

In outline form we see this for Proverbs

- I. Proverbs of Solomon 1:1-22:16
- II. Sayings of the Wise 22:17-24:34
- III. Proverbs of Solomon, Recopied 25:1-29:27
- IV. Addenda of Agur and Lemuel's Mother 30:1-31:31

A fuller outline of the book is necessarily more complex but still has a systematic harmony that makes easy following:

- I. Title and Purpose 1:1-7
- II. Prologue: On Wisdom 1:8-9:18
- III. First collection of Solomon's Proverbs 10:1-22:16
- IV. First collection of "Sayings of the Wise" 22:17-23:14
- V. Further Proverbs 23:15-24:22
- VI. Second collection of "Sayings of the Wise" 23:23-34
- VII. Second Collection of Solomon's Proverbs 25:1-29:27
- VIII. Words of Agur 30:1-33
- IX. Words of Lemuel's Mother 31:1-9
- X. Praise of the wise wife 31:10-31

And we offer a structure that looks like this for the sake of symmetry.

- A. Wisdom personified 1-9:18
 - B. Solomon's Proverbs 10:1-22:16
 - C. Sayings of the Wise 22:17-23:14
 - D. Thematic Proverbs 23:15-24:22
 - C. Sayings of the Wise 23:23-34
 - B. Solomon's Proverbs 25:1-29:27
 - A. Wisdom Demonstrated 30-31

As with all outlinings and outliners it is important not to read structure into the text which is not there but sometimes when we analyze a book in detail we see an amazing symmetry and it is rather criminal not to observe it at least.

In the History of Redemption we note that as in Psalms there is, strictly speaking, no history of redemption in Proverbs because Proverbs is not a historical book. There are, however, theological implications which arise out of this book.

The primary implication is that these proverbs touch on every area of life and so demonstrate God's interest in and concern for it. *Proverbs is concerned with discipline (3:11-12; 13:18; 15:10) which comes from a proper relationship with God. This relationship is the beginning of wisdom (1:7; 9:10) and affects the family (10:1; 11:29), business (10:9; 11:1, 18), charity (11:24-25; 14:31), speech (10:19, 21, 32), and many other aspects of daily living. The Lord is depicted as sovereign (16:1, 4, 9, 33; 19:21) and omniscient (15:3, 26; 16:2 17:3; 20:27) among many other aspects of his person mentioned in Proverbs.