

The Proverbs

The Hebrew title comes from the word mashal (4912 [Prov. 1:1]), which means “to be like.” This word challenges readers to understand these analogies between spiritual and material things. The actual term “Proverbs” was derived from the Latin title that the book was given, “Proverbium.” The theme of the book is found in Proverbs 1:7, where the means by which wisdom comes is revealed - fearing the Lord. The results of the proper application of wisdom include the ability to use God-given talents wisely, the realization of one’s moral obligations, and one’s own intellectual maturity.

Though numerous authors contributed to the Book of Proverbs, the book is often attributed to Solomon because he wrote the largest portion. Solomon’s proverbs are divided into three sections: the longer, connected poems (chaps. 1-9); short, unrelated verses (chaps. 10-22:16); and longer, didactic poems (chaps. 25-29). Some would suggest that because the first and last section are similar, they were collected by the men of Hezekiah (Prov. 25:1). Another group of proverbs is referred to as “the saying of the wise” (chaps. 22:17-24:34). Agar, the son of Jakeh wrote as well (chap. 30). The last collection of proverbs was written by King Lemuel (chap. 31). These were lessons that he was taught by his mother (v.1).

Several portions of the Book of Proverbs can be grouped together based on their content. The first is commonly referred to as “wisdom” proverbs (chaps. 1; 8; 9). These chapters are grouped together because of their personification of wisdom (Prov. 8:4, 12). Another section contains the proverbs of advice to the young (chaps. 1-9). These are basically long, explanatory poems usually employing second person pronouns for direct address. Other phrases that note direct address are “my son” or “ye children.” Solomon also addresses a number of proverbs to those who have a more mature mind (Prov. 10-22:16). Here, third person pronouns are used in a form of indirect address. Some concepts included in this portion are God’s sovereignty (chaps. 16; 21) and child training (chap. 22). The fourth division is found in chapters twenty-two through thirty-one. These are a collection of universal admonitions, directed at both the young and old alike. Some of the topics mentioned in the book are: benevolence (Prov. 11:24-26), the contrast between the “right way” and the “wrong way” (Prov. 14:12; 16:25), and abstinence from alcohol (Prov. 20:1; 23:29-32). (Key Word, page 801)

Chapter 1

The Value of Proverbs

The first seven verses provide the title (v. 1), the purpose (vv. 2-6), and the theme (v. 7) of the book as a whole. The procurement of wisdom is presented as the paramount concern throughout the book. (Key Word, page 801)

- 1 The proverbs of Solomon the son of David, king of Israel;
- 2 To know wisdom and instruction; to perceive the words of understanding;

Wisdom 2451, chokmah, khok-maw’; from 2449; wisdom (in a good sense): -skillful, wisdom, wisely, wit.

- 3 To receive the instruction of wisdom, justice, and judgment, and equity (*Hebrew, equities*);

Here wisdom is 7919, sakal, saw-kal'; a primitive root; to be (causative, make or act) circumspect and hence intelligent: -consider, expert, instruct, prosper, (deal) prudent(-ly), (give) skill (-ful), have god success, teach, (have, make to) understand (-ing), wisdom, (be, behave self, consider, make) wise (-ly), guide wittingly.

4 To give subtilty to the simple, to the young man knowledge and discretion (*Or advisement*).

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 (*Or, an eloquent speech*); the words of the wise, and their dark sayings.

Dark sayings 2420, chiydah, kee-daw'; from 2330; a puzzle, hence a trick, conundrum, sententious maxim: -dark saying (sentence, speech), hard question, proverb, riddle.

Advice to Young Men

7 The fear of the LORD is the beginning (*Or, the principal part*) of knowledge: *but* fools despise wisdom and instruction.

Fear, 3374, yir'ah, yir-aw'; feminine of 3373; fear (also used as infinitive); moral reverence: -x dreadful, x exceedingly, fear (-fulness).

8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 For they *shall be* an ornament (*Hebrew, an adding*) of grace unto thy head, and chains about thy neck.

10 My son, if sinners entice thee, consent thou not.

Ephesians 5:11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

12 Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

Psalms 28:1 (A Psalm of David.) Unto thee will I cry, O LORD my rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit.

13 We shall find all precious substance, we shall fill our houses with spoil:

14 Cast in thy lot among us; let us all have one purse:

15 My son, walk not thou in the way with them; refrain thy foot from their path:

16 For their feet run to evil, and make haste to shed blood.

Romans 3

14 Whose mouth is full of cursing and bitterness:

15 Their feet are swift to shed blood:

16 Destruction and misery are in their ways:
17 And the way of peace have they not known:
18 There is no fear of God before their eyes.

17 Surely in vain the net is spread in the sight of any bird (*Hebrew, in the eyes of every thing that hath a wing*).

18 And they lay wait for their *own* blood; they lurk privily for their *own* lives.

19 So *are* the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof.

1 Timothy 6:10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

20 Wisdom (*Hebrew, Wisdoms Excellent wisdom*) crieth without; she uttereth her voice in the streets:

Jesus stated in John 7:

37 *In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.*

38 *He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.*

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

22 How long, ye simple ones, will ye love simplicity? and the scornors delight in their scorning, and fools hate knowledge?

23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

24 Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

25 But ye have set at nought all my counsel, and would none of my reproof:

Luke 7:

29 *And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.*

30 *But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.*

26 I also will laugh at your calamity; I will mock when your fear cometh;

27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

28 Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

Zechariah 7:13 Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts:

- 29 For that they hated knowledge, and did not choose the fear of the LORD:
30 They would none of my counsel: they despised all my reproof.
31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

Christ said in John 15:

- 1 I am the true vine, and my Father is the husbandman.*
2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.
3 Now ye are clean through the word which I have spoken unto you.
4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.
5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.
6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.
7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.
9 As the Father hath loved me, so have I loved you: continue ye in my love.
10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.
11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.
12 This is my commandment, That ye love one another, as I have loved you.
13 Greater love hath no man than this, that a man lay down his life for his friends.
14 Ye are my friends, if ye do whatsoever I command you.

- 32 For the turning (*Or, ease of the simple*) away of the simple shall slay them, and the prosperity of fools shall destroy them.
33 But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

Chapter 2

The Rewards of Wisdom

1 My son, if thou wilt receive my words, and hide my commandments with thee;

Hide 6845, to hide, cover over.

- 2 So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding;
3 Yea, if thou criest after knowledge, *and* liftest up thy voice (*Hebrew, givest thy voice*) for understanding;
4 If thou seekest her as silver, and searchest for her as *for* hid treasures;

Matthew 13:44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.

Fear 3374, yir'ah, yir-aw'; femine of 3373; fear (also used as infinitive); moral reverence: -x dreadful, x exceedingly, fear (-fulness).

6 For the LORD giveth 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.

Sound wisdom, 8454, tuwshiyyah, too-shee-yaw'; or tushiyyah, too-shee-yaw'; from an unused root probably meaning to substantiate; support or (by implication) ability, i.e. (direct) help, (in purpose) an undertaking, (intellectual) understanding: -enter prise, that which (thing as it) is, substance, (sound) wisdom, working.

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;

13 Who leave the paths of uprightness, to walk in the ways of darkness;

John 3:

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.

14 Who rejoyce to do evil, *and* delight in the frowardness of the wicked;

Romans 1:32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

15 Whose ways *are* crooked, and *they* froward in their paths:

16 To deliver thee from the strange woman, *even* from the stranger *which* flattereth with her words;

17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

18 For her house inclineth unto death, and her paths unto the dead.

19 None that go unto her return again, neither take they hold of the paths of life.

20 That thou mayest walk in the way of good *men*, and keep the paths of the righteous.

21 For the upright shall dwell in the land, and the perfect shall remain in it.

22 But the wicked shall be cut off from the earth, and the transgressors shall be rooted (*Or, plucked up*) out of it.

Chapter 3

More Advice

- 1 My son, forget not my law; but let thine heart keep my commandments:
- 2 For length of days, and long life (*Hebrew, years of life*), and peace, shall they add to thee.
- 3 Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:
- 4 So shalt thou find favour and good (*Or, good success*) understanding in the sight of God and man.
- 5 Trust in the LORD with all thine heart; and lean not unto thine own understanding.
- 6 In all thy ways acknowledge him, and he shall direct thy paths.
- 7 Be not wise in thine own eyes: fear the LORD, and depart from evil.
- 8 It shall be health (*Hebrew, medicine*) to thy navel, and marrow (*Hebrew, watering, or moistening*) to thy bones.
- 9 Honour the LORD with thy substance, and with the firstfruits of all thine increase:
- 10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.
- 11 My son, despise not the chastening of the LORD; neither be weary of his correction:
- 12 For whom the LORD loveth he correcteth; even as a father the son *in whom* he delighteth.

Verses 13-18, True wisdom yields better and more enduring benefits than mere material things. The result of having wisdom is a quality of life full of tranquility and confidence. (Key Word, page 803

- 13 Happy *is* the man *that* findeth wisdom, and the man *that* getteth understanding (*Hebrew, the man that draweth out understanding*).
- 14 For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold.
- 15 She *is* more precious than rubies: and all the things thou canst desire are not to be compared unto her.
- 16 Length of days *is* in her right hand; *and* in her left hand riches and honour.
- 17 Her ways *are* ways of pleasantness, and all her paths *are* peace.
- 18 She *is* a tree of life to them that lay hold upon her: and happy *is every one* that retaineth her.
- 19 The LORD by wisdom hath founded the earth; by understanding hath he established (*Or, prepared*) the heavens.
- 20 By his knowledge the depths are broken up, and the clouds drop down the dew.

Genesis 1:

*8 And God called the firmament Heaven. And the evening and the morning were the second day.
9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.*

- 21 My son, let not them depart from thine eyes: keep sound wisdom and discretion:
- 22 So shall they be life unto thy soul, and grace to thy neck.

- 23 Then shalt thou walk in thy way safely, and thy foot shall not stumble.
- 24 When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.
- 25 Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.
- 26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.
- 27 Withhold not good from them (*Hebrew, the owners hereof*) to whom it is due, when it is in the power of thine hand to do it.
- 28 Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee.
- 29 Devise not evil against thy neighbour, seeing he dwelleth securely by thee.
- 30 Strive not with a man without cause, if he have done thee no harm.
- 31 Envy thou not the oppressor (*Hebrew, a man of violece*), and choose none of his ways.
- 32 For the froward *is* abomination to the LORD: but his secret *is* with the righteous.
- 33 The curse of the LORD *is* in the house of the wicked: but he blesseth the habitation of the just.
- 34 Surely he scorneth the scorners: but he giveth grace unto the lowly.

