 20:6,19,28; 21:18,21; 25:13,19; 26:25; 29:24,25; 31:5,7,11,27,29
6. Diligent 10:4,14; 11:27; 12:23,27; 13:24; 14:16; 19:2; 21:5; 24:27
7. Disciplined 10:5; 13:8
8. Fair (equity) 17:15,26; 18:5; 20:13; 21:3; 24:23,24; 29:26; 30:8; 31:5,8,9
9. Generous 11:24,25; 19:6; 21:19,26; 31:20
10. Gentle (kind, loving) 12:10; 15:1; 14:22; 16:6; 21:10; 31:26,28; 10:12; 13:24; 15:4; 16:6
11. Honest 10:2,10,18; 11:1; 12:5,17,20,22; 13:5,7; 14:5,8,22,25; 16:6,8,11; 17:4,7,15; 19:5,9,22; 20:6,10,15,23,28; 21:6,8,28; 24:23-26,28,29; 25:14,18; 26:18,19,24-28; 29:24,27; 30:6,8; 31:25,29; 10:9; 11:3; 16:2; 19:1; 20:7; 28:6; 30:29-31; 31:25,29
12. Humble 10:8; 11:2; 12:9,15; 14:3,21; 15:25,33; 16:2,5,18,19; 17:19; 18:3,12,23; 20:6,9; 21:4,24,29; 25:6,7,14,27; 26:12; 27:1,2,7; 28:25; 29:23; 30:9,13,32; 31:28
13. Patient 16:32; 20:21,22; 21:19
14. Pure 15:26; 20:11; 22:11; 30:12
15. Self-controlled 12:16; 14:17,29,30; 15:1,18; 16:32; 17:27; 19:3,11,12,19; 20:1-3; 21:14,19; 25:28; 29:20,22; 30:33
16. Teachable 10:8,17; 12:1,15; 13:1,10,14; 14:12; 18:1,2; 20:18
17. Merciful 11:17; 12:10; 14:31; 21:10,13
18. Pleasant 15:27; 22:18

## C. Character Types

19. Naive 14:15,18; 19:25; 21:11; 22:3; 27:12 (1:4,22,32; 7:7; 8:5; 9:4,6), 2:17; 5:18; 1:4; 7:7
20. Fool (I) 10:1,18,23; 12:23; 13:16,19,20; 14:7,8,16,24,33; 15:2,7,14,20; 17:10,12,16,21,24,25; 18:2,6,7; 19:1,10,13,29; 21:20; 23:9; 26:1,3,4,5,6,7,8,9,19, 11,12; 28:26; 29:11,20;
21. Fool (II) 10:8,10,14,21; 11:29; 12:15,16; 14:3,9; 15:5; 16:22; 17:28; 20:3; 24:7; 27:3,22; 29:9; 12:23; 13:16; 14:1,8,17,18,24,29; 15:2,14,21; 16:22; 17:12; 18:13; 19:3; 22:15; 24:9; 26:4; 5,11; 27:22; 5:23 (wicked—same root) 10:29; 11:7; 12:21; 17:4; 19:28; 21:15; 22:8; 30:20 (6:12,18)
22. Scoffer 13:1; 14:6,9; 15:12; 19:25,28,29; 20:1; 21:11,24; 22:10; 24:9; 30:17; 17:5
23. Proud 10:8; 11:2; 12:9,15; 14:3,21; 15:25,33; 16:2,5,18,19; 18:3,12,23; 20:6,9; 21:4,24,29; 22:4; 25:6,7,14,27; 26:12; 27:1,2,7; 28:25; 29:23; 30:9,13,22; 31:28
24. Sluggard 10:4,5,26; 12:11,24,27; 13:4,11; 14:4,23; 15:19; 16:26; 18:9; 19:15,24; 20:4,13; 21:25,26; 22:13,29; 24:30–34; 23:21; 24:10,33; 26:13–16; 31:12–27; 6:6–11
25. Seductress 22:14; 23:26,27,28; 27:13; 30:20,23; 31:3,30; 5:1–23; 6:20–35; 7:1–27
26. Angry man 11:23; 12:16; 14:17,29,30,35; 15:1,18; 16:14,32; 17:27; 19:3,11,12,19; 20:2,3; 21:14,19; 22:24,25; 25:23,28; 26:1; 27:3,4; 29:8,9,11,20,22; 30:32,33
27. Flatterer, gossip, schemer 10:18; 11:13; 17:19; 18:8; 19:28; 20:19; 25:9; 26:20,22; 29:20; 19:6; 26:28; 27:6,14; 28:23; 29:5; 19:6,12; 10:10,11,22; 11:19,27; 12:2,6,20; 14:2,17,22; 16:30; 24:8,9
28. Wicked 2:22; 3:25,33; 4:14,19; 5:22; 9:7; 10:3,6,7,16,20,24,25,27,28,30,32; 11:5,7,8,10,11,18,23,31; 12:5,6,7,10,12,21,26; 13:5,9,17,25; 14:11,19,32; 15:6,8,9,28,29; 16:4; 17:15,23; 18:3,5; 19:28; 20:26; 21:4,7,10,12,18,27,29; 24:15,16,19,20,24; 25:5,26; 28:1,4,12,15,28; 29:2,7,12,16,27; 12:2; 4:17; 8:7; 10:2; 12:3; 16:12; 11:5; 13:6

## D. Plans/Decision-making/God's Sovereignty

29. (theme chapter: 16) 16:1–4,7,9,11,33; 19:21; 20:12; 21:1,30; 17:3; 18:10; 19:14,17; 20:22,24; 21:1,2,12,31; 11:14 15:22,26; 16:25; 20:18, 24,25; 21:2,5,22,30,31

## E. Role of Discipline and Reproof

30. (theme chapter: 13) 10:8,17; 12:1; 13:1,8,18; 14:3; 15:5,10,12,31,32; 17:10; 25:12; 27:5,6; 28:23; 29:1,15,20; 30:6

- F. Mental Acumen (Prov. 1:1–7, NASB)
31. Wisdom (hokmah, 1:2) 1:2,5,6,7; 2:2,6,10; 3:7,13,19,35; 4:5,7,11; 5:1; 6:6; 7:4; 8:1,11,12,33; 9:8,9,10,10:13,23,31; 11:2; 13:10; 14:6,8,33; 15:33; 16:16; 17:16,24; 18:4; 21:30; 23:23; 24:3,14; 28:26; 29:3,15; 30:3; 31:26; 24:27; 14:1; 23:19; 27:11; 13:20; 19:20; 20:1; 21:11; 30:24; 19:7,8 (wise man) 1:5,6; 3:7,35; 9:8,9,10:1,8,14; 11:29,30; 12:15,18; 13:1,14,20; 14:3,16,24; 15:2,7,12,20,31; 16:14,21,23; 17:28; 18:15; 20:26; 21:11,20,22; 22:17; 23:24; 24:5,23; 25:12; 26:5,12,16; 28:11; 29:8,9,11; 30:24;
  32. Instruction (musar, 1:2) 1:2,3,7,8; 3:11; 4:1,13; 5:12,23; 6:23; 7:22; 8:10,33; 10:17; 12:1; 13:1,18,24; 15:5,10,32,33; 16:22; 19:20,27; 22:15; 23:12,13,23; 24:32
  33. Wise behavior (sakal, 1:3) 1:3; 21:11,16; 16:23; 17:8; 10:5,19; 14:35; 15:24; 16:20; 17:2; 19:14; 21:12; 3:4; 12:8; 13:15; 16:22; 19:11; 23:9
  34. Righteousness (tzedek, 1:3) 1:3; 2:9; 8:8,15; 12:17; 16:13; 25:5; 31:9; 8:18,20; 10:2; 11:5,6,18,19; 12:28; 13:6; 14:34; 15:9; 16:8,12,31; 21:3,21; (the righteous) 2:20; 3:33; 4:18; 9:9; 10:3,6,7,11,16,20,21,24,25,28,30,31,32; 11:8,9,10,21,23,28,30,31; 12:3,5,7,10,12,13,21,26; 13:5,9,21,25; 14:19,32; 15:6,8,29; 17:15,26; 18:5,10,17; 20:7; 21:12,15,18,26; 23:24; 24:15,16,24; 25:26; 28:1,12,28; 29:2,6,7,16,27
  35. Justice (mispat, 1:3) 1:3; 2:8,9; 8:20; 12:5; 13:23; 16:8,10,11,33; 17:23; 18:5; 19:28; 21:3,7,15; 24:23; 28:5; 29:4,26
  36. Equity (meshareem, 1:3) 1:3; 2:9; 8:6; 23:16,31; 2:7,21; 3:32; 8:9; 11:3,6,11; 12:6,15; 14:9,11,12; 15:8,19; 16:13,17,25; 20:11; 21:2,8,18,29; 28:10; 29:10,27; 2:13; 4:11; 11:24; 14:2; 17:26
  37. Understanding (beenah, 1:2) 1:2; 2:3; 3:5; 4:1,5,7; 7:4; 8:14; 9:6,10; 16:16; 23:4,23; 30:2; 2:5,9; 7:7; 14:15; 19:25; 20:24; 21:29; 23:1; 24:12; 28:5; 29:7,19; 1:5; 10:13; 14:6,33; 15:14; 16:21; 17:28; 18:15; 19:25; 1:2,6; 14:8; 8:5,9; 17:10,24; 28:2,7,11
  38. Prudence (gormah, 1:4) 1:4; 8:5,12; 12:16,23; 13:16; 14:8,15,18; 22:3; 27:12; 15:5; 19:25
  39. Knowledge (dagat, 1:4) 1:4,7,22,29; 2:5,6,10; 3:20; 5:2; 8:9,10,12; 9:10; 10:14; 11:9; 12:1,23; 13:16; 14:6,7,18; 15:2,7,14; 17:27; 18:15; 19:2,25,27; 20:15; 21:11; 22:12,17,20; 23:12; 24:4,5; 29:7; 30:3; 4:19; 7:23; 9:13,18; 14:7; 23:35; 24:12; 30:18
  40. Discretion (mezimah, 1:4) 1:4; 2:11; 3:21; 5:2; 8:12; 12:2; 14:17; 24:8
  41. Learning (lekah, 1:5) 1:5; 4:2; 7:21; 9:9; 16:21,23
  42. Wise counsel (tagboloth, 1:5) 1:5; 11:14; 12:5; 20:18; 24:6

