"THE PROVERBS.

1 THE PROVERBS of Solomon the son of David, king of Israel;
2 To know the wisdom and instruction;
3 To receive the instruction of wisdom, justice, and judgment, and equity;
4 To give subtlety to the simple,
To the young man knowledge and discretion.

5 A wise man will hear, and will increase learning;
And a man of understanding shall attain unto wise counsels;
6 To understand a proverb, and the interpretation:
The words of the wise, and their dark sayings.
7 The fear of the LORD is the beginning of knowledge:
But fools despise wisdom and instruction.

of lines, synonymous, or gradational, or synthetic (i.e. constructive), or analytic (i.e. contrastive).

These again are arranged (as to order) either in alternate or introverted lines.

1. of Genitive of Relation (Ap. 17), being the title or heading of the whole book, some being "for" him;
others "by" him. If not, why the words of 10. 17? Chapters 10-19. 13 are not to "my son", but are in the third person, "he" and "him". See Ap. 74, and note also other sub-headings, 20. 1; 50. 1; 31. 1.
All these are covered by the Genitive of Relation (Ap. 17).

2 To know - For discerning. So in Ps. 4. 6, wisdom. Heb. chokmah. There are six instances rendered "wisdom" in this book. (1) chokmah rendered "wisdom" except in the passages below. It occurs thirty-nine times in sing., and three times in pl. (l. 26; 9. 1; 24. 7 = true wisdom); forty-two times altogether (6x7). See Ap. 10. (2) bimah = discrimination or discrimination.
Once rendered "wisdom" (23. 4). Elsewhere, in twelve passages rendered "understanding"; once "knowledge" (2. 2). (3) lecha = heart; rendered "wisdom" four times (10. 21; 11. 19; 13. 21; 19. 8). (4) dhra'ah = shrewdness; rendered "wisdom" only in 8. 5; elsewhere only in 1. 4 rendered "subtlety"; 1. 12 rendered "prudence". (5) sikhah = prudence, or good sense, rendered "wisdom" once (1. 3); and (6) zekh = insight, rendered "wisdom" (12. 8; 28. 9); elsewhere rendered "understanding" (3. 4; 13. 16; 16. 22), and "prudence" (19. 11). For "sound wisdom", see note on 2. 7.
 instruction = admonition or discipline.
Sometimes rendered "charioting".
3 wisdom. Heb. sikhah. See note on v. 2. No. 5.
above.
4 subtlety = prudence. Same root as Gen. 3. 1. Cp. Matt. 10. 16. 1 Sam. 23. 22. Not the same word as Gen. 27. 35. simple = artless, guileless, unsuspecting. Cp. vv. 23. 22; 7. 7; 8. 3; 9. 4; 16. 14. 15; 19. 21; 21. 11; 22. 3; 27. 12.
5 will hear. Illustrations: Eunuch Acts 8. 27, 39; Sergius Paulus Acts 13. 11, 12; Acts 18. 24-25.
6 the interpretation = satire, or the point of what is said. Occurs only here and Hab. 2. 4.


(Repeated Alternation.)

1. 6-9. 18. 1. 6-12. Wisdom's Call.
B2 3. 1-4. 27. Wisdom's Call.
B1 5. 1-23. The Foreign Woman.
B1 7. 1-4. Wisdom's Call.
B2 7. 5-27. The Foreign Woman.

7 fear = reverence. This expression occurs fourteen times in Proverbs (1. 7, 29; 2. 3; 8. 12; 3. 19; 10. 27; 14. 26, 27; 15. 16, 33; 16. 6; 19. 24; 22. 4; 25. 17). See Ap. 75. the LORD. Heb. Jehovah. Ap. 4. II. the beginning. And only the "beginning", not the end. It is not "wisdom" itself. True wisdom is to justify God and condemn oneself. See note on Job 28. 28, and cp. 9. 10. Ps. 111. fools. Heb. 'e'll. In this book three Heb. words are rendered "fools": (1) 'e'll = lax or careless habit of mind and body. Occurs nineteen times in Proverbs, viz. here, 7. 22; 10. 8, 10, 14, 21; 11. 29; 12. 15, 18; 14. 3, 5; 15. 5; 16. 22; 17. 28; 20. 3; 24. 7; 27. 3, 22; 29. 9. (2) 'e'll = fat, and then dense, or stupid, which comes of it, showing itself in impiety. Occurs forty-nine times in Proverbs, viz. vv. 23. 22; 3. 35; 5. 5; 10. 1, 18, 23; 12. 23; 13. 1, 18, 19, 20; 14. 7, 8, 16, 24, 33; 15. 7, 9, 14, 20; 17. 9, 16, 17, 21, 24, 26; 18. 6, 7; 10. 1, 19, 13, 27; 21. 23; 23. 9. 26. 1, 5, 4, 5, 7, 8, 9, 10, 11, 12; 29. 26; 29. 11, 20; and eighteen times in Ecclesiastes. (3) wilh = a vulgar churl. Occurs only three times in Proverbs: viz. 17. 7, 21; 80. 23; not in Ecclesiastes. despoil = have always despoiled, &c. Illustrations: Cain (Gen. 4. 6-8); Hophni and Phinehas (1 Sam. 2. 12, 25); Nebel (1 Sam. 25. 20); Rehoboam (1 Kings 12. 19); Athenians (Acts 17. 18, 22); Jews and Greeks (1 Cor. 1. 18, 23, 24).
8 My son, hear the instruction of thy father,
And forsake not the law of thy mother:
9 For they shall be an ornament of grace unto thy head,
And chains about thy neck.
10 My son, if sinners entice thee,
Consent thou not.
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:
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.
17 Surely in vain the net is spread
In the sight of any bird,
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.