1 Peter 5:5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

35 The wise shall inherit glory: but shame shall be the promotion of fools (*Hebrew, exalteth the fools*).

Chapter 4

The Benefits of Wisdom

- 1 Hear, ye children, 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.
- 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 shall give to thine head an ornament of grace: a crown of glory (*Or, she shall compass thee with 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.
14 Enter not into the path of the wicked, and go not in the way of evil *men*.
15 Avoid it, pass not by it, turn from it, and pass away.
16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause *some* to fall.
17 For they eat the bread of wickedness, and drink the wine of violence.
18 But the path of the just *is* as the shining light, that shineth more and more unto the perfect day.
19 The way of the wicked *is* as darkness: they know not at what they stumble.
20 My son, attend to my words; incline thine ear unto my sayings.
21 Let them not depart from thine eyes; keep them in the midst of thine heart.
22 For they *are* life unto those that find them, and health (*Hebrew, medicine*) to all their flesh.
23 Keep thy heart with all diligence (*Hebrew, above all keeping*); for out of it *are* the issues of life.
24 Put away from thee a froward mouth, and perverse lips put far from thee (*Hebrew, from wardness of mouth, and perverseness of lips*).
25 Let thine eyes look right on, and let thine eyelids look straight before thee.
26 Ponder the path of thy feet, and let all thy ways be established (*Or, all thy ways shall be ordered aright*).
27 Turn not to the right hand nor to the left: remove thy foot from evil.

Chapter 5

Warning Against Sexual Sin

1 My son, attend unto my wisdom, *and* bow thine ear to my understanding:
2 That thou mayest regard discretion, and *that* thy lips may keep knowledge.
3 For the lips of a strange woman drop *as* an honeycomb, and her mouth *is* (*Hebrew, palate*) smoother than oil:
4 But her end is bitter as wormwood, sharp as a twoedged sword.

Wormwood 3939, la'anah, lah-an-aw'; from an unused root supposed to mean to curse; wormwood (regarded as poisonous and therefore accursed): -hemlock, wormwood.

Revelation 8:

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

5 Her feet go down to death; her steps take hold on hell.
6 Lest thou shouldest ponder the path of life, her ways are moveable, *that* thou canst not know *them*.
7 Hear me now therefore, O ye children, and depart not from the words of my mouth.
8 Remove thy way far from her, and come not nigh the door of her house:
9 Lest thou give thine honour unto others, and thy years unto the cruel:

10 Lest strangers be filled with thy wealth (*Hebrew, thy strength*); and thy labours *be* in the house of a stranger;
11 And thou mourn at the last, when thy flesh and thy body are consumed,
12 And say, How have I hated instruction, and my heart despised reproof;
13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

John 10:

25 *Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.*

26 *But ye believe not, because ye are not of my sheep, as I said unto you.*

27 *My sheep hear my voice, and I know them, and they follow me:*

14 I was almost in all evil in the midst of the congregation and assembly.
15 Drink waters out of thine own cistern, and running waters out of thine own well.
16 Let thy fountains be dispersed abroad, *and* rivers of waters in the streets.
17 Let them be only thine own, and not strangers' with thee.
18 Let thy fountain be blessed: and rejoice with the wife of thy youth.
19 *Let her be as* the loving hind and pleasant roe; let her breasts satisfy thee (*Hebrew, water thee*) at all times; and be thou ravished always with her love (*Hebrew, err thou always in her love*).
20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?
21 For the ways of man *are* before the eyes of the LORD, and he pondereth all his goings.
22 His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins (*Hebrew, sin*).
23 He shall die without instruction; and in the greatness of his folly he shall go astray.

Chapter 6

Warnings Against Idleness and Deceit

1 My son, if thou be surety for thy friend, *if* thou hast stricken thy hand with a stranger,
2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.
3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend (*Or, so shaly thou prevail with thy friend*).
4 Give not sleep to thine eyes, nor slumber to thine eyelids.
5 Deliver thyself as a roe from the hand *of the hunter*, and as a bird from the hand of the fowler.
6 Go to the ant, thou sluggard; consider her ways, and be wise:
7 Which having no guide, overseer, or ruler,
8 Provideth her meat in the summer, *and* gathereth her food in the harvest.
9 How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?
10 *Yet* a little sleep, a little slumber, a little folding of the hands to sleep:
11 So shall thy poverty come as one that travelleth, and thy want as an armed man.
12 A naughty person, a wicked man, walketh with a froward mouth.

13 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;
14 Frowardness *is* in his heart, he deviseth mischief continually; he soweth discord (*Hebrew, casteth forth*).
15 Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.
16 These six *things* doth the LORD hate: yea, seven *are* an abomination unto him (*Hebrew, of his soul*):
17 A proud look (*Hebrew, Haughty eyes*), a lying tongue, and hands that shed innocent blood,
18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

Genesis 6:5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

19 A false witness *that* speaketh lies, and he that soweth discord among brethren.

Warning Against Adultery

20 My son, keep thy father's commandment, and forsake not the law of thy mother:
21 Bind them continually upon thine heart, *and* tie them about thy neck.
22 When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee.
23 For the commandment *is* a lamp (*Or, candle*); and the law *is* light; and reproofs of instruction *are* the way of life:
24 To keep thee from the evil woman, from the flattery of the tongue (*Or, of the strange tongue*) of a strange woman.
25 Lust not after her beauty in thine heart; neither let her take thee with her eyelids.
26 For by means of a whorish woman *a man is brought* to a piece of bread: and the adulteress (*Hebrew, the woman of a man, or a man's wife*) will hunt for the precious life.
27 Can a man take fire in his bosom, and his clothes not be burned?
28 Can one go upon hot coals, and his feet not be burned?
29 So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.
30 *Men* do not despise a thief, if he steal to satisfy his soul when he is hungry;
31 *But if* he be found, he shall restore sevenfold; he shall give all the substance of his house.
32 *But* whoso committeth adultery with a woman lacketh understanding (*Hebrew, heart*): he *that* doeth it destroyeth his own soul.
33 A wound and dishonour shall he get; and his reproach shall not be wiped away.
34 For jealousy *is* the rage of a man: therefore he will not spare in the day of vengeance.
35 He will not regard any ransom (*Hebrew, He will not accept the face of any ransom*); neither will he rest content, though thou givest many gifts.

Chapter 7

A Prostitute's Trip

1 My son, keep my words, and lay up my commandments with thee.
2 Keep my commandments, and live; and my law as the apple of thine eye.

Leviticus 18:5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.

3 Bind them upon thy fingers, write them upon the table of thine heart.

Deuteronomy 6:

6 *And these words, which I command thee this day, shall be in thine heart:*

7 *And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*

8 *And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.*

9 *And thou shalt write them upon the posts of thy house, and on thy gates.*

4 Say unto wisdom, Thou *art* my sister; and call understanding *thy* kinswoman:

5 That they may keep thee from the strange woman, from the stranger *which* flattereth with her words.

6 For at the window of my house I looked through my casement,

7 And beheld among the simple ones, I discerned among the youths (*Hebrew, the sons*), a young man void of understanding,

8 Passing through the street near her corner; and he went the way to her house,

9 In the twilight, in the evening (*Hebrew, in the evening of the day*), in the black and dark night:

10 And, behold, there met him a woman *with* the attire of an harlot, and subtil of heart.

11 (*She is* loud and stubborn; her feet abide not in her house:

12 Now *is she* without, now in the streets, and lieth in wait at every corner.)

13 So she caught him, and kissed him, *and* with an impudent face said unto him (*Hebrew, she strengthened her face, and said*),

14 *I have* peace offerings (*Hebrew, Peace offerings are upon me*) with me; this day have I payed my vows.

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

16 I have decked my bed with coverings of tapestry, with carved *works*, with fine linen of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning: let us solace ourselves with loves.

19 For the goodman *is* not at home, he is gone a long journey:

20 He hath taken a bag of money with him (*Hebrew, in his hand*), *and* will come home at the day appointed (*Or, the new moon*).

21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

22 He goeth after her straightway (*Hebrew, suddeently*), as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

23 Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it *is* for his life.

24 Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her ways, go not astray in her paths.

26 For she hath cast down many wounded: yea, many strong *men* have been slain by her.

27 Her house *is* the way to hell, going down to the chambers of death.

8:1 – 9:6 “Wisdom” is the key term of Proverbs. In chapters eight and nine, wisdom is personified. It is available to the simplest (Prov. 8:2, 5), but it is also profound – God Himself did noting without Wisdom (8:22-31), who are we to attempt to guide our own lives without it? (Key Word, page 807)

Chapter 8

Wisdom

- 1 Doth not wisdom cry? and understanding put forth her voice?
- 2 She standeth in the top of high places, by the way in the places of the paths.
- 3 She crieth at the gates, at the entry of the city, at the coming in at the doors.
- 4 Unto you, O men, I call; and my voice *is* to the sons of man.
- 5 O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.
- 6 Hear; for I will speak of excellent things; and the opening of my lips *shall be* right things.
- 7 For my mouth shall speak truth; and wickedness *is* an abomination (*Hebrew, the abomination of my lips*) to my lips.
- 8 All the words of my mouth *are* in righteousness; *there is* nothing froward (*Hebrew, wretched*) or perverse in them.
- 9 They *are* all plain to him that understandeth, and right to them that find knowledge.
- 10 Receive my instruction, and not silver; and knowledge rather than choice gold.
- 11 For wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it.
- 12 I wisdom dwell with prudence (*Or, subtlety*), and find out knowledge of witty inventions.
- 13 The fear of the LORD *is* to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.
- 14 Counsel *is* mine, and sound wisdom: I *am* understanding; I have strength.
- 15 By me kings reign, and princes decree justice.
- 16 By me princes rule, and nobles, *even* all the judges of the earth.
- 17 I love them that love me; and those that seek me early shall find me.
- 18 Riches and honour *are* with me; *yea*, durable riches and righteousness.
- 19 My fruit *is* better than gold, *yea*, than fine gold; and my revenue than choice silver.
- 20 I lead (*Or, Walk*) in the way of righteousness, in the midst of the paths of judgment:
- 21 That I may cause those that love me to inherit substance; and I will fill their treasures.
- 22 The LORD possessed me in the beginning of his way, before his works of old.

8:22-31 *This passage has been understood by many scholars to be referring directly to Christ because of similar passages in the New Testament. The characteristics which belong to this personality called “Wisdom” do coincide with those of Christ: He existed before creation (Col. 1:16; Rev. 3:13, cf. vv. 23-30), He was with the Lord at creation (John 1:1, cf. v. 30), and His “delights were with the sons of men” (John 1:14; 13:1, cf. v. 31). Another factor which suggests that Deity is being spoken of is that the preposition “by” in the phrase “I was by him” (v. 30) has been found in every other case where it is used in the Old Testament (more than 60) to indicate the close spatial relationship between two specific persons or substances. Another view expresses the simple explanation that this is figurative language which personifies the concept of wisdom. This interpretation does not necessarily demand, however, that pointing out similarities*

to the person of Christ is improper. A third view proposes that while it is wisdom that is being discussed, it can be regarded as typical of Christ. (Key Word, page 808)

23 I was set up from everlasting, from the beginning, or ever the earth was.

24 When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.

25 Before the mountains were settled, before the hills was I brought forth:

26 While as yet he had not made the earth, nor the fields (*Or, open places*), nor the highest part (*Or, the chief part*) of the dust of the world.