G. Seeking Counsel

43. 10:21; 11:14; 12:15; 13:10; 15:22; 16:2,25; 18:17; 19:20,21;  
20:5; 20:18; 21:29; 22:20; 24:7; 27:9; 29:20; 10:17; 12:26;  
14:12; 18:20; 22:24–28; 23:1–3; 23:6; 23:10–12

**One leading a skillful life . . .**

- II. is disciplined in his work as well as in handling his money, taking care to make sure that all of his gain is from honest and fair practices, laying careful foundations for the future, while keeping the most important things in life in perspective.**

*Overarching Concepts:*

- A. We must develop a solid work ethic which recognizes the following realities: that hard work is a part of life; that most successful ventures require diligent and disciplined cultivation well before the expected benefit of the work; and that a man skilled in his work positions himself to be used by God in much larger arenas than the average person. 14:23–24; 21:5; 12:11; 20:4; 22:29
- B. We must avoid the desire to get rich quick and prematurely enjoy the things of this life. Instead, we must possess steady character in building our financial base, taking care to pursue all of our business affairs with honesty and integrity, and keeping family priorities and the needs of those less fortunate in balance at all times. 13:11; 20:21; 28:20; 21:17; 16:11; 20:10; 17:1; 11:24–25
- C. Setting about to build a substantial inheritance is an honorable goal, providing that your station in life provides such an opportunity. Under normal circumstances this can be attained in one generation, however it is not the most important thing in life and is not the ultimate source of security. 13:22; 21:20; 22:2; 13:11; 21:20; 14:26; 19:14; 22:1; 17:1; 11:28
- D. Success involves far more than accumulation of wealth, in fact the essence of success is measured by a sense of God's blessing on one's life. This is seen in such things as a prudent wife and strong children, a good name, inner security, lasting fruit and personal honor. 13:21,22; 19:14; 12:7; 14:26; 18:10,11; 22:1; 11:28,30
- E. A truly successful man is also a generous man—one who knows how to use his wealth to refresh and benefit others, to build lasting friendships, and to be a substantial source of aid to the poor. 11:24,25; 22:9; 17:8; 18:16; 21:14; 14:21,31

- F. The issue of the distribution of wealth is a difficult one, yet within God's scheme of things the rich and poor will always exist in this life. We do not need to apologize for our station in life, but instead need to be responsible stewards of the life situation and opportunities God provides for us. 22:2

*65 Sub-Categories (continued):*

44. Work Habits (theme chapter: 10) 10:4,5,26; 12:11; 13:11; 14:4,23; 16:26; 18:9; 19:15,24; 20:4,13; 21:5,25,26; 24:30–34; 28:19; 31:27,30,31 (see also the category: sluggard)
45. Use of Money/Business Ethics (theme chapters: 11,19) 11:1,24,26; 13:11; 15:16; 16:11; 17:26; 20:10,16,17,23; 21:6; 28:8,16; 15:16; 16:8; 17:8,23; 18:16; 21:14; 29:4; 20:14; 31:16; 12:9; 14:4,23; 20:16; 22:28; 26:10; 27:23–27; 11:15; 17:18; 20:16; 22:7,26; 19:17; 15:16,17; 17:1; 20:15; 21:17; 22:1; 28:19,20
46. Investments and Inheritance 13:22; 17:2; 19:14; 20:21; 14:4; 10:5; 15:16; 21:20; 10:3,16; 11:18; 12:12; 14:23; 15:6; 19:17; 21:5; 31:16,28–31
47. Success/Prosperity/Security 11:24–26,28; 13:11,15,21; 14:4,11; 15:15,19,22; 16:20; 17:8,20; 18:22; 19:8; 20:7,21; 21:5,7,21,30; 29:14; 28:25; 31:11; 10:25,29,30; 11:4–9; 12:3,7,19; 13:6,9; 14:3,26; 27,32; 15:24,25; 17:19; 18:10; 19:21,23; 20:22; 21:13,15,18; 30:5; 10:6; 14:21; 15:15; 16:20; 20:21; 29:17,19; 31:11,28,30,31; 28:20; 10:7; 11:16; 12:8; 13:18; 14:19; 18:12,13,16; 20:3,11,29; 21:21; 22:4; 25:6,7; 26:1,8; 22:29; 29:23,25; 31:22,30,31; 10:25; 11:18,30; 12:7,12; 13:2; 21:28
48. Generosity/Gifts 11:24,25; 14:21,31; 18:16; 19:6,17; 21:13,14,26,27; 22:9; 28:27; 31:24; 17:8,23; 18:16; 21:14; 29:4
49. Rich/Poor (theme chapter: 19) 10:4,15; 13:7,8,23; 14:20,21,31; 16:19; 17:5; 18:23; 19:1,4,7,17,22; 20:13; 21:13,17; 22:2,7,9,16,22,23; 28:3,15; 30:8; 31:7,20,24; 15:16,17; 17:1; 20:15; 21:17; 22:1; 28:19,20; 10:4,15,22; 11:4,16,28; 13:7,8,23; 14:20,24; 15:6; 16:8; 18:11,23; 19:4,14; 20:15,17,21; 21:17; 22:2; 23:4,5; 27:24; 28:11; 30:18; 31:10; 19:10; 21:17; 24:25; 28:6,8,22,27; 29:13,14; 30:9,14; 31:9

## One leading a skillful life . . .

III. is enjoying a well-ordered home life—at the center of which is an excellent wife, whom both the husband and children value tremendously—thus strengthening the community and laying foundations for future generations.