27 When he prepared the heavens, I *was* there: when he set a compass (*Or, a circle*) upon the face of the depth:

28 When he established the clouds above: when he strengthened the fountains of the deep:

29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

30 Then I was by him, *as* one brought up *with him*: and I was daily *his* delight, rejoicing always before him;

31 Rejoicing in the habitable part of his earth; and my delights *were* with the sons of men.

32 Now therefore hearken unto me, O ye children: for blessed *are they that* keep my ways.

33 Hear instruction, and be wise, and refuse it not.

34 Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

35 For whoso findeth me findeth life, and shall obtain favour (*Hebrew, bring forth*) of the LORD.

36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.

Chapter 9

Wisdom and the Foolish Woman

1 Wisdom hath builded her house, she hath hewn out her seven pillars:

Matthew 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

2 She hath killed her beasts (*Hebrew, her killing*); she hath mingled her wine; she hath also furnished her table.

3 She hath sent forth her maidens: she crieth upon the highest places of the city,

4 Whoso *is* simple, let him turn in hither: *as for* him that wanteth understanding, she saith to him,

5 Come, eat of my bread, and drink of the wine *which* I have mingled.

6 Forsake the foolish, and live; and go in the way of understanding.

7 He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked *man* getteth himself a blot.

8 Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.

9 Give *instruction* to a wise *man*, and he will be yet wiser: teach a just *man*, and he will increase in learning.

Matthew 13:

11 *He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.*

12 *For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.*

13 *Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.*

10 The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.

11 For by me thy days shall be multiplied, and the years of thy life shall be increased.

12 If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it.

9:13-18 *Wisdom, which is personified as a woman in the first portion of this chapter, is contrasted here with the woman of folly. They have similar methods in that they both sit in the most noticeable places of the city (Prov. 8:2, 3; 9:3, cf. v. 14) and appeal to the simple (Prov. 8:6; 9:5, cf. v. 16). Wisdom offers rewards that are more valuable than any kind of riches (Prov. 8:10, 11, 18, 19), while the woman of foolishness recommends the sweetness of “stolen waters” and the pleasantness of “bread eaten in secret” (v. 17). The consequences connected with these choices are altogether opposite. The quests of Wisdom receive many blessings (Prov. 8:34, 35), but those who turn to foolishness perish and pass into the depths of hell (v. 18). (Key Word, page 809)*

13 A foolish woman is clamorous: she is simple, and knoweth nothing.

14 For she sitteth at the door of her house, on a seat in the high places of the city,

15 To call passengers who go right on their ways:

16 *Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him,*

17 *Stolen waters are sweet, and bread eaten (Hebrew, of secrecies) in secret is pleasant.*

18 *But he knoweth not that the dead are there; and that her guests are in the depths of hell.*

Chapter 10

Some Proverbs of Solomon

1 The proverbs of Solomon. A wise son maketh a glad father: but a foolish son is the heaviness of his mother.

2 Treasures of wickedness profit nothing: but righteousness delivereth from death.

3 The LORD will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked (*Or, the wicked for their wickedness*).

4 He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.

5 He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame.

6 Blessings are upon the head of the just: but violence covereth the mouth of the wicked.

7 The memory of the just is blessed: but the name of the wicked shall rot.

8 The wise in heart will receive commandments: but a prating fool (*Hebrew, a fool of*) shall fall (*Or, shall be beaten*).

9 He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.
10 He that winketh with the eye causeth sorrow: but a prating fool shall fall (*Or shall be beaten*).
11 The mouth of a righteous *man is* a well of life: but violence covereth the mouth of the wicked.
12 Hatred stirreth up strifes: but love covereth all sins.
13 In the lips of him that hath understanding wisdom is found: but a rod *is* for the back of him that is void of understanding (*Hebrew, heart*).
14 Wise *men* lay up knowledge: but the mouth of the foolish *is* near destruction.
15 The rich man's wealth *is* his strong city: the destruction of the poor *is* their poverty.
16 The labour of the righteous *tendeth* to life: the fruit of the wicked to sin.
17 He *is in* the way of life that keepeth instruction: but he that refuseth reproof erreth (*Or, causeth to err*).
18 He that hideth hatred *with* lying lips, and he that uttereth a slander, *is* a fool.
19 In the multitude of words there wanteth not sin: but he that refraineth his lips *is* wise.
20 The tongue of the just *is as* choice silver: the heart of the wicked *is* little worth.
21 The lips of the righteous feed many: but fools die for want of wisdom (*Hebrew, of heart*).
22 The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.
23 *It is* as sport to a fool to do mischief: but a man of understanding hath wisdom.
24 The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.

Fear 4034 meg-o-raw': femine of 4032; affright: -fear

25 As the whirlwind passeth, so *is* the wicked no *more*: but the righteous *is* an everlasting foundation.

Matthew 7:

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 As vinegar to the teeth, and as smoke to the eyes, so *is* the sluggard to them that send him.

27 The fear of the LORD prolongeth days (*Hebrew, addeth*): but the years of the wicked shall be shortened.

Fear 3374 yir-aw': femine of 3373; fear (also used as infinitive); moral reverence: -x dreadful, x exceedingly, fear (-fulness).

28 The hope of the righteous *shall be* gladness: but the expectation of the wicked shall perish.

29 The way of the LORD *is* strength to the upright: but destruction *shall be* to the workers of iniquity.

30 The righteous shall never be removed: but the wicked shall not inhabit the earth.

31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked *speaketh* frowardness.

Chapter 11

- 1 A false balance (*Hebrew, Balances of deceit*) is abomination to the LORD: but a just weight (*Hebrew, a perfect stone*) is his delight.
- 2 When pride cometh, then cometh shame: but with the lowly *is* wisdom.
- 3 The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.
- 4 Riches profit not in the day of wrath: but righteousness delivereth from death.
- 5 The righteousness of the perfect shall direct (*Hebrew, rectify*) his way: but the wicked shall fall by his own wickedness.
- 6 The righteousness of the upright shall deliver them: but transgressors shall be taken in *their own* naughtiness.
- 7 When a wicked man dieth, *his* expectation shall perish: and the hope of unjust *men* perisheth.
- 8 The righteous is delivered out of trouble, and the wicked cometh in his stead.
- 9 An hypocrite with *his* mouth destroyeth his neighbour: but through knowledge shall the just be delivered.
- 10 When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, *there is* shouting.
- 11 By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.
- 12 He that is void of wisdom (*Hebrew, destitute of heart*) despiseth his neighbour: but a man of understanding holdeth his peace.
- 13 A talebearer (*Hebrew, He that walketh being a talebearer*) revealeth secrets: but he that is of a faithful spirit concealeth the matter.
- 14 Where no counsel *is*, the people fall: but in the multitude of counsellors *there is* safety.
- 15 He that is surety for a stranger shall smart *for it* (*Hebrew, shall be sore broken*) and he that hateth suretiship (*Hebrew, those that strike hands*) is sure.
- 16 A gracious woman retaineth honour: and strong *men* retain riches.
- 17 The merciful man doeth good to his own soul: but *he that is* cruel troubleth his own flesh.

Matthew 5:7 Blessed are the merciful: for they shall obtain mercy.

- 18 The wicked worketh a deceitful work: but to him that soweth righteousness *shall be* a sure reward.
- 19 As righteousness *tendeth* to life: so he that pursueth evil *pursueth it* to his own death.
- 20 They that are of a froward heart *are* abomination to the LORD: but *such as are* upright in *their way are* his delight.
- 21 *Though* hand *join* in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.
- 22 As a jewel of gold in a swine's snout, *so is* a fair woman which is without discretion (*Hebrew, departeth from*).
- 23 The desire of the righteous *is* only good: *but* the expectation of the wicked *is* wrath.
- 24 There is that scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty.

25 The liberal soul (*Hebrew, The soul of blessing*) shall be made fat: and he that watereth shall be watered also himself.

26 He that withholdeth corn, the people shall curse him: but blessing *shall be* upon the head of him that selleth *it*.

27 He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.

28 He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.

Mark 10:24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

29 He that troubleth his own house shall inherit the wind: and the fool *shall be* servant to the wise of heart.

30 The fruit of the righteous *is* a tree of life; and he that winneth (*Hebrew, taketh*) souls *is* wise.

31 Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

1 Peter 4:17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

Chapter 12

1 Whoso loveth instruction loveth knowledge: but he that hateth reproof *is* brutish.

2 A good *man* obtaineth favour of the LORD: but a man of wicked devices will he condemn.

3 A man shall not be established by wickedness: but the root of the righteous shall not be moved.

4 A virtuous woman *is* a crown to her husband: but she that maketh ashamed *is* as rottenness in his bones.

5 The thoughts of the righteous *are* right: *but* the counsels of the wicked *are* deceit.

6 The words of the wicked *are* to lie in wait for blood: but the mouth of the upright shall deliver them.

7 The wicked are overthrown, and *are* not: but the house of the righteous shall stand.

Matthew 7:

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

8 A man shall be commended according to his wisdom: but he that is of a perverse (*Hebrew, perverse of heart*) heart shall be despised.

9 *He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread.*

10 A righteous *man* regardeth the life of his beast: but the tender mercies (*Or, bowels*) of the wicked *are* cruel.

11 He that tilleth his land shall be satisfied with bread: but he that followeth vain *persons* is void of understanding.

12 The wicked desireth the net of evil *men* (*Or the fortress*): but the root of the righteous yieldeth *fruit*.

13 The wicked is snared by the transgression of *his* lips (*Hebrew, The snare of the wicked is in the transgression of lips*): but the just shall come out of trouble.

2 *Peter 2:9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:*

14 A man shall be satisfied with good by the fruit of *his* mouth: and the recompence of a man's hands shall be rendered unto him.

15 The way of a fool *is* right in his own eyes: but he that hearkeneth unto counsel *is* wise.

16 A fool's wrath is presently known (*Hebrew, in that day*): but a prudent *man* covereth shame.

17 *He that* speaketh truth sheweth forth righteousness: but a false witness deceit.

18 There is that speaketh like the piercings of a sword: but the tongue of the wise *is* health.

19 The lip of truth shall be established for ever: but a lying tongue *is* but for a moment.

20 Deceit *is* in the heart of them that imagine evil: but to the counsellors of peace *is* joy.

21 There shall no evil happen to the just: but the wicked shall be filled with mischief.

22 Lying lips *are* abomination to the LORD: but they that deal truly *are* his delight.

Revelation 22:

14 *Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*

15 *For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.*

23 A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

24 The hand of the diligent shall bear rule: but the slothful (*Or, deceitful*) shall be under tribute.

25 Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.

26 The righteous *is* more excellent (*Or, abundant*) than his neighbour: but the way of the wicked seduceth them.

27 The slothful *man* roasteth not that which he took in hunting: but the substance of a diligent man *is* precious.

28 In the way of righteousness *is* life; and *in* the pathway *thereof* there is no death.

Chapter 13

1 A wise son *heareth* his father's instruction: but a scorner heareth not rebuke.

2 A man shall eat good by the fruit of *his* mouth: but the soul of the transgressors *shall* eat violence.

3 He that keepeth his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction.

4 The soul of the sluggard desireth, and *hath* nothing: but the soul of the diligent shall be made fat.

5 A righteous *man* hateth lying: but a wicked *man* is loathsome, and cometh to shame.

6 Righteousness keepeth *him that is* upright in the way: but wickedness overthroweth the sinner.

7 There is that maketh himself rich, yet *hath* nothing: *there is* that maketh himself poor, yet *hath* great riches.

8 The ransom of a man's life *are* his riches: but the poor heareth not rebuke.

9 The light of the righteous rejoiceth: but the lamp (*Or, candle*) of the wicked shall be put out.

10 Only by pride cometh contention: but with the well advised *is* wisdom.

11 Wealth *gotten* by vanity shall be diminished: but he that gathereth by labour (*Hebrew, with the hand*) shall increase.

12 Hope deferred maketh the heart sick: but *when* the desire cometh, *it is* a tree of life.

13 Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded (*Or, shall be in peace*).

14 The law of the wise *is* a fountain of life, to depart from the snares of death.

15 Good understanding giveth favour: but the way of transgressors *is* hard.

16 Every prudent *man* dealeth with knowledge: but a fool layeth (*Hebrew, spreadeth*) open *his* folly.

17 A wicked messenger falleth into mischief: but a faithful ambassador *is* health (*Hebrew, an ambassador of faithfulness*).

18 Poverty and shame *shall be to* him that refuseth instruction: but he that regardeth reproof shall be honoured.

19 The desire accomplished is sweet to the soul: but *it is* abomination to fools to depart from evil.

20 He that walketh with wise *men* shall be wise: but a companion of fools shall be destroyed (*Hebrew, shall be broken*).

21 Evil pursueth sinners: but to the righteous good shall be repayed.

22 A good *man* leaveth an inheritance to his children's children: and the wealth of the sinner *is* laid up for the just.

23 Much food *is in* the tillage of the poor: but there is *that is* destroyed for want of judgment.

24 He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

25 The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

Chapter 14

1 Every wise woman buildeth her house: but the foolish plucketh it down with her hands.

2 He that walketh in his uprightness feareth the LORD: but *he that is* perverse in his ways despiseth him.

3 In the mouth of the foolish *is* a rod of pride: but the lips of the wise shall preserve them.

4 Where no oxen *are*, the crib *is* clean: but much increase *is* by the strength of the ox.

5 A faithful witness will not lie: but a false witness will utter lies.

Exodus 20:16 Thou shalt not bear false witness against thy neighbour.

Exodus 23:1 Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

6 A scorner seeketh wisdom, and *findeth it* not: but knowledge *is* easy unto him that understandeth.

7 Go from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge.

8 The wisdom of the prudent *is* to understand his way: but the folly of fools *is* deceit.

9 Fools make a mock at sin: but among the righteous *there is* favour.

10 The heart knoweth his own bitterness (*Hebrew, the bitterness of his soul*); and a stranger doth not intermeddle with his joy.

11 The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

12 There is a way which seemeth right unto a man, but the end thereof *are* the ways of death.

Romans 6:21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

13 Even in laughter the heart is sorrowful; and the end of that mirth *is* heaviness.

14 The backslider in heart shall be filled with his own ways: and a good man *shall be satisfied* from himself.

15 The simple believeth every word: but the prudent *man* looketh well to his going.

16 A wise *man* feareth, and departeth from evil: but the fool rageth, and is confident.

17 *He that is* soon angry dealeth foolishly: and a man of wicked devices is hated.

18 The simple inherit folly: but the prudent are crowned with knowledge.

19 The evil bow before the good; and the wicked at the gates of the righteous.

20 The poor is hated even of his own neighbour: but the rich *hath* many friends (*Hebrew, many are the lovers of the rich*).

21 He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy *is* he.

22 Do they not err that devise evil? but mercy and truth *shall be* to them that devise good.

23 In all labour there is profit: but the talk of the lips *tendeth* only to penury.

24 The crown of the wise *is* their riches: *but* the foolishness of fools *is* folly.

25 A true witness delivereth souls: but a deceitful *witness* speaketh lies.

26 In the fear of the LORD *is* strong confidence: and his children shall have a place of refuge.

27 The fear of the LORD *is* a fountain of life, to depart from the snares of death.

28 In the multitude of people *is* the king's honour: but in the want of people *is* the destruction of the prince.

29 *He that is* slow to wrath *is* of great understanding: but *he that is* hasty of spirit (*Hebrew, short of spirit*) exalteth folly.

James 1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

30 A sound heart *is* the life of the flesh: but envy the rottenness of the bones.

31 He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.

Matthew 25:40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

32 The wicked is driven away in his wickedness: but the righteous hath hope in his death.

2 Timothy 4:18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

33 Wisdom resteth in the heart of him that hath understanding: but *that which is* in the midst of fools is made known.

34 Righteousness exalteth a nation: but sin *is* a reproach to any people (*Hebrew, to nations*).

35 The king's favour *is* toward a wise servant: but his wrath is *against* him that causeth shame.

Matthew 24:

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

Chapter 15

1 A soft answer turneth away wrath: but grievous words stir up anger.

2 The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness (*Hebrew, belches or bubbles*).

3 The eyes of the LORD *are* in every place, beholding the evil and the good.

Hebrews 4:13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

4 A wholesome tongue *is* a tree of life: but perverseness therein *is* a breach in the spirit.

5 A fool despiseth his father's instruction: but he that regardeth reproof is prudent.

6 In the house of the righteous *is* much treasure: but in the revenues of the wicked is trouble.

7 The lips of the wise disperse knowledge: but the heart of the foolish *doeth* not so.

8 The sacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight.

9 The way of the wicked *is* an abomination unto the LORD: but he loveth him that followeth after righteousness.

10 Correction (*Or, Instruction*) *is* grievous unto him that forsaketh the way: *and* he that hateth reproof shall die.

11 Hell and destruction *are* before the LORD: how much more then the hearts of the children of men?

12 A scorner loveth not one that reproveth him: neither will he go unto the wise.

13 A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.

14 The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

15 All the days of the afflicted *are* evil: but he that is of a merry heart *hath* a continual feast.
 16 Better *is* little with the fear of the LORD than great treasure and trouble therewith.
 17 Better *is* a dinner of herbs where love is, than a stalled ox and hatred therewith.
 18 A wrathful man stirreth up strife: but *he that is* slow to anger appeaseth strife.
 19 The way of the slothful *man is* as an hedge of thorns: but the way of the righteous *is* made plain (*Hebrew, is raised up as a causeway*).
 20 A wise son maketh a glad father: but a foolish man despiseth his mother.
 21 Folly *is* joy to *him that is* destitute of wisdom (*Hebrew, void of heart*): but a man of understanding walketh uprightly.
 22 Without counsel purposes are disappointed: but in the multitude of counsellors they are established.
 23 A man hath joy by the answer of his mouth: and a word *spoken* in due season (*in his season*), how good *is it!*
 24 The way of life *is* above to the wise, that he may depart from hell beneath.
 25 The LORD will destroy the house of the proud: but he will establish the border of the widow.
 26 The thoughts of the wicked *are* an abomination to the LORD: but *the words* of the pure *are* pleasant words (*Hebrew, word of pleasantness*).
 27 He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.
 28 The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.
 29 The LORD *is* far from the wicked: but he heareth the prayer of the righteous.
 30 The light of the eyes rejoiceth the heart: *and* a good report maketh the bones fat.
 31 The ear that heareth the reproof of life abideth among the wise.
 32 He that refuseth instruction (*Or, correction*) despiseth his own soul: but he that heareth reproof (*Or obeyeth*)getteth understanding (*Hebrew, possesseth a heart*).
 33 The fear of the LORD *is* the instruction of wisdom; and before honour *is* humility.

Chapter 16

1 The preparations (*Or, disposings*) of the heart in man, and the answer of the tongue, *is* from the LORD.

Matthew 10:

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

2 All the ways of a man *are* clean in his own eyes; but the LORD weigheth the spirits.
 3 Commit (*Hebrew, Roll*) thy works unto the LORD, and thy thoughts shall be established.
 4 The LORD hath made all *things* for himself: yea, even the wicked for the day of evil.
 5 Every one *that is* proud in heart *is* an abomination to the LORD: *though* hand *join* in hand, he shall not be unpunished.
 6 By mercy and truth iniquity is purged: and by the fear of the LORD *men* depart from evil.
 7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.
 8 Better *is* a little with righteousness than great revenues without right.

- 9 A man's heart deviseth his way: but the LORD directeth his steps.
- 10 A divine (*Hebrew, Divination*) sentence *is* in the lips of the king: his mouth transgresseth not in judgment.
- 11 A just weight and balance *are* the LORD'S: all the weights (*Hebrew, all the stones*) of the bag *are* his work.
- 12 *It is* an abomination to kings to commit wickedness: for the throne is established by righteousness.
- 13 Righteous lips *are* the delight of kings; and they love him that speaketh right.
- 14 The wrath of a king *is as* messengers of death: but a wise man will pacify it.
- 15 In the light of the king's countenance *is* life; and his favour *is* as a cloud of the latter rain.
- 16 How much better *is it* to get wisdom than gold! and to get understanding rather to be chosen than silver!
- 17 The highway of the upright *is* to depart from evil: he that keepeth his way preserveth his soul.
- 18 Pride *goeth* before destruction, and an haughty spirit before a fall.
- 19 Better *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud.
- 20 He that handleth a matter wisely (*Or, He that under standeth a matter*) shall find good: and whoso trusteth in the LORD, happy *is* he.
- 21 The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.
- 22 Understanding *is* a wellspring of life unto him that hath it: but the instruction of fools *is* folly.
- 23 The heart of the wise teacheth (*Hebrew, maketh wise*) his mouth, and addeth learning to his lips.