### *Overarching Concepts:*

- A. A wise man will carefully build his home, recognizing that it is an enormous stabilizing factor in this life; a key to true wealth, security, and satisfaction; as well as providing a lasting refuge for his children. 24:7; 24:3,4; 12:7; 14:11; 15:6; 21:20; 11:29; 20:7; 17:6; 14:1 (cf. 31:10–31)
- B. An excellent wife is the key to building a home, and nothing in life is a greater source or sign of blessing on a man's life. Therefore, finding such a wife should be at the top of his priority list as he seeks to build his house; and his life priorities should reflect his appreciation of her immeasurable worth. 12:4; 18:22; 19:14; 31:1–31
- C. A woman also has the power to bring a house down by using her sexuality to lure men, or by being discontent and nagging which makes the environment of the home unbearable. 19:13; 21:29; 27:16,17; 30:21–23; 22:14; 5:8,10; 6:31; 7:27
- D. Careful instruction, accompanied by firm discipline, will shape a child on the right road. Without it the bent toward foolishness will take root and eventually lead the child to ruin. 1:8; 4:1–4; 13:24; 20:30; 22:6; 29:15
- E. A very important indicator of whether we are on the right course in life is our attitude toward our parents, an attitude which should span our entire lifetime. It should be marked by a receptive spirit to their discipline and later their counsel, and a lifelong desire to please them through living skillful and productive lives. 10:1; 17:25; 23:15,16; 27:11; 20:20; 23:22; 30:11; 10:1
- F. When a family is built with wisdom, there is no generation gap, but instead a sense of dignity children recognize in their parents. The children bring their parents great satisfaction, and are enjoyed to the fullest extent by grandparents as they see the cycle begin again, only stronger as a result of their previous labors. 20:7; 16:31; 17:6; 20:29; 13:22

*65 Sub-Categories (continued):*

50. Building a House 24:27; 24:3,4; 14:1 (cf. 31:10–31); 12:7; 14:11; 15:6,25; 17:13; 21:12,20; 24:15,16; 3:3; 11:29; 15:6; 27:8; 20:7; 17:6; 31:28–31
51. The Importance of an Excellent Wife 12:4; 18:22; 19:14; 14:1; 31:1–9, 10–31 (cf. “adulteress” in category list under character types—note effect on tearing a house down 5:8,10; 6:31; 7:27)
52. Nagging Wives 19:13; 21:9; 21:19; 25:24; 27:15,16; 30:21–23
53. Instructing/Disciplining Children 13:24; 19:18; 20:30; 22:6,15; 23:13,14; 29:15,17; 10:1; 15:5; 1:8–9; 18 (see chart: “Choosing the Path of Life— Proverbs 1–9”)
54. Honoring Parents 10:1; 15:20; 17:21; 17:25; 23:15,16,24,25; 27:11; 13:1; 15:5; 19:26; 20:20; 23:22; 28:24; 30:11,17; 10:5; 28:7; 29:3; 27:10
55. Grandchildren/Old Age 20:7; 16:31; 17:6; 20:29; 13:22;

One leading a skillful life . . .

**IV. is dealing wisely and fairly with people, taking care to control his emotions and his words, carefully selecting when and how to speak, that conflict and strife might be defused, and loving, lifelong relationships be built.**

*Overarching Concepts:*

- A. Our words are extremely powerful tools. When they are skillfully used, they are capable of bringing healing, of persuading, influencing, encouraging and building others up. The effective use of them will bring great satisfaction and delight to the skillful user. 18:21; 13:3; 12:25; 16:24; 16:21,23; 12:14; 18:20
- B. When our words are carelessly used they are capable of doing enormous damage to lives and reputations, and may even bring our own lives to ruin. Therefore, it is imperative that we learn to think carefully and control our speech. 12:18; 29:20; 18:13
- C. Quarrels and strife are fanned to flame by angry people, who harbor hurts rather than overlook offenses and forgive. They often conceal their anger with humble speech and distorted “gossip.” This can create quarrels which will not stop until those causing them are removed. 26:24–26; 10:12; 26:21; 17:19; 26:17; 16:28; 26:20; 11:13; 20:19; 22:10

- D. It is useless to give counsel or reproof to a fool or a scoffer; it will only lead to reaction and strife. One who is wise is constantly open and learning, will respond positively to sharp rebuke, and will keep his cool if offended. 29:1; 15:12; 22:10; 13:10; 19:20; 15:31
- E. Most of our unpleasant emotions come as we see our goals and aspirations constantly frustrated. This may result from living foolishly, or being treated unfairly by others. Failure to bring them under control will only lead to further problems, especially anger. They should be signs to us that we need to examine our lives in light of wisdom's counsel and make needed corrections. 16:32; 22:24,25; 29:22; 15:18; 14:29; 10:24; 14:29,30; 15:16; 25:28; 13:21

Note: Anger is given far more treatment than any of the other emotions. We are encouraged again and again to exercise a great deal of control over it, holding it back and seeking understanding. 17:27; 14:17,29; 19:11

- F. Most of our pleasant emotions—happiness, love, security, satisfaction and respect—are part of the fruit of seeing our goals and aspirations gradually fulfilled as we live our lives skillfully. 10:22,24,28,30; 12:14; 13:4; 19:23; 31:18;
- G. Wisdom will lead to great skill in interpersonal relationships, enabling us to build lifelong friendships, harmonious relationships with neighbors, win the favor of authorities, and even enjoy peace with our enemies. 17:17; 18:24; 12:26; 16:7; 25:15; 14:35

65 Sub-Categories (*continued*):

- 56. The Careful Use of Words 10:8,10,11,14,18,19,20,30,31,32; 11:9,11,12; 12:6,13,14,18,19,22,25; 13:2,3; 14:3,5,23,25; 15:1,2,4,23,27,28; 16:13,21,23,24,27,30; 17:4,19,20,27,28; 18:4,6,8,13,20,21; 19:1,13,28; 20:6,15,19; 21:23; 22:11,12,17,18,21; 23:9,16; 24:2,7; 25:11,15,23,25,27; 26:16,20,28; 27:2; 28:23; 29:20,22,24
- 57. Conflict and Strife 16:21,23,29; 17:1,14; 18:1,6,17,19; 19:13; 20:1,3,13; 21:9,19; 25:8–10; 29:20; 10:12; 13:10; 15:18; 16:27,28; 17:1,14,19; 18:6,19; 20:3; 22:10; 25:24; 26:17,20,21,22; 27:15,16; 30:33 (gossip) 10:18; 11:13; 17:9; 18:8; 19:28; 20:19; 25:9; 26:20,22; 29:20; 10:18; 16:28; 20:19; 26:2; 30:10
- 58. Counsel and Reproof 10:17; 11:14; 12:26; 14:12; 15:22; 16:2,25; 18:20; 20:18; 21:29; 22:24–28; 23:1–3,6,10–12; 29:20; 10:21;

11:14; 12:15; 13:10; 15:22; 16:2,25; 18:17; 19:20,21; 20:5,18;  
21:29; 22:20; 24:7; 27:9; 29:20; 10:18,17; 12:1; 13:1,8,18; 14:3;  
15:5,10,12,31,32; 17:10; 22:10; 25:12; 27:5,6; 28:23; 29:1,15,20;  
30:6; 10:17,21; 13:14; 15:2; 16:21,23; 29:19; 21:10; 25:25; 27:10;  
29:17 (listening) 15:23,28; 18:13; 20:29; 18:2,13,15; 19:27;  
20:12; 21:28; 25:12; 29:20

59. Understanding and Controlling Emotions:

Unpleasant emotions:

- a. anger 11:23; 12:16; 14:17,29,35; 15:1; 16:14,32; 17:27;  
19:3,11,12,19; 20:2,3; 21:14,19; 22:24,25; 25:23; 26:1;  
27:3,4; 29:8,9,11,22; 29:20,22; 30:33
- b. want, craving 10:24,28; 11:7,23; 12:2; 13:2,4,12,19,25; 10:3;  
21:25; 3:15; 8:11; 12:12,14; 24:1
- c. discouragement, sorrow 12:25; 13:12,17; 14:10,13;  
15:13,15,30; 17:22; 18:14; 24:10; 25:13,20,25; 29:23; 21:10;  
25:25; 27:10; 29:17
- d. fear, anxiety 10:24; 21:15; 29:25; 31:21; 12:25; 15:16;  
18:8,14; 20:27; 29:23; 31:18; 10:9; 30:5; 31:21,25; 20:24;  
21:22; 22:19; 29:25; 30:5; 31:11
- e. envy, jealousy 14:10; 17:25; 23:17; 24:1; 27:4; 31:6
- f. bitterness, hatred, revenge 10:12,18; 15:17; 25:16,17;  
26:24,26; 29:24; 20:22; 24:9; 19:11; 20:9,22; 31:6; 10:12,18;  
15:12,17,20; 16:13; 17:9; 19:7; 21:17; 29:24

Pleasant emotions:

- a. happiness, joy, laughter 10:6,28; 12:25; 14:13,21;  
15:13,15,20,30; 16:20; 20:21; 29:17,18,19; 14:13; 29:9;  
10:28; 11:10; 12:20; 14:10,13; 15:23; 17:5,21,22; 21:15;  
24:17,18;
- b. love 10:12; 14:22; 15:17; 16:6; 17:9; 18:21; 20:28; 21:21;
- c. security, peace 10:25,29,30; 11:4–9; 12:3,7,19; 13:6,9;  
14:3,26,27,32; 15:24,25; 17:19; 18:10; 19:21,23; 20:22;  
21:13,15,18; 30:5; 11:21; 12:7; 20:7
- d. satisfaction, delight 10:3,24; 12:14; 13:2,4,9,25; 14:14; 18:20;  
19:15,23; 20:13,17; 31:6,11,13,18,21,25; 10:25; 11:18,30;  
12:7,12; 13:2; 21:27; 11:20; 12:22; 15:8; 21:3,27 (successful,  
prosperous, healthy) 11:24–26,28; 13:11,15,21; 14:4,11;  
15:15,19,22; 16:20; 17:8,20; 18:10; 19:21,23; 20:22;  
21:13,15,18; 30:5; 15:30; 17:22; 31:17,21 (alive)  
10:11,15,16,17,25,27; 11:19,30; 12:28; 13:3,12,14;  
14:25,27; 15:24; 16:22,25; 18:7,12,21,24; 19:3,9,16,18,23;  
20:2; 21:6,7,12,16,21,25,28
- e. respected 10:7; 11:16; 12:8; 13:18; 14:19; 18:12,13,16;  
20:3,11,29; 21:21,22:4,25:6,7; 26:1,8; 22:29; 29:23,25;  
31:22,30,31; 10:7; 22:1

## One leading a skillful life . . .

- V. is living harmoniously and responsibly within the community and nation in which he works and serves, showing proper respect to those in authority, as well as for their policies.

*Overarching Concepts:*

- A. Leaders are indispensable for a nation to endure from generation to generation. Without them evil men will arise and take control for their own purposes. They will gain through corruption and taking advantage of the poor and needy. A nation must have authority, and leaders who provide vision and counsel. 20:8,26; 28:12,28; 11:14; 29:18; 29:4,14; 28:15,16
- B. Not only must a nation have authority, it is crucial that a nation has righteous authority, which must begin at the top with the key leader. Without that the ministers will become corrupt, the wicked will not be sifted out, and the people will suffer greatly. 16:12; 20:8; 20:28; 25:4; 29:12

Note: Hezekiah's men give a special warning, based on what happened to Hezekiah—key leaders must guard against pride taking over and corrupting their reign. 25:2–7,14,27; 26:1,5,8,12,16; 27:1,2,21,27; 28:11; 29:23

- C. As part of a nation, we must assume that God is sovereign over all nations and their leaders. Therefore, we must ultimately trust in Him to work His purposes through our leaders, and do our part to live justly, to love kindness, and to walk humbly with God. 21:1; 16:9,10; 11:10,11; 29:7,26; 28:25,26; 29:23,25
- D. Living as a righteous citizen includes such things as showing respect to our leaders, becoming skillful in our work, concern for the rights of the poor, living peacefully with our neighbors, our masters and as far as possible, with our enemies. 29:7; 23:10,11; 22:29; 25:21,22; 16:7; 25:8–10; 27:18; 24:21; 25:6,7; 22:11
- E. A crucial part of our responsibility is to use our homes to build a godly heritage. Although each generation takes on a character of its own (a generation can very easily turn towards evil), righteous living will eventually exalt a nation. Even if we live under corrupt leaders or are part of an evil generation, we can look forward to a future justice in His kingdom. 31:11–31; 29:15,17,26; 14:34; 11:10,11; 28:12,28

4 types of generations: 31:11–14

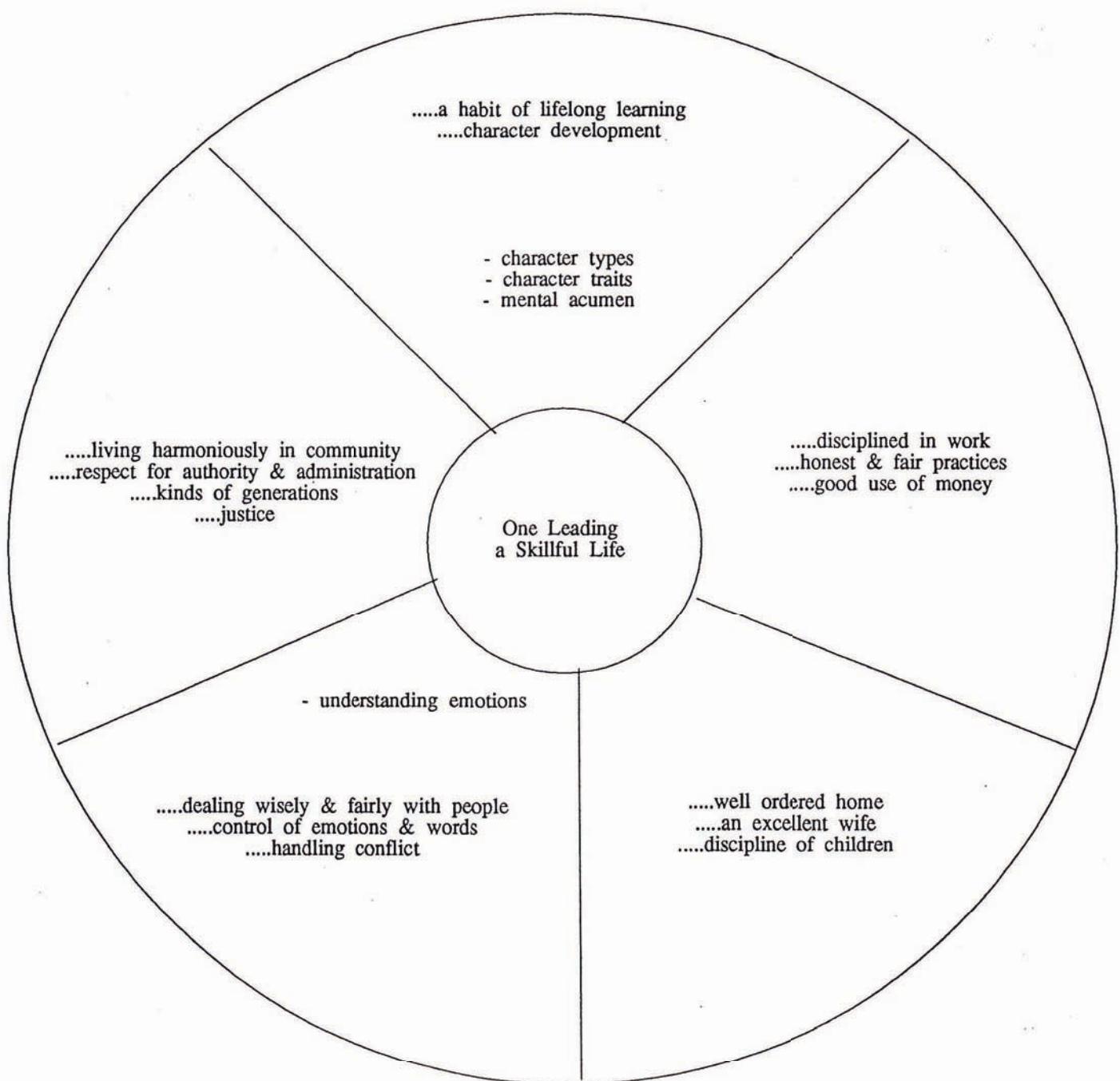
1. the insatiable generation 31:11 and 15–17
2. the immoral generation 31:12 and 18–20
3. the rebellious generation 31:13 and 21–23
4. the ruthless generation 31:14 and 24–29