Matthew 12:34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

- 24 Pleasant words *are as* an honeycomb, sweet to the soul, and health to the bones.
- 25 There is a way that seemeth right unto a man, but the end thereof *are* the ways of death.
- 26 He that laboureth (*Hebrew, The soul of him that laboureth*) laboureth for himself; for his mouth craveth it of him.
- 27 An ungodly (*Hebrew, A man of Belial*) man diggeth up evil: and in his lips *there is* as a burning fire.
- 28 A froward man soweth (*Hebrew, sendeth forth*) strife: and a whisperer separateth chief friends.
- 29 A violent man enticeth his neighbour, and leadeth him into the way *that is* not good.
- 30 He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.
- 31 The hoary head *is* a crown of glory, *if* it be found in the way of righteousness.
- 32 *He that is* slow to anger *is* better than the mighty; and he that ruleth his spirit than he that taketh a city.
- 33 The lot is cast into the lap; but the whole disposing thereof *is* of the LORD.

Chapter 17

- 1 Better *is* a dry morsel, and quietness therewith, than an house full of sacrifices *with* strife (*Or, good cheer*).

2 A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.
3 The fining pot *is* for silver, and the furnace for gold: but the LORD trieth the hearts.
4 A wicked doer giveth heed to false lips; *and* a liar giveth ear to a naughty tongue.
5 Whoso mocketh the poor reproacheth his Maker: *and* he that is glad at calamities shall not be unpunished (*Hebrew, held innocent*).
6 Children's children *are* the crown of old men; and the glory of children *are* their fathers.
7 Excellent speech (*Hebrew, A lip of excellence*) becometh not a fool: much less do lying lips (*Hebrew, a lip of lying*) a prince.
8 A gift *is as* a precious (*Hebrew, a stone of grace*) stone in the eyes of him that hath it: whithersoever it turneth, it prospereth.
9 He that covereth a transgression seeketh (*Or, procureth*) love; but he that repeateth a matter separateth *very* friends.
10 A reproof entereth more into a wise man than an hundred stripes into a fool.
11 An evil *man* seeketh only rebellion: therefore a cruel messenger shall be sent against him.
12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.
13 Whoso rewardeth evil for good, evil shall not depart from his house.

1 Thessalonians 5:15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

14 The beginning of strife *is as* when one letteth out water: therefore leave off contention, before it be meddled with.
15 He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the LORD.
16 Wherefore *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart *to it*?
17 A friend loveth at all times, and a brother is born for adversity.
18 A man void of understanding (*Hebrew, heart*) striketh hands, *and* becometh surety in the presence of his friend.
19 He loveth transgression that loveth strife: *and* he that exalteth his gate seeketh destruction.
20 He that hath a froward heart (*Hebrew, The from ward of heart*) findeth no good: and he that hath a perverse tongue falleth into mischief.
21 He that begetteth a fool *doeth it* to his sorrow: and the father of a fool hath no joy.
22 A merry heart doeth good *like* a medicine (*Or, to a medicine*): but a broken spirit drieth the bones.
23 A wicked *man* taketh a gift out of the bosom to pervert the ways of judgment.
24 Wisdom *is* before him that hath understanding; but the eyes of a fool *are* in the ends of the earth.
25 A foolish son *is* a grief to his father, and bitterness to her that bare him.
26 Also to punish the just *is* not good, *nor* to strike princes for equity.
27 He that hath knowledge spareth his words: *and* a man of understanding is of an excellent spirit (*Or, a cool spirit*).
28 Even a fool, when he holdeth his peace, is counted wise: *and* he that shutteth his lips *is esteemed* a man of understanding.

Chapter 18

1 Through desire a man, having separated himself, seeketh *and* intermeddleth with all wisdom (*Or, He that separateth himself seeketh according to his desire and intermeddleth in every business*).

2 A fool hath no delight in understanding, but that his heart may discover itself.

3 When the wicked cometh, *then* cometh also contempt, and with ignominy reproach.

4 The words of a man's mouth *are as* deep waters, *and* the wellspring of wisdom *as* a flowing brook.

5 *It is* not good to accept the person of the wicked, to overthrow the righteous in judgment.

6 A fool's lips enter into contention, and his mouth calleth for strokes.

7 A fool's mouth *is* his destruction, and his lips *are* the snare of his soul.

8 The words of a talebearer (*Or whisperer*) *are as* wounds (*Or like as when men are wounded*), and they go down into the innermost parts (*Hebrew, chambers*) of the belly.

9 He also that is slothful in his work is brother to him that is a great waster.

10 The name of the LORD *is* a strong tower: the righteous runneth into it, and is safe (*Hebrew, is set aloft*).

11 The rich man's wealth *is* his strong city, and as an high wall in his own conceit.

12 Before destruction the heart of man is haughty, and before honour *is* humility.

13 He that answereth (*Hebrew, returneth a word*) a matter before he heareth *it*, *it is* folly and shame unto him.

14 The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?

15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

16 A man's gift maketh room for him, and bringeth him before great men.

17 *He that is* first in his own cause *seemeth* just; but his neighbour cometh and searcheth him.

18 The lot causeth contentions to cease, and parteth between the mighty.

19 A brother offended *is harder to be won* than a strong city: and *their* contentions *are* like the bars of a castle.

20 A man's belly shall be satisfied with the fruit of his mouth; *and* with the increase of his lips shall he be filled.

21 Death and life *are* in the power of the tongue: and they that love it shall eat the fruit thereof.

Matthew 12:

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

22 *Whoso* findeth a wife findeth a good *thing*, and obtaineth favour of the LORD.

23 The poor useth intreaties; but the rich answereth roughly.

James 2:3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

24 A man *that hath* friends must shew himself friendly: and there is a friend *that* sticketh closer than a brother.

Chapter 19

1 Better *is* the poor that walketh in his integrity, than *he that is* perverse in his lips, and is a fool.

2 Also, *that* the soul *be* without knowledge, *it is* not good; and he that hasteth with *his* feet sinneth.

3 The foolishness of man perverteth his way: and his heart fretteth against the LORD.

4 Wealth maketh many friends; but the poor is separated from his neighbour.

5 A false witness shall not be unpunished (*Hebrew, held innocent*), and *he that* speaketh lies shall not escape.

6 Many will intreat the favour of the prince: and every man *is* a friend to him that giveth gifts (*Hebrew, a man of gifts*).

7 All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth *them with* words, *yet they are* wanting *to him*.

8 He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good.

9 A false witness shall not be unpunished, and *he that* speaketh lies shall perish.

10 Delight is not seemly for a fool; much less for a servant to have rule over princes.

11 The discretion (*Or, prudence*) of a man deferreth his anger; and *it is* his glory to pass over a transgression.

12 The king's wrath *is* as the roaring of a lion; but his favour *is* as dew upon the grass.

13 A foolish son *is* the calamity of his father: and the contentions of a wife *are* a continual dropping.

14 House and riches *are* the inheritance of fathers: and a prudent wife *is* from the LORD.

15 Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.

16 He that keepeth the commandment keepeth his own soul; *but* he that despiseth his ways shall die.

17 He that hath pity upon the poor lendeth unto the LORD; and that which he hath given (*Or, his deed*) will he pay him again.

18 Chasten thy son while there is hope, and let not thy soul spare for his crying (*Or, to his destruction; or, to cause him to die*).

19 A man of great wrath shall suffer punishment: for if thou deliver *him*, yet thou must do (*Hebrew, add*) it again.

20 Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.

21 *There are* many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.

22 The desire of a man *is* his kindness: and a poor man *is* better than a liar.

23 The fear of the LORD *tendeth* to life: and *he that hath it* shall abide satisfied; he shall not be visited with evil.

24 A slothful *man* hideth his hand in *his* bosom, and will not so much as bring it to his mouth again.

25 Smite a scorner, and the simple will beware: and reprove one that hath understanding (*Hebrew, will be cunning*), and he will understand knowledge.

26 He that wasteth *his* father, *and* chaseth away *his* mother, *is* a son that causeth shame, and bringeth reproach.

27 Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge.

28 An ungodly witness (*Hebrew, A witness of Bdelial*) scorneth judgment: and the mouth of the wicked devoureth iniquity.

29 Judgments are prepared for scorners, and stripes for the back of fools.

Chapter 20

1 Wine *is* a mocker, strong drink *is* raging: and whosoever is deceived thereby is not wise.

2 The fear of a king *is* as the roaring of a lion: *whoso* provoketh him to anger sinneth *against* his own soul.

3 *It is* an honour for a man to cease from strife: but every fool will be meddling.

4 The sluggard will not plow by reason of the cold (*Or, winter*); *therefore* shall he beg in harvest, and *have* nothing.

5 Counsel in the heart of man *is like* deep water; but a man of understanding will draw it out.

6 Most men will proclaim every one his own goodness (*Or, bounty*): but a faithful man who can find?

7 The just *man* walketh in his integrity: his children *are* blessed after him.

8 A king that sitteth in the throne of judgment scattereth away all evil with his eyes.

9 Who can say, I have made my heart clean, I am pure from my sin?

10 Divers weights (*Hebrew, A stone and a stone*), *and* divers measures (*Hebrew, an ephah and an ephah*), both of them *are* alike abomination to the LORD.

11 Even a child is known by his doings, whether his work *be* pure, and whether *it be* right.

12 The hearing ear, and the seeing eye, the LORD hath made even both of them.

13 Love not sleep, lest thou come to poverty; open thine eyes, *and* thou shalt be satisfied with bread.

14 *It is* naught, *it is* naught, saith the buyer: but when he is gone his way, then he boasteth.

15 There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.

16 Take his garment that is surety *for* a stranger: and take a pledge of him for a strange woman.

17 Bread of deceit (*Hebrew, Bread of lying, or, fashood*) *is* sweet to a man; but afterwards his mouth shall be filled with gravel.

18 *Every* purpose is established by counsel: and with good advice make war.

19 He that goeth about *as* a talebearer revealeth secrets: therefore meddle not with him that flattereth (*Or, enticeth*) with his lips.

20 Whoso curseth his father or his mother, his lamp (*Or, candle*) shall be put out in obscure darkness.

21 An inheritance *may be* gotten hastily at the beginning; but the end thereof shall not be blessed.

22 Say not thou, I will recompense evil; *but* wait on the LORD, and he shall save thee.

23 Divers weights *are* an abomination unto the LORD; and a false balance (*Hebrew, balances of deceit*) *is* not good.

24 Man's goings *are* of the LORD; how can a man then understand his own way?

25 *It is* a snare to the man *who* devoureth *that which is* holy, and after vows to make enquiry.

26 A wise king scattereth the wicked, and bringeth the wheel over them.

27 The spirit of man *is* the candle (*Or, lamp*) of the LORD, searching all the inward parts of the belly.

The word for “spirit” in Hebrew literally means “breath,” as we find it translated in Genesis 2:7 Many feel that this verse refers to the conscience that man is given by God to aid in self-examination and self-control. It is an internal control just as chastening blows are external controls (Prov. 20:30). Note how the use of both can affect the entire person-“the inward parts.” (Key Word, page 820)

28 Mercy and truth preserve the king: and his throne is upholden by mercy.

29 The glory of young men *is* their strength: and the beauty of old men *is* the gray head.

30 The blueness of a wound cleanseth away evil (*Hebrew, is a purging medicine against evil*): so *do* stripes the inward parts of the belly.