65 *Sub-Categories (continued):*

60. Leaders (kings) 16:10,12; 17:7; 20:2,8,18,26,28; 21:1; 25:2–5; 28:15,16; 29:4,12,14,26; 31:1–9 (nations and their leaders— kings) 11:14,26; 14:28,34; 19:10; 11:10,11; 14:34; 28:12,28; 29:2,16,18; (serving leaders—courtiers) 14:35; 16:13,15; 17:7; 19:12; 20:2; 22:11,29; 23:1–3; 24:21,22; 25:6,7,15
61. Honor, humility and power in high places 25:2–7,14,27; 26:1,5,8,12,16; 27:1,2,21,27 28:11; 29:23
62. Corruption and injustice 13:23; 14:20; 16:8,11; 17:15,23,26; 18:5,17,18; 19:28; 20:8,10,16,22; 21:3,7,15; 22:22,23; 24:23,24; 28:5,8,21; 29:4,12,14,26,27; 31:5,8,9; 21:8; 28:17; 12:17; 14:5,25; 19:5,9,28; 21:28; 24:28,29; 25:18; 29:24
63. Rights of the poor and oppression 13:23; 14:20,21,31; 17:5; 19:17; 21:13; 22:2,7,9,16,22,23; 23:10–12; 28:3,8,15,27; 29:7,13,14; 31:1–9,20; 16:8; 19:10;
64. Citizenry, living harmoniously in community (friends and neighbors) 11:9,12; 12:26; 14:20,21; 16:29; 17:9,18; 21:10; 24:28,29; 25:8–10,16–18; 26:18,19; 27:6,10,14; 3:28,29; 6:1–3; (enemies) 16:7; 24:17,18; 25:21,22; 27:6 (master, slave, employer, employee) 29:19,21; 30:10,22,23; 22:29; 26:10 (response to leaders) 14:35; 16:13–15; 19:12; 20:2; 22:11,29; 24:21,22; 23:1–3; 25:6,7
65. Kinds of generations 30:11–31; 29:15,17

# The Skillful Life

## Toward a Theology of Proverbs





## THE 4<sup>TH</sup> GENERATION LIFE CYCLE GUIDES

These guides consist of simple worksheets designed to be used over and over again as you work through the 65 Skillful Life categories through several cycles of your life.

### Life Cycle Guides

The guides all follow a similar format, except the guide for children, which is much simpler. The following explanations will help you make full use of them. As you begin working with the guides, feel free to adapt them to your own style. However, early on it is helpful to settle upon a common style so that over the years there is some consistency to the work that you do. These guides will eventually become very dear to you, and will become excellent ministry tools, as well as become part of an inheritance that you can pass on to future generations.

#### Cycle 1: Childhood (Worksheet for Using Proverbs with Children)

This guide contains four very simple steps, yet each requires a lot of thought and creativity for younger children.

1. *Explanation of the proverb.* The first step is to choose a proverb that you would like to teach your child. Look over the list of 65 categories of Proverbs and choose an area that you feel suits the needs of your child or children at present. Study the proverb and write an explanation of it in simple words. Be sure to pay attention to the form of parallelism that the proverb takes. (See explanation on page five for understanding Hebrew parallelisms.)
2. *Illustration of the proverb—examples.* Make a list of examples or illustrations appropriate to the ages of your children that you feel will help them understand the significance of the proverb. At first this may seem difficult, but there is not a simple way of coming up with illustrations other than to sit down and think. If you are working on one proverb a week, study the proverb a few days before you are going to teach it to your children, then pray and ask God to make you alert to ways during the coming week that you might illustrate the proverb. Keep the worksheet in your 7<sup>th</sup> Priority Life Development Portfolio, if

you are using that resource, so that you can readily record illustrations as they come your way.

3. *Illustration of the proverb—stories.* Children love stories, and the Bible is full of stories. This should be our starting point and provides an excellent way to learn the Bible as well. The trilogy by William Bennett: *The Book of Virtues*, *The Children's Book of Virtues*, and *The Moral Compass*, are excellent resources also. *The Book of Virtues* categorizes character stories by character traits, beginning with simpler stories and moving to more complex. *The Moral Compass* categorizes moral stories according to life's unfolding phases, again moving from simpler stories to complex. These are excellent resources. You might also use your favorite short story or verse anthology. Autobiographies and biographies can also be very useful. However, in the technological age into which we are moving we should not hesitate to use the television, videotapes, and movies to illustrate proverbs. They can make a very powerful impact
4. *Projects reinforcing the proverb.* It is important to move the wisdom into action. Real life “field trips” can be among the most powerful projects of all, for you can see before your eyes, a life story. Visit jails, hospitals, businesses etc. with the view of asking those whom you meet to tell their story to you. Decide on action. What actual stories and books are you going to read with your children, or have them read for themselves? What movies and videos will you watch together? Family ministry projects can be an excellent way to internalize the wisdom of a proverb.
5. *Memorization of the proverb.* Finally, record the verse in the translation that you think is the most accurate and alive. Have your children memorize it. Begin building a category list with them that can help them remember and review the proverbs they have memorized, as well as beginning to build the wisdom infrastructure of their lives. You may want to build off the five clusters of the 65 categories of Proverbs in the next section of this manual.

#### **Cycles 2–4: Youth, Young Adulthood, Middle Adulthood, and Later Adulthood**

These worksheets are all similar in structure. They are similar to the basic worksheet for children except for one very important addition—issues and questions.

2

1. *Explanation of the Proverb.* Here again the selection of individual proverbs is very important. With teens you will want to draw from the individual proverbs in 10:1–22:16, as well as drawing heavily on Proverbs 1–9. In young and middle adulthood you will want to draw most heavily from 10:1–22:16. In later adulthood, while still drawing upon 10:1–22:16, you will want to major on the proverb clusters from 22:17ff. Again, work hard at finding the type of parallelism used and then write the proverb in your own words. You may also want to study any key words that seem to be particularly rich in imagery.

2. *Issues and Questions.* This section is new and enters the process when our children enter their teens. Around ages 11–13 our children reach a phase in their moral development when they begin reasoning at a higher level—they can more easily grasp things at a principle level. They may begin challenging many things. At this time, we need to begin helping them see the real underlying issues at stake and help them begin to live by principles.

Issue \_\_\_\_\_

Questions:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_

This simple little formula is the same format which is used in the BILD curriculum, entitled Socratic discussions. We must enter into dialogue with our children and help them birth the significance of the underlying principles and reasoning of the proverb in order to internalize it. This process must continue throughout their adult lives and ours.

3. *Life Situations.* Illustrations again must be sought out of real life situations. After studying the proverb and before a time of discussion with your teens, or between yourselves as husband and wife, you need time for reflection. Ask God to illustrate this proverb for you in the coming few days—from your work or everyday life, from the news or television, or from your reading. (See the Seventh Priority, lifelong learning habits established in the *7<sup>th</sup> Priority Life Development Portfolio*.)

In addition to the examples from life, it is important to develop a more comprehensive understanding of the Biblical stories. You may want to begin using the time line approach taught in The Second Priority of the *7<sup>th</sup> Priority Life Development Portfolio*. After developing a time line on an individual Bible character, you can place proverbs that you are illustrating at the appropriate place on their time line. As you progress through the years you will be able to hang several proverbs on each time line and your ability to understand God's wisdom in real life, illustrate it biblically and pass it on to others will skyrocket. Though at first this will take a little time, once you get into the process a few months you will find it coming very naturally. This is also integrated with BILD's Old and New Testament courses in Leadership Series II where you will be developing time lines for Biblical characters throughout the Old and New Testament studies.

4. *Projects reinforcing the proverb.* This section is for listing projects that will help you put the proverb into practice. This could be reading a book or article, or beginning study in a whole new area of needed development. It may involve watching movies or videos in an area, or

taking a course. Family projects, or a visit with a mentor may also be good ways of internalizing the principle of a proverb. It is important to list possible projects so that you have a pool to draw upon for your own development. At this time, it may also be helpful to list projects that come to your mind which you could do with your spouse, and those that you might use in the future with your children, or encourage them to do on their own.

5. *Memorization of the Proverb.* As you begin collecting a number of verses committed to memory, you will want to build a set of categories to help you retrieve these verses as well as to help you build a wisdom infrastructure into your thinking and worldview. You may find it useful to begin with the five clusters of the 65 categories of Proverbs used in the next section of this manual. However, you will soon want to make it your own—coming up with fresh categories and previously unseen relationships. You may find that your personal evolving categorization list will become one of the most exciting adventures of your life!

### Interpreting an Individual Proverb

The interpretation is of individual proverbs and is fun once you get the hang of it. Anyone can master the techniques.