Chapter 21

1 The king's heart *is* in the hand of the LORD, *as* the rivers of water: he turneth it whithersoever he will.

2 Every way of a man *is* right in his own eyes: but the LORD pondereth the hearts.

3 To do justice and judgment *is* more acceptable to the LORD than sacrifice.

4 An high look (*Hebrew, Haughtiness of eyes*), and a proud heart, *and* the plowing (*Or, the light of the wicked*) of the wicked, *is* sin.

Since the vowel sounds of the words were not written in the original Hebrew manuscripts there are two possible translations for the Hebrew word which is rendered “plowing” in this verse. By inserting other vowel sounds, this could also be translated “lamp.” Both readings are supported by a number of later Hebrew manuscripts in which the vowel sounds have been inserted. If “plowing” is used, then the verse affirms that even the activities of the wicked which would otherwise be constructive, are sin. If “lamp” is correct, the most logical interpretation would be that such actions are figurative representation of the person’s entire spirit. (Key Word, page 820)

5 The thoughts of the diligent *tend* only to plenteousness; but of every one *that is* hasty only to want.

6 The getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death.

7 The robbery of the wicked shall destroy them; because they refuse to do judgment.

8 The way of man *is* froward and strange: but *as for* the pure, his work *is* right.

9 *It is* better to dwell in a corner of the housetop, than with a brawling woman in a wide house.

10 The soul of the wicked desireth evil: his neighbour findeth no favour (*Hebrew, is not favored*) in his eyes.

11 When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.

12 The righteous *man* wisely considereth the house of the wicked: *but God* overthroweth the wicked for *their* wickedness.

13 Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

- 14 A gift in secret pacifieth anger: and a reward in the bosom strong wrath.
- 15 *It is* joy to the just to do judgment: but destruction *shall be* to the workers of iniquity.
- 16 The man that wandereth out of the way of understanding shall remain in the congregation of the dead.
- 17 He that loveth pleasure (*Or, sport*) *shall be* a poor man: he that loveth wine and oil shall not be rich.
- 18 The wicked *shall be* a ransom for the righteous, and the transgressor for the upright.
- 19 *It is* better to dwell in the wilderness (*Hebrew, in the land of the desert*), than with a contentious and an angry woman.
- 20 *There is* treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.
- 21 He that followeth after righteousness and mercy findeth life, righteousness, and honour.
- 22 A wise *man* scaleth the city of the mighty, and casteth down the strength of the confidence thereof.
- 23 Whoso keepeth his mouth and his tongue keepeth his soul from troubles.
- 24 Proud *and* haughty scorner *is* his name, who dealeth in proud wrath (*Hebrew, in the wrath of pride*).
- 25 The desire of the slothful killeth him; for his hands refuse to labour.
- 26 He coveteth greedily all the day long: but the righteous giveth and spareth not.
- 27 The sacrifice of the wicked *is* abomination: how much more, *when* he bringeth it with a wicked mind (*Hebrew, in wickedness*)?
- 28 A false witness (*Hebrew, A witness of lies*) shall perish: but the man that heareth speaketh constantly.
- 29 A wicked man hardeneth his face: but *as for* the upright, he directeth (*Or, considereth*) his way.
- 30 *There is* no wisdom nor understanding nor counsel against the LORD.
- 31 The horse *is* prepared against the day of battle: but safety (*Or, victory*) *is* of the LORD.

Chapter 22

- 1 A *good* name *is* rather to be chosen than great riches, *and* loving favour (*Or, favor is better than*) rather than silver and gold.
- 2 The rich and poor meet together: the LORD *is* the maker of them all.
- 3 A prudent *man* foreseeeth the evil, and hideth himself: but the simple pass on, and are punished.
- 4 By humility (*Or, The reward of humility*) *and* the fear of the LORD *are* riches, and honour, and life.
- 5 Thorns *and* snares *are* in the way of the froward: he that doth keep his soul shall be far from them.
- 6 Train up (*Or, Catechise*) a child in the way he should go: and when he is old, he will not depart from it.

The Hebrew word translated "train up" is usually translated "dedicated." Thus, , it may indicate that the child is to be devoted to God (though not as Hannah did: 1 Sam. 1:11), or it may simply indicated that the child is to be prepared for the responsibility he or she will know as an adult. The phrase translated "in the way he should go" literally means "according to the mouth of the way." It might best be rendered "according to the way he acts," indicating that the instruction given should

be in accordance with that which is proper for that specific child. This may mean that it is only the stage of intellectual and spiritual development that is referred to, or it may mean that this instruction should include the customs and traditions of the child's native land.

While such training may provide fertile ground for the Holy Spirit to work, it does not necessarily mean that the child will be saved. In addition, it does not mean that all the children who have turned to a life of sin will someday return (as did the prodigal son to his father [Luke 15:11-32] just because they have been given a good upbringing.

The quality of training which the child receives is a critical concern. Parents should not assume that simply bringing their children up in a moral atmosphere is all that is needed. The primary goal in training up a child is that they be educated in the knowledge of God (Eph. 6:4), but they should also be provided with a thorough preparation for life in general. When a child does choose to rebel and lead a corrupt life, it may be that the parents have failed in some way as teachers or in being the proper examples. It must be recognized, however, that there will be instances when the parents have done their best to correctly train a child, yet he or she will choose to reject the instruction they have received and go their own way. (Key Word pp. 821-822)

7 The rich ruleth over the poor, and the borrower *is* servant to the lender (*Hebrew, to the man that lendeth*).

8 He that soweth iniquity shall reap vanity: and the rod of his anger shall fail (*Or, and with the rod of his anger he shall be consumed*).

9 He that hath a bountiful eye (*Hebrew Good of eye*) shall be blessed; for he giveth of his bread to the poor.

10 Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

11 He that loveth pureness of heart, *for* the grace of his lips (*Or, and hath grace in his lips*) the king *shall be* his friend.

12 The eyes of the LORD preserve knowledge, and he overthroweth the words (*Or, the matters*) of the transgressor.

13 The slothful *man* saith, *There is* a lion without, I shall be slain in the streets.

14 The mouth of strange women *is* a deep pit: he that is abhorred of the LORD shall fall therein.

15 Foolishness *is* bound in the heart of a child; *but* the rod of correction shall drive it far from him.

16 He that oppresseth the poor to increase his *riches*, *and* he that giveth to the rich, *shall* surely *come* to want.

17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

18 *For it is* a pleasant thing if thou keep them within thee (*Hebrew, in thy belly*); they shall withal be fitted in thy lips.

19 That thy trust may be in the LORD, I have made known to thee this day, even to thee (*trust thou also*).

20 Have not I written to thee excellent things in counsels and knowledge,

21 That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee *Or, to those that send thee*)?

22 Rob not the poor, because he *is* poor: neither oppress the afflicted in the gate:

23 For the LORD will plead their cause, and spoil the soul of those that spoiled them.

24 Make no friendship with an angry man; and with a furious man thou shalt not go:

25 Lest thou learn his ways, and get a snare to thy soul.

26 Be not thou *one* of them that strike hands, *or* of them that are sureties for debts.

- 27 If thou hast nothing to pay, why should he take away thy bed from under thee?
28 Remove not the ancient landmark (*Or, bound*), which thy fathers have set.
29 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean *men*.

Chapter 23

- 1 When thou sittest to eat with a ruler, consider diligently what *is* before thee:
2 And put a knife to thy throat, if thou *be* a man given to appetite.
3 Be not desirous of his dainties: for they *are* deceitful meat.
4 Labour not to be rich: cease from thine own wisdom.
5 Wilt thou set thine eyes upon that which is not (*Hebrew, Will thou cause thine eyes to fly upon*)? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven.
6 Eat thou not the bread of *him that hath* an evil eye, neither desire thou his dainty meats:
7 For as he thinketh in his heart, so *is* he: Eat and drink, saith he to thee; but his heart *is* not with thee.
8 The morsel *which* thou hast eaten shalt thou vomit up, and lose thy sweet words.
9 Speak not in the ears of a fool: for he will despise the wisdom of thy words.
10 Remove not the old landmark (*Or, bound*); and enter not into the fields of the fatherless:
11 For their redeemer *is* mighty; he shall plead their cause with thee.

God was the true owner of all the Promised Land, even though He had permanently allotted it to the families of Israel (see dan. 12:13). A redeemer, according to the Old Testament Law, was someone who bought the land and possession of one of his relatives when that kinsman could not retain possession of it (see note on Ruth 4:1-8). This was done so that the land would still be owned by someone in the same family. However, the redeemer mentioned here directly refers to the God of Israel. (Key Word, page 823)

- 12 Apply thine heart unto instruction, and thine ears to the words of knowledge.
13 Withhold not correction from the child: for *if* thou beatest him with the rod, he shall not die.
14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.
15 My son, if thine heart be wise, my heart shall rejoice, even mine (*Or, even I will rejoice*).
16 Yea, my reins shall rejoice, when thy lips speak right things.
17 Let not thine heart envy sinners: but *be thou* in the fear of the LORD all the day long.
18 For surely there is an end (*or, reward*); and thine expectation shall not be cut off.
19 Hear thou, my son, and be wise, and guide thine heart in the way.
20 Be not among winebibbers; among riotous eaters of flesh (*Hebrew, of their flesh*):
21 For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a *man* with rags.
22 Harken unto thy father that begat thee, and despise not thy mother when she is old.
23 Buy the truth, and sell *it* not; *also* wisdom, and instruction, and understanding.
24 The father of the righteous shall greatly rejoice: and he that begetteth a wise *child* shall have joy of him.
25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

26 My son, give me thine heart, and let thine eyes observe my ways.
27 For a whore *is* a deep ditch; and a strange woman *is* a narrow pit.
28 She also lieth in wait as *for* a prey (*Or, as a robber*), and increaseth the transgressors among men.
29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?
30 They that tarry long at the wine; they that go to seek mixed wine.
31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright.
32 At the last it biteth like a serpent, and stingeth like an adder (*Or, a cockatrice*).
33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.
34 Yea, thou shalt be as he that lieth down in the midst of the sea (*Hebrew, in the heart of the sea*), or as he that lieth upon the top of a mast.
35 They have stricken me, *shalt thou say*, and I was not sick; they have beaten me, and I felt *it* not (*Hebrew, I knew it not*): when shall I awake? I will seek it yet again.

Chapter 24

1 Be not thou envious against evil men, neither desire to be with them.
2 For their heart studieth destruction, and their lips talk of mischief.
3 Through wisdom is an house builded; and by understanding it is established:
4 And by knowledge shall the chambers be filled with all precious and pleasant riches.
5 A wise man *is* strong (*Hebrew, is in strength*); yea, a man of knowledge increaseth strength (*Hebrew, strengtheneth might*).
6 For by wise counsel thou shalt make thy war: and in multitude of counsellors *there is* safety.
7 Wisdom *is* too high for a fool: he openeth not his mouth in the gate.
8 He that deviseth to do evil shall be called a mischievous person.
9 The thought of foolishness *is* sin: and the scorner *is* an abomination to men.
10 *If* thou faint in the day of adversity, thy strength *is* small (*Hebrew, narrow*).
11 If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain;
12 If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider *it*? and he that keepeth thy soul, doth *not* he know *it*? and shall *not* he render to *every* man according to his works?
13 My son, eat thou honey, because *it is* good; and the honeycomb, *which is* sweet to thy taste (*Hebrew, upon thy palate*):
14 So *shall* the knowledge of wisdom *be* unto thy soul: when thou hast found *it*, then there shall be a reward, and thy expectation shall not be cut off.
15 Lay not wait, O wicked *man*, against the dwelling of the righteous; spoil not his resting place:
16 For a just *man* falleth seven times, and riseth up again: but the wicked shall fall into mischief.
17 Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:
18 Lest the LORD see *it*, and it displease him, and he turn away his wrath from him.
19 Fret not thyself because of evil *men* (*Or, Keep not company with the wicked*), neither be thou envious at the wicked;

20 For there shall be no reward to the evil *man*; the candle (*Or, lamp*) of the wicked shall be put out.

21 My son, fear thou the LORD and the king: *and* meddle not with them that are given to change (*Hebrew, changers*):

The men that are referred to here as being “given to change” are not necessarily those who merely attempt to bring about change or improvements, because change is beneficial in many cases. The emphasis of this warning is that one should avoid people that delight in making changes just for the sake of making changes. It is directed at individuals who are prone to follow men that recklessly challenge authority without any worthy purpose of objective in mind (cf. Prov. 1:10-19). Although the primary focus seems to be upon those who desire to irresponsibly introduce changes in the government system or its workings, it may also be applied to agitators of any kind. (Key Word, pp. 824-825

22 For their calamity shall rise suddenly; and who knoweth the ruin of them both?

23 These *things* also *belong* to the wise. *It is* not good to have respect of persons in judgment.

24 He that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him:

25 But to them that rebuke *him* shall be delight, and a good blessing (*Hebrew, a blessing of good*) shall come upon them.

26 *Every man* shall kiss *his* lips that giveth a right answer (*Hebrew, that answereth right words*).

27 Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

28 Be not a witness against thy neighbour without cause; and deceive *not* with thy lips.

29 Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding;

31 And, lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the stone wall thereof was broken down.

32 Then I saw, *and* considered (*Hebrew, set my heart*) *it* well: I looked upon *it*, *and* received instruction.

33 *Yet* a little sleep, a little slumber, a little folding of the hands to sleep:

34 So shall thy poverty come *as* one that travelleth; and thy want as an armed man (*Hebrew, a man of shield*).

Chapter 25

1 These *are* also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

2 *It is* the glory of God to conceal a thing: but the honour of kings *is* to search out a matter.

3 The heaven for height, and the earth for depth, and the heart of kings *is* unsearchable (*Hebrew, there is no searching*).

4 Take away the dross from the silver, and there shall come forth a vessel for the finer.

5 Take away the wicked *from* before the king, and his throne shall be established in righteousness.

6 Put not forth thyself (*Hebrew, Set not out thy glory*) in the presence of the king, and stand not in the place of great *men*:

7 For better *it is* that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

8 Go not forth hastily to strive, lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy cause with thy neighbour *himself*; and discover not a secret to another (*Or, discover not the secret of another*):

10 Lest he that heareth *it* put thee to shame, and thine infamy turn not away.

11 A word fitly spoken (*Hebrew, spoken upon his wheels*) *is like* apples of gold in pictures of silver.

12 As an earring of gold, and an ornament of fine gold, *so is* a wise reprovor upon an obedient ear.

13 As the cold of snow in the time of harvest, *so is* a faithful messenger to them that send him: for he refresheth the soul of his masters.

14 Whoso boasteth himself of a false gift (*Hebrew, in a gift of falsehood*) *is like* clouds and wind without rain.

15 By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

16 Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

17 Withdraw thy foot from thy neighbour's house (*Or, Let thy foot be seldom in thy neighbors house*); lest he be weary of thee (*Hebrew, full of thee*), and *so* hate thee.

18 A man that beareth false witness against his neighbour *is* a maul, and a sword, and a sharp arrow.

19 Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.

20 As he that taketh away a garment in cold weather, *and as* vinegar upon nitre, *so is* he that singeth songs to an heavy heart.

21 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22 For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.

23 The north wind driveth away rain: *so doth* an angry countenance a backbiting tongue (*Or, The north wind bringeth forth rain; so doth a backbiting tongue an angry countenance*).

24 *It is* better to dwell in the corner of the housetop, than with a brawling woman and in a wide house.

25 As cold waters to a thirsty soul, *so is* good news from a far country.

26 A righteous man falling down before the wicked *is as* a troubled fountain, and a corrupt spring.

27 *It is* not good to eat much honey: *so for men* to search their own glory *is not* glory.

28 He that *hath* no rule over his own spirit *is like* a city *that is* broken down, *and* without walls.

Chapter 26

1 As snow in summer, and as rain in harvest, so honour is not seemly for a fool.

2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

- 3 A whip for the horse, a bridle for the ass, and a rod for the fool's back.
- 4 Answer not a fool according to his folly, lest thou also be like unto him.
- 5 Answer a fool according to his folly, lest he be wise in his own conceit (*Hebrew, his own eyes*).
- 6 He that sendeth a message by the hand of a fool cutteth off the feet, *and* drinketh damage (*Or, violence*).
- 7 The legs of the lame are not equal (*Hebrew, are lifted up*): *so is* a parable in the mouth of fools.
- 8 As he that bindeth a stone in a sling (*Or, As he that putteth a precious stone in a heap*), *so is* he that giveth honour to a fool.
- 9 As a thorn goeth up into the hand of a drunkard, *so is* a parable in the mouth of fools.
- 10 The great *God* that formed all *things* both rewardeth the fool, and rewardeth transgressors (*Or, A great man grieveth all, and he hireth the fool, he hireth also transgressors*).
- 11 As a dog returneth to his vomit, *so* a fool returneth to his folly (*Hebrew, repeats his folly*).
- 12 Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him.
- 13 The slothful *man* saith, *There is* a lion in the way; a lion *is* in the streets.
- 14 As the door turneth upon his hinges, *so doth* the slothful upon his bed.
- 15 The slothful hideth his hand in *his* bosom; it grieveth (*Or, he is weary*) him to bring it again to his mouth.
- 16 The sluggard *is* wiser in his own conceit than seven men that can render a reason.
- 17 He that passeth by, *and* meddleth (*Or, is enraged*) with strife *belonging* not to him, *is like* one that taketh a dog by the ears.
- 18 As a mad *man* who casteth firebrands (*Or, flames or, sparks*), arrows, and death,
- 19 *So is* the man *that* deceiveth his neighbour, and saith, Am not I in sport?
- 20 Where no wood (*Hebrew, Without wood*) is, *there* the fire goeth out: *so where there is* no talebearer (*Or, whisperer*), the strife ceaseth (*Hebrew, is silent*).
- 21 As coals *are* to burning coals, and wood to fire; *so is* a contentious man to kindle strife.
- 22 The words of a talebearer *are* as wounds, and they go down into the innermost parts (*Hebrew, chambers*) of the belly.
- 23 Burning lips and a wicked heart *are like* a potsherd covered with silver dross.
- 24 He that hateth dissembleth (*Or, is known*) with his lips, and layeth up deceit within him;
- 25 When he speaketh fair (*Hebrew, maketh his voice gracious*), believe him not: for *there are* seven abominations in his heart.
- 26 *Whose* hatred is covered by deceit (*Or, hatred is covered in secret*), his wickedness shall be shewed before the *whole* congregation.
- 27 Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.
- 28 A lying tongue hateth *those that are* afflicted by it; and a flattering mouth worketh ruin.

Chapter 27

- 1 Boast not thyself of to morrow (*Hebrew, tomorrow day*); for thou knowest not what a day may bring forth.
- 2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.
- 3 A stone *is* heavy (*Hebrew, heaviness*), and the sand weighty; but a fool's wrath *is* heavier than them both.

4 Wrath *is* cruel, and anger *is* outrageous; but who *is* able to stand before (*Hebrew, Wrath is cruelty, and anger an overflowing*) envy (*Or, jealousy*)?
5 Open rebuke *is* better than secret love.
6 Faithful *are* the wounds of a friend; but the kisses of an enemy *are* deceitful (*Or, earnest, or, frequent*).
7 The full soul loatheth an honeycomb (*Hebrew, treadeth under foot*); but to the hungry soul every bitter thing is sweet.
8 As a bird that wandereth from her nest, so *is* a man that wandereth from his place.
9 Ointment and perfume rejoice the heart: so *doth* the sweetness of a man's friend by hearty counsel (*Hebrew, from the counsel of the soul*).
10 Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: *for* better *is* a neighbour *that is* near than a brother far off.
11 My son, be wise, and make my heart glad, that I may answer him that reproacheth me.
12 A prudent *man* foreseeth the evil, *and* hideth himself; *but* the simple pass on, *and* are punished.
13 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.
14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.
15 A continual dropping in a very rainy day and a contentious woman are alike.
16 Whosoever hideth her hideth the wind, and the ointment of his right hand, *which* bewrayeth *itself*.
17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.
18 Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.
19 As in water face *answereth* to face, so the heart of man to man.
20 Hell and destruction are never (*Hebrew, not*) full; so the eyes of man are never satisfied.
21 *As* the fining pot for silver, and the furnace for gold; so *is* a man to his praise.
22 Though thou shouldest bray a fool in a mortar among wheat with a pestle, *yet* will not his foolishness depart from him.
23 Be thou diligent to know the state of thy flocks, *and* look well to thy herds (*Hebrew, set thy heart*).
24 For riches (*Hebrew, strength*) *are* not for ever: and doth the crown *endure* to every generation (*Hebrew, to generation and generation*)?
25 The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered.
26 The lambs *are* for thy clothing, and the goats *are* the price of the field.
27 *And thou shalt have* goats' milk enough for thy food, *for the food of thy household,* *and for the maintenance* (*Hebrew, life*) *for thy maidens.*

Chapter 28

1 The wicked flee when no man pursueth: but the righteous are bold as a lion.

2 For the transgression of a land many *are* the princes thereof: but by a man of understanding and knowledge the state *thereof* shall be prolonged (*Or, by men of understanding and wisdom shall they likewise be prolonged*).