#### 1. Learn the general type of wisdom literature and watch for proper groupings.

- *Proverb:* a very short memorable statement which expresses a general rule through a specific example
  - ◆ a proverb is brief
  - ◆ a proverb is concrete
  - ◆ a proverb is a general truth
  - ◆ proverbs have diverse applications(Examples of individual proverbs: Proverbs 10:1–22:16)
- *Proverb cluster:* anywhere from 3 to 8 line units, contains a more complex idea than just the individual proverbs
  - (Examples: Proverbs 22:17–24:34)
- *Collection of proverbs*
  - ◆ unifying theme
  - ◆ single narrator
  - ◆ unified structure and poetic texture(Example: Proverbs 1–9)
- *Wisdom portrait:* painting of a vivid picture with proverbs
  - (Examples: the godly woman—Proverbs 31:10–31 and the drunkard—Proverbs 23:29–35)

- *Reflective essay*: a lengthy essay reasoning to a logical conclusion using a proverbial style  
(Example: Ecclesiastes)
  - *Dramatic narrative*: a lengthy drama reasoning to a logical conclusion using a proverbial style  
(Example: Job)
  - *Anthology of love lyrics*: a series of poetic perocopes (snapshots)  
(Example: Song of Solomon)
- 2. Learn the Hebrew poetic device of parallelism**

The distinctive characteristic of Hebrew poetry (and other poetry of the Semitic family of the same period) is parallel thought existing between lines. There are four major types of Hebrew parallelism:

*Type 1: Synonymous parallelisms*

The second line repeats the first line in a somewhat altered form in order to express the lesson of the proverb with maximum clarity.

17:20a	17:20b
he who	he who
has a crooked mind	is perverted in his language
finds no good	falls into evil

*Type 2: Antithetical parallelisms*

The second line expresses the same idea as the first but is contrasted with the first line in order to bring about maximum clarity.

15:1a	15:1b
a gentle answer	a harsh word
turns away	stirs up
wrath	anger

Fine tuning: A variation of this type is called *asymmetrical antithetical parallelism* (filling in the blank). It invites you to make inferences from comparing one line to the other in order to restore the symmetry that is lacking in the proverb.

10:5a	10:5b
he who gathers	he who sleeps
in summer	in harvest
is	is
a son who	a son who
acts wisely	(acts foolishly)
(acts honorably)	acts shamefully

*Type 3: Emblematic parallelism (cerebral cartooning)*

One line illustrates the other line—sort of serving as the drawing to the caption in our political cartoons. One line is the illustration (example,

concrete image) of the other line, which is in the stated wisdom principle.

Like clouds and wind without rain  
Is a man who boasts of his gifts falsely.  
Proverbs 25:14

As in water face reflects face,  
So the heart of a man reflects man.  
Proverbs 27:19

*Type 4: Synthetic parallelism* (puns and other mind-benders)  
The second line advances the thought of the first line rather than repeating, contrasting or illustrating it. There are seven types of synthetic parallelism:

- a) Classifying. This type equates one class with another class.

He who assaults his father and drives his mother away  
Is a shameful and disgraceful son.

Proverbs 19:26

- b) Argument from lesser to greater. In this type, the formula is “how much more.” The puzzle is to determine what the two cases have in common and how they differ.

Sheol and Abaddon lie open before the Lord  
How much more the hearts of men.

Proverbs 15:11

- c) Better is this than that. The insight into these proverbs lies in the question—why is this better than that.

Better is a dry morsel and quietness with it  
Than a houseful of feasting with strife.

Proverbs 17:1

- d) Statement/Consequence.

The sluggard does not plow after autumn  
So he begs during harvest and has nothing.

Proverbs 20:4

- e) Statement/Application

He who goes about as a slanderer reveals secrets  
Therefore do not associate with a gossip.  
Proverbs 20:19

## f) Statement/Basis

It is an abomination for kings to commit wickedness  
For a throne is established on righteousness.

Proverbs 16:12

## g) Statement/Purpose or Result

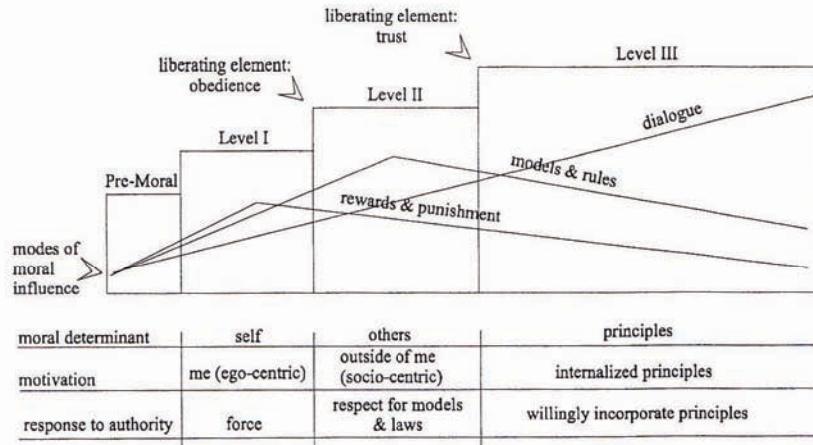
The path of life leads upward for the wise  
That he may keep away from Sheol below.

Proverbs 15:24

**Stages of Moral Development** (Using the Guides at Each Level of Moral Development)

It is helpful to remember the various stages of moral development our children progress through. Lawrence Kohlberg has gathered an impressive body of work on the study of moral development. His research was developed to a very practical level by Dr. Ted Ward, former director of curriculum development at Michigan State University, awarded the Das Hammarskjold award, and author of *Values Begin at Home* (Victor, 1979 and 1989). He concluded that there are three levels of moral development: Level I involves authority. One cannot progress to the second level of moral development without learning obedience. Level II involves models and rules. One cannot advance to the third level of moral development without learning trust. The third level of moral development is the ability to reason based on principles—learning to live life with wisdom, that is, with skill. See figure 1: “Ward’s Adaptation of Kohlberg’s Moral Development Stages.” Living life skillfully, or with wisdom, is founded upon two moral pillars: learning obedience, and learning a moral social structure—learning from models and training how to live in family and community. The research clearly indicates that defining our roles and relationships is critical to moral development and to a society of people who can live skillfully—who have a solid moral core.

**Ward's Adaptation of Kohlberg's Stages of Moral Development**  
**Fig. 1**



Understanding healthy contemporary research on moral development will sharpen our parenting skills, and will help us understand how to use Proverbs and the life cycle guides in the lives of our children. We need to view our task differently in each stage.

### Moral Development and the Use of Life Cycle Guide 1

The first life cycle guide can be used for both of the first two stages of the moral development of our children. In the first stage we need to major on authority and obedience. This matches the concept in Proverbs 1:7 that the fear (respect) of the Lord is the beginning of wisdom. We cannot go anywhere in our moral development without a sense of respecting the authorities in our lives—the Lord being the core. We cannot develop the obedience and trust which is necessary to progress morally. Therefore, we want to make sure that the proverbs we teach our very young children center on proverbs of obedience, trust, and respect of God, parents, and other godly adults in their lives. That respect needs to continue to unfold throughout the middle years beginning at ages 5–6 and extending to around 11–13 years. This is when our children need to learn a basic life-style of respect and authority leading to a liberating trust in God, parents, and godly adults around them. The basic categories of life (see the 65 categories) should be learned and practiced from an obedience standpoint.

### Moral Development and the Use of Life Cycle Guide 2

This second life cycle guide should be used for the third stage of the moral development of our children. In this stage we want our children to begin internalizing at a principle-centered level the moral life we have been building into them through obeying proverbs during the first two stages. We want them to begin thinking for themselves and making choices based on the principles of a moral life. They must learn to ask “why” skillfully. From the moral developmental literature, it is easy to see that as parents we must shift our methods at this time, from primarily instruction to dialog. That is why we have added the issues and questions section to the guides. Essentially, we are beginning to treat them as young adults, and therefore we should begin using the adult life cycle guide.

All of the 65 categories are still relevant at this stage, but it is also very important for them to work through other wisdom books: Proverbs 1–9 calls them to stay on the moral path set for them by their parents—the wisdom path they have learned in the first two stages; the Song of Solomon, will steer them through the deep waters of romantic love, sex and marriage; and Ecclesiastes, will help them sort through all of the big life choices in front of them, keeping a wisdom perspective on their life pursuits.