3 A poor man that oppresseth the poor *is like* a sweeping rain which leaveth no food (*Hebrew, without food*).

4 They that forsake the law praise the wicked: but such as keep the law contend with them.

5 Evil men understand not judgment: but they that seek the LORD understand all *things*.

6 Better *is* the poor that walketh in his uprightness, than *he that is* perverse in his ways, though he *be* rich.

7 Whoso keepeth the law *is* a wise son: but he that is a companion of riotous (*or, feedeth gluttons*) men shameth his father.

8 He that by usury and unjust gain (*Hebrew, by increase*) increaseth his substance, he shall gather it for him that will pity the poor.

9 He that turneth away his ear from hearing the law, even his prayer *shall be* abomination.

10 Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good *things* in possession.

11 The rich man *is* wise in his own conceit (*Hebrew, in his eyes*); but the poor that hath understanding searcheth him out.

12 When righteous *men* do rejoice, *there is* great glory: but when the wicked rise, a man is hidden (*Or, sought for*).

13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy.

14 Happy *is* the man that feareth alway: but he that hardeneth his heart shall fall into mischief.

15 As a roaring lion, and a ranging bear; *so is* a wicked ruler over the poor people.

16 The prince that wanteth understanding *is* also a great oppressor: *but* he that hateth covetousness shall prolong *his* days.

17 A man that doeth violence to the blood of *any* person shall flee to the pit; let no man stay him.

18 Whoso walketh uprightly shall be saved: but *he that is* perverse in his ways shall fall at once.

19 He that tilleth his land shall have plenty of bread: but he that followeth after vain *persons* shall have poverty enough.

20 A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent (*Or, unpunished*).

21 To have respect of persons *is* not good: for for a piece of bread *that* man will transgress.

22 He that hasteth to be rich *hath* an evil eye (*Or, He that hath an evil eye hasteth to be rich*), and considereth not that poverty shall come upon him.

23 He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue.

24 Whoso robbeth his father or his mother, and saith, *It is* no transgression; the same *is* the companion of a destroyer (*Hebrew, a man destroying*).

25 He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat.

26 He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.

27 He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

28 When the wicked rise, men hide themselves: but when they perish, the righteous increase.

Chapter 29

1 He, that being often reprov'd (*Hebrew, A man of reproofs*) hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.

2 When the righteous are in authority (*Or, increased*), the people rejoice: but when the wicked beareth rule, the people mourn.

3 Whoso loveth wisdom rejoiceth his father: but he that keepeth company with harlots spendeth *his* substance.

4 The king by judgment establisheth the land: but he that receiveth (*Hebrew, a man of oblations*) gifts overthroweth it.

5 A man that flattereth his neighbour spreadeth a net for his feet.

6 In the transgression of an evil man *there is* a snare: but the righteous doth sing and rejoice.

7 The righteous considereth the cause of the poor: *but* the wicked regardeth not to know *it*.

8 Scornful men bring a city into a snare (*Or, set a city on fire*): but wise *men* turn away wrath.

9 *If* a wise man contendeth with a foolish man, whether he rage or laugh, *there is* no rest.

10 The bloodthirsty (*Hebrew, Men of blood*) hate the upright: but the just seek his soul.

11 A fool uttereth all his mind: but a wise *man* keepeth it in till afterwards.

12 If a ruler hearken to lies, all his servants *are* wicked.

13 The poor and the deceitful (*Or, the userer*) man meet together: the LORD lighteneth both their eyes.

14 The king that faithfully judgeth the poor, his throne shall be established for ever.

15 The rod and reproof give wisdom: but a child left *to himself* bringeth his mother to shame.

16 When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.

17 Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

18 Where *there is* no vision, the people perish (*Or, is made naked*): but he that keepeth the law, happy *is* he.

19 A servant will not be corrected by words: for though he understand he will not answer.

20 Seest thou a man *that is* hasty in his words (*Or, in his matters*)? *there is* more hope of a fool than of him.

21 He that delicately bringeth up his servant from a child shall have him become *his* son at the length.

22 An angry man stirreth up strife, and a furious man aboundeth in transgression.

23 A man's pride shall bring him low: but honour shall uphold the humble in spirit.

24 Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth *it* not.

25 The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe (*Hebrew, shall be set on high*).

26 Many seek the ruler's favour (*Hebrew, the face of a ruler*); but *every* man's judgment *cometh* from the LORD.

27 An unjust man *is* an abomination to the just: and *he that is* upright in the way *is* abomination to the wicked.

Chapter 30

1 The words of Agur the son of Jakeh, *even* the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,

2 Surely I *am* more brutish than *any* man, and have not the understanding of a man.

3 I neither learned wisdom, nor have the knowledge of the holy.

4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell?

5 Every word of God *is* pure (*Hebrew, purified*): he *is* a shield unto them that put their trust in him.

6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.

30,5, 6 Verse five declares that every word of God is completely free of imperfections. This fact demands that the words of Scripture not be slighted or considered to be in error in any way. Furthermore, no part of it should ever be neglected or regarded as less important (2 Tim. 3:16). Church history is full of those who concentrated so heavily upon certain biblical concepts in favorite passages that they became blind to other important truths. Sound preaching and balanced devotions will not be restricted to the same portions of Scripture over and over again. It is crucial to remember that the Bible should be interpreted with the whole of its doctrines and principles in mind. (Key Word, page 830)

7 Two *things* have I required of thee; deny me *them* not (*Hebrew, withhold not from me*) before I die:

8 Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient (*Hebrew, of my allowance*) for me:

9 Lest I be full, and deny *thee* (*Hebrew, believe thee*), and say, Who *is* the LORD? or lest I be poor, and steal, and take the name of my God *in vain*.

10 Accuse (*Hebrew, Hurt not with thy toungue*) not a servant unto his master, lest he curse thee, and thou be found guilty.

11 *There is* a generation *that* curseth their father, and doth not bless their mother.

12 *There is* a generation *that are* pure in their own eyes, and *yet* is not washed from their filthiness.

13 *There is* a generation, O how lofty are their eyes! and their eyelids are lifted up.

14 *There is* a generation, whose teeth *are as* swords, and their jaw teeth *as* knives, to devour the poor from off the earth, and the needy from *among* men.

15 The horseleach hath two daughters, *crying*, Give, give. There are three *things that* are never satisfied, *yea*, four *things* say not, *It* (*Hebrew, Wealth*) *is* enough:

16 The grave; and the barren womb; the earth *that* is not filled with water; and the fire *that* saith not, *It is* enough.

17 The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley (*Or, the brook*) shall pick it out, and the young eagles shall eat it.

18 There be three *things which* are too wonderful for me, *yea*, four which I know not:

19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.

20 Such *is* the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

30:18-20 The common factor in these comparisons is that each one describes something that does not leave any lasting indication of where they have been; they have no trace behind them. This describes the behavior of an adulterous woman who feels no shame (v. 20. (Key Word, page 830)

21 For three *things* the earth is disquieted, and for four *which* it cannot bear:

22 For a servant when he reigneth; and a fool when he is filled with meat;

23 For an odious *woman* when she is married; and an handmaid that is heir to her mistress.

24 There be four *things which are* little upon the earth, but they *are* exceeding wise *Hebrew, wise, made wise*):

25 The ants *are* a people not strong, yet they prepare their meat in the summer;

26 The conies *are but* a feeble folk, yet make they their houses in the rocks;

27 The locusts have no king, yet go they forth all of them by bands (*Hebrew, gathered together*);

28 The spider taketh hold with her hands, and is in kings' palaces.

29 There be three *things* which go well, yea, four are comely in going:

30 A lion *which is* strongest among beasts, and turneth not away for any;

31 A greyhound (*Or, horse*) (*Hebrew, girt in the loins*); an he goat also; and a king, against whom *there is* no rising up.

32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, *lay* thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

Chapter 31

1 The words of king Lemuel, the prophecy that his mother taught him.

2 What, my son? and what, the son of my womb? and what, the son of my vows?

3 Give not thy strength unto women, nor thy ways to that which destroyeth kings.

4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes strong drink:

5 Lest they drink, and forget the law, and pervert (*Hebrew, alter*) the judgment of any of the afflicted (*Hebrew, of all the sons of affliction*).

6 Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts *Hebrew, bitter of soul*).

7 Let him drink, and forget his poverty, and remember his misery no more.

8 Open thy mouth for the dumb in the cause of all such as are appointed to destruction (*Hebrew, the sons of destruction*).

9 Open thy mouth, judge righteously, and plead the cause of the poor and needy.

A Good Woman

31:10-31 This passage is an acrostic poem. Each letter of the Hebrew alphabet is used in sequence to begin the first word of each verse (another acrostic poem is Ps. 119). This poem sings the praises of a good wife. It extols the honor and dignity of women, and emphasizes the importance of the mother in the home. The secret of her dignity and honor is that she “fears the Lord” (v. 30). As a result, her husband trusts in her, and she becomes a source of honor to her whole family. The poem does not criticize physical beauty as some claim (v. 30); it merely asserts that being physically attractive is a temporary condition, while virtue has eternal worth. (Key Word, page 831)

- 10 Who can find a virtuous woman? for her price is far above rubies.
- 11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.
- 12 She will do him good and not evil all the days of her life.
- 13 She seeketh wool, and flax, and worketh willingly with her hands.
- 14 She is like the merchants' ships; she bringeth her food from afar.
- 15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.
- 16 She considereth a field, and buyeth it (*Hebrew, taketh*): with the fruit of her hands she planteth a vineyard.
- 17 She girdeth her loins with strength, and strengtheneth her arms.
- 18 She perceiveth (*Hebrew, She tasteth*) that her merchandise is good: her candle goeth not out by night.
- 19 She layeth her hands to the spindle, and her hands hold the distaff.
- 20 She stretcheth (*Hebrew, She spreadeth*) out her hand to the poor; yea, she reacheth forth her hands to the needy.
- 21 She is not afraid of the snow for her household: for all her household are clothed with scarlet (*Or, double garments*).
- 22 She maketh herself coverings of tapestry; her clothing is silk and purple.
- 23 Her husband is known in the gates, when he sitteth among the elders of the land.
- 24 She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.
- 25 Strength and honour are her clothing; and she shall rejoice in time to come.
- 26 She openeth her mouth with wisdom; and in her tongue is the law of kindness.
- 27 She looketh well to the ways of her household, and eateth not the bread of idleness.
- 28 Her children arise up, and call her blessed; her husband also, and he praiseth her.
- 29 Many daughters have done virtuously (*Or, have gotten riches*), but thou excellest them all.
- 30 Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised.
- 31 Give her of the fruit of her hands; and let her own works praise her in the gates.

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Hebrew – Greek Key Word Study Bible, Key insights into God’s Word, King James Version, 2nd Revised Edition, AMG Publishers ISBN 978-0-89957-745-6

Strong's Comprehensive Concordance of the Bible, Word Bible Publishers, Inc, Iowa Falls, Iowa,
ISBN 0-529-06334-4