### The Wisdom Habit—Finding Relevant Illustrations, Stories and Cultural Information (Seventh Priority)

This was discussed in the Life Cycle Guides section on pages 1–3. Be sure to read the ideas for both guides, even if you do not have small children. This final set of comments is just a reminder of the importance of using the *4<sup>th</sup> Generation Life Cycle System* in conjunction with the *7<sup>th</sup> Priority Life Development Portfolio*. Finding relevant life illustrations and stories to visualize specific proverbs will come naturally if you are developing a wisdom habit—the cultivation of a lifelong pursuit of wisdom (Seventh Priority). What at first might seem overwhelming—finding age appropriate and relevant illustrations of wisdom to pass on to your children every week—will eventually come naturally if you are in the process yourself of developing the Seventh Priority wisdom habit. This habit ought to be the cornerstone of raising and ongoing shaping of our children’s lives and our own lives as well. Listen to the following exhortations:

And these words which I am commanding you today, shall be on your heart; and you shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up.

Deuteronomy 6:6–7

Hear, my son, your father’s instruction,  
And do not forsake your mother’s teaching;

Proverbs 1:8

The beginning of wisdom is: Acquire wisdom;  
And with all of your acquiring, get understanding.  
Proverbs 4:7

So teach us to number our days,  
That we may present to Thee a heart of wisdom.  
Psalms 90:12



# The Skillful Life (65 Categories)

## Quarterly Planning Guide

Quarter: Months/Year \_\_\_\_\_

Peruse the 65 Categories. Pick out a few categories that you would like to explore this quarter. Base your selection on the following criteria:

- Life questions arising
- Life challenges or problems surfacing
- Areas of personal development or interest
- Areas of need or interest to your children or teens

List several categories:

Peruse the proverbs in the above selected categories, and select the individual proverbs for this quarter. All of the proverbs will be applicable to everyone in the family, so make it a balance between proverbs for your own personal study and for those targeted at your family.

# 4th Generation Life Cycle Annual Planning Template

Year \_\_\_\_\_

		70/80		
		60-65	LATER ADULTHOOD	
		17-22	YOUNG/MIDDLE ADULTHOOD	
0	CHILDHOOD			
12	YOUTH			<p>List categories you want to major on with your teens this year (from the 65 categories list).</p>
17-22	YOUNG/MIDDLE ADULTHOOD			<p>List categories you want to work on in your own life or in your marriage (from the 65 categories list).</p>
60-65	LATER ADULTHOOD			<p>List categories you want to work on in your own life or in your marriage (from the 65 categories list).</p>
70/80				<p>List work in the more complex proverb clusters (Proverbs 22:17-30:31). Note: you may want to begin this work in middle adulthood.</p>

Age 0-6 - List simple individual proverbs you want to teach your children.

Ages 6-12 - List categories you want to major on this year (from the 65 categories list).

List work in Proverbs 1-9, Ecclesiastes, Song of Solomon, or Job that you want to work with your teens on this year.

List any work you desire to do this year in Proverbs 1-9, Ecclesiastes, Song of Solomon, or Job that you need to prepare yourself for parenting (or possibly for your own life and marriage).

List work in the more complex proverb clusters (Proverbs 22:17-30:31). Note: you may want to begin this work in middle adulthood.

# Cycle 1: Childhood

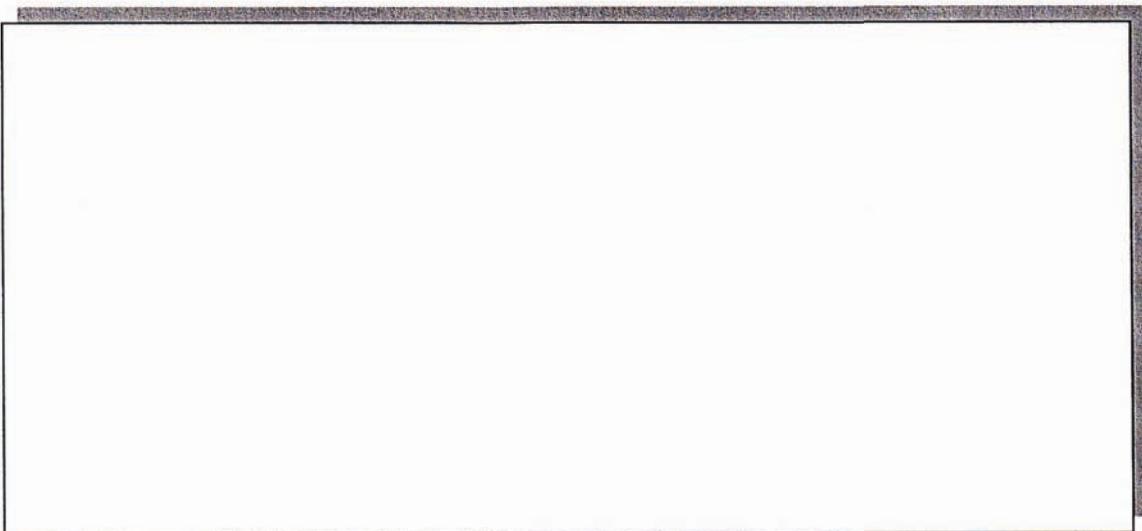
## Worksheet for Using Proverbs with Children

Proverb \_\_\_\_\_

Date \_\_\_\_\_

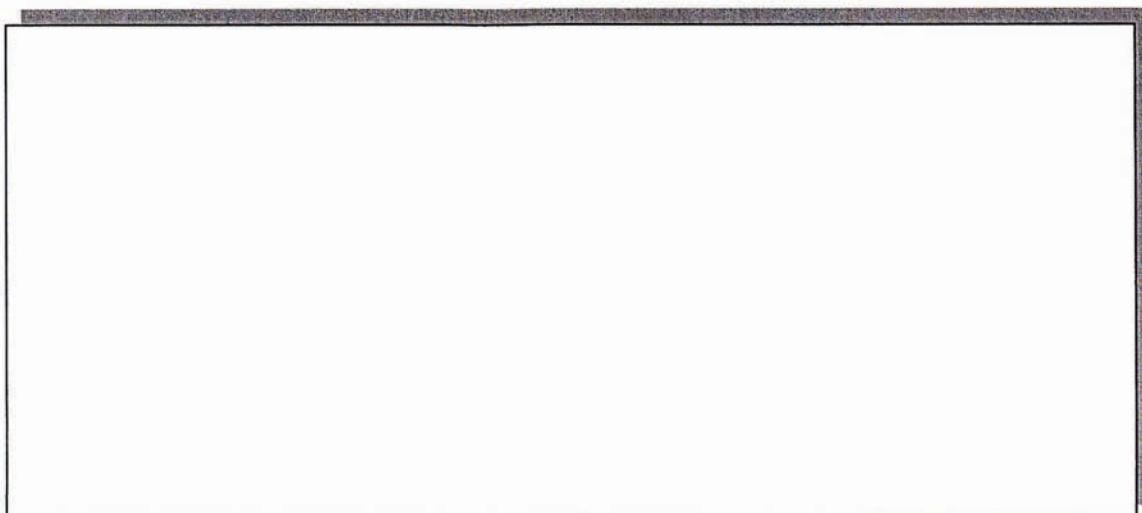
### Explanation of the Proverb:

In simple words, write a summary of the proverb.



### Illustrations:

Make a list of examples and illustrations, appropriate to the ages of your children, that will help them understand the significance of the proverb.



## **Stories Illustrating the Proverb:**

Either find or create a story that you can read or tell to your children, which illustrates the proverb.

## **Projects Reinforcing the Proverb:**

List a few possible projects that reinforce the reality of the proverb: books or stories to read, movies to watch, family ministry projects, places to visit, etc.

## **Memory Verse:**

Translation and category:

# Cycle 2: Youth

## Worksheet for Using Proverbs with Teens

Proverb \_\_\_\_\_

Date \_\_\_\_\_

### **Explanation of the Proverb:**

Write the proverb so you can visualize it in its parallelism. Write a summary of the proverb in contemporary words.

### **Issue & Questions:**

This surfaces the central life issue related to the proverb. State the issue in a phrase and then design a series of questions that will encourage a discussion on the significance or implications of the issue.

Follow the Socratic style below:

Issue: \_\_\_\_\_

Questions:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_

### **Life Situation:**

Make a list of examples and illustrations appropriate to the ages of your teens that will help them understand the significance of the proverb (magazines, articles on current events, etc.). Either find or create a story which you can read or tell to your teens which illustrates the proverb

### **Projects Reinforcing the Proverb:**

List a few possible projects, which reinforce the reality of the proverb – books or stories to read, movies to watch, family ministry projects, places to visit, etc.

### **Memory Verse:**

Translation and category:

## Cycle 3: Young & Middle Adulthood

### Proverbs Worksheet

Proverb \_\_\_\_\_

Date \_\_\_\_\_

#### **Explanation of the Proverb:**

Write the proverb so you can visualize it in its parallelism. Write a summary of the proverb in contemporary words.

#### **Issue & Questions:**

This surfaces the central life issue related to the proverb. State the issue in a phrase and then design a series of questions which will encourage a discussion on the significance or implications of the issue.

Follow the Socratic style below:

Issue: \_\_\_\_\_

Questions:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_

## **Life Situation:**

Make a list of examples and illustrations which will help you understand the significance of the proverb (magazines, articles on current events, etc.). Either find or create a story which you can read or tell which illustrates the proverb

## **Projects Reinforcing the Proverb:**

List a few possible projects, which reinforce the reality of the proverb – books or stories to read, movies to watch, family ministry projects, places to visit, etc.

## **Memory Verse:**

Translation and category:

## Cycle 4: Later Adulthood

### Proverbs Worksheet

Proverb \_\_\_\_\_

Date \_\_\_\_\_

#### **Explanation of the Proverb:**

Write the proverb so that you can visualize it in its parallelism. Write a summary of the proverb in contemporary words.

#### **Issue & Questions:**

This surfaces the central life issue related to the proverb. State the issue in a phrase and then design a series of questions that will encourage a discussion on the significance or implications of the issue.

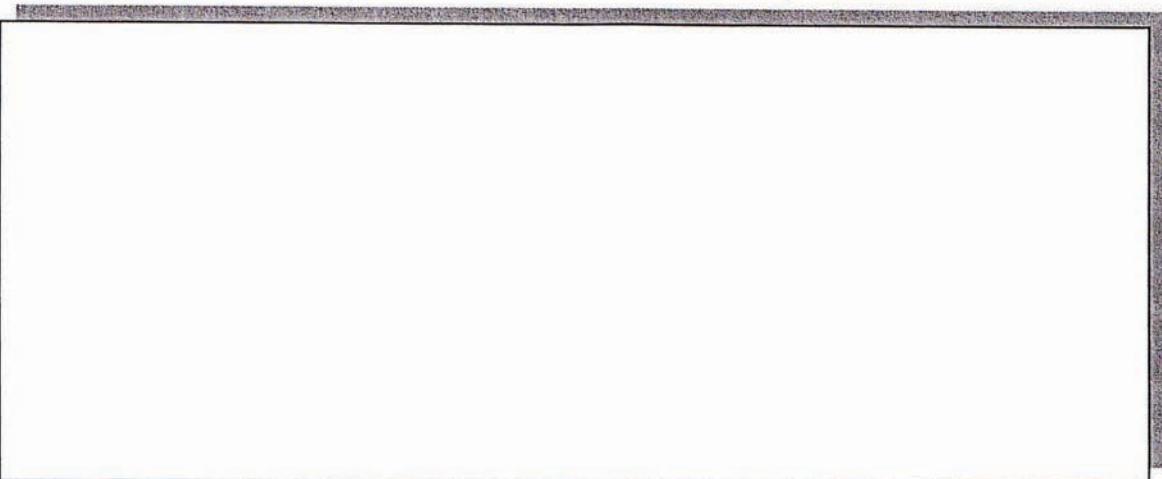
Issue: \_\_\_\_\_

Questions:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_

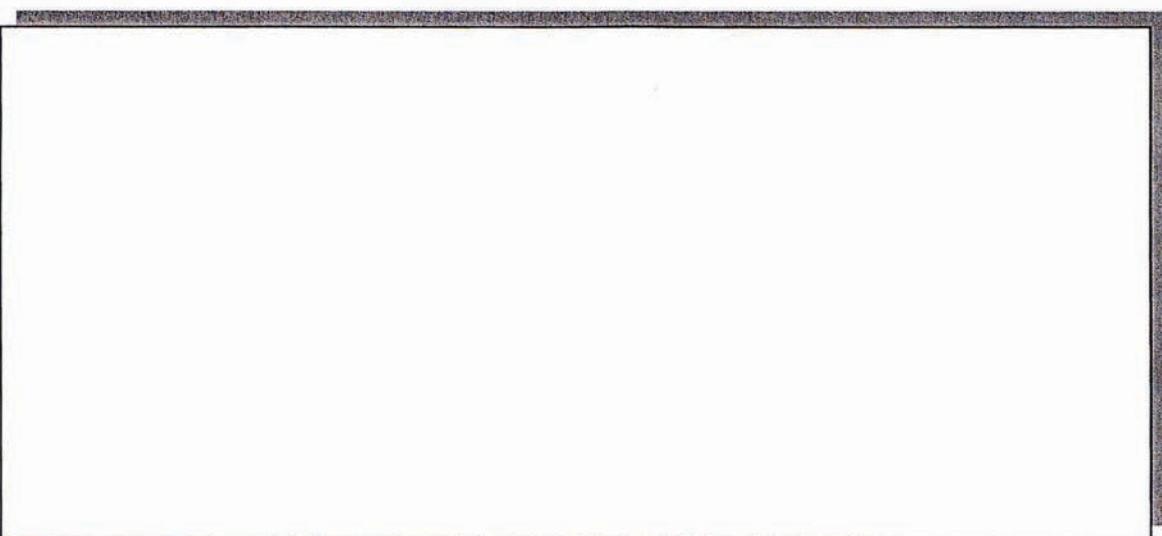
## **Life Situation:**

Make a list of examples and illustrations that will help you understand the significance of the proverb (magazines, articles on current events, etc.). Don't forget to draw on your life experiences at this time. Either find or create a story that you can read or tell which illustrates the proverb.

A large, empty rectangular box with a dark grey double-line border, intended for the user to write their responses to the 'Life Situation' section.

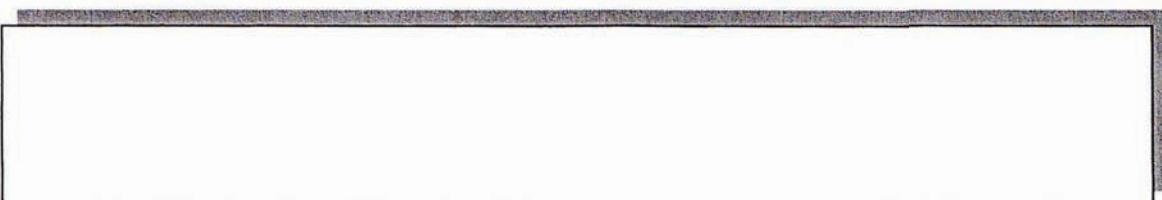
## **Projects Reinforcing the Proverb:**

List a few possible projects, which reinforce the reality of the proverb – books or stories to read, movies to watch, family ministry projects, places to visit, etc.

A large, empty rectangular box with a dark grey double-line border, intended for the user to list projects that reinforce the proverb.

## **Memory Verse:**

Translation and category:

A large, empty rectangular box with a dark grey double-line border, intended for the user to write the translation and category of the memory verse.

# **Advanced Life Cycle Guide**

(For use With Deepening in Wisdom Section)

Wisdom Text \_\_\_\_\_

Date \_\_\_\_\_

## **Explanation of the Wisdom Section:**

In contemporary words, write a summary of the wisdom literature section (proverbs cluster, wisdom portrait, reflective essay, dramatic narrative, love lyrics, see page 3, section 2). You will want to state the design of the section, possibly outline it, and then summarize its core truths.

## **Issues & Questions:**

Issue: \_\_\_\_\_

Questions:

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

4. \_\_\_\_\_

## **Life Situations:**

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## **Projects:**

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## **Memory Verses:**

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