20 Wisdom crieth without;
She uttereth her voice in the streets:
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 ye scorner delight in your scornful,
And ye fools hate knowledge?"
23 Turn you at my reproof:
"Behold, I will pour out my spirit unto you,
I will make my words unto you."
24 Because I have called, and ye refused;
I have stretched out my hand, but no man regarded;
25 But ye have set at nought all my counsel,
And would none of my reproof:
26 I also will laugh at your calamity;
I will mock when your fear cometh;
27 When your fear cometh as a 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:
29 For that they hated knowledge,
And did not choose the fear of the LORD:

20 Wisdom. Heb. חכמה. See note on 1. 2.
Without. The emphasis is on the publicity of her call.
22 love. The second feature. The first was ignorance in v. 7.
23 Turn, &c. Turn [and listen] to my reproof.
Behold. Fig. Aortem (Ap. 6), to emphasise the conditional promise.
spirit. Heb. רוח. Ap. 9. Put by Fig. Metonymy (of Subject) for all spiritual blessings.
24 refused: i.e. refused [to hear], vs. 24–25.
26 ¶: i.e. I, Wisdom. fear = what you fear. "Fear" put by Fig. Metonymy (of Cause) Ap. 6, for the calamity which produced the fear. Note the Introversion in Heb. of "fear", "destruction", "anguish", in vs. 24, 27.
27 desolation = tempest.
Illustration: Israel (Deut. 1. 44, 45). See also Isa. 1. 15.
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.
32 For the turning 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.

2 2 My son, if thou wilt receive my words, And hide my commandments with thee;
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 thine voice for understanding;
4 If thou seest her as silver, And searchest for her as for hid treasures;
5 Then shalt thou understand the fear of the LORD, And find the knowledge of God.
6 For by knowledge doth the righteous direct his way, Out of His mouth cometh knowledge and understanding;
7 He layeth up sound wisdom for the righteous: He is a buckler to them that walk uprightly.
8 He keepeth the paths of judgment, And preserveth the way of His saints.
9 Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.
10 When wisdom entereth into thine heart, And knowledge is pleasant unto thy soul;
11 Discretion shall preserve thee, Understanding shall keep thee;
12 To deliver thee from the way of the evil man,
From the man that speaketh froward things,
13 Who leave the paths of uprightness, To walk in the ways of darkness;
14 Who rejoice to do evil, And delight in the frowardness of the wicked;
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, Even and forgetteth the covenant of her God.

31 Therefore, &c. Illustrations: Israel (Num. 11. 1-6; Ps. 106. 13, 14: Cp. Num. 11. 20-23 and Ps. 106. 15, See also Num. 14. 44, 45). Under Samuel (1 Sam. 8. 7, 18, Cp. 13. 6-23; 31. 1-10). Neglect of Sabbatical year (Ex. 21. 2, Lev. 25. 1-7, Deut. 15. 1, 2; Cp. 2 Chron. 30. 3-21, Jer. 34. 10-22). Saul (1 Sam. 28. 15, Cp. 21. 7, 13-26, and note 1 Chron. 10. 19).
32 shall slay them. Illustrations: Israel (Deut. 32. 15-25, Hos. 15. 6-8; Babylon (Isa. 47. 7-9); Moab (Jer. 49. 31-40); Sodom (Ezek. 16. 49); Tyre (Ezek. 27. 3-7).
33 shall dwell safely. Illustrations: Noah (Gen. 6. 22; 7. 23, Heb. 11. 7); Shadrach, &c. (Dan. 3. 28, Ps. 138. 7); Daniel (Dan. 6. 10, 22, Ps. 119. 10); Christ's sheep (John 10. 28).

2 wisdom. Heb. chokma. See note on 1. 2.
And apply=then thou shalt incline or bend thy heart, &c. This is the first step, as v. 9 is the result.
understanding = discernment. Heb. "bimah. Note on "wisdom" (1. 2), No. 2.
Yea = For it. (Heb. R'chim). If thou goest further and cryest and seest, &c. Then the result is shown in v. 5.
4 as silver = or money. Probably the reference is to Job 28.
5 "ben in that case. See note above.
the fear, &c. That is only "the beginning of wisdom", not the end. See note on 1. 7.
the LORD. Heb. Jehovah. Ap. 4. II.
find. What He has hidden (v. 7).
6 give the. The cry of v. 3 implies a Giver. Illustrations: Joseph (Gen. 41. 38, 39); Moses (Ex. 4. 12); Solomon (1 Kings 3. 12; 4. 29); Daniel (1. 17; 2. 3); Stephen (Acts 6. 5, 10); Lydia (Acts 16. 14); Paul's prayer (Eph. 1. 17, Col. 1. 9); John (1 John 5. 29).
Out of His mouth. A phrase common in the prophets, but only here in Proverbs.
cometh. Supply Ellipsis from preceding clause "He giveth".
7 He layeth up. Same word as "hide" in v. 1. The wicked cannot find. The righteous must dig. It is in safety from the enemy.
8 sound wisdom = something stable. Heb. teshiyyah = that which is, or stability. May be so rendered in all its twelve occurrences. Cp. Job 5. 12 (enterprise = anything stable); 6. 12 (wisdom = stability); 11. 6, 12, 16 (wisdom = stability); 26. 3; 30. 22 (substance).
Prov. 2. 7; 3. 21; 8. 14 (sound wisdom); 18. 1 (wisdom = all that is). Isa. 28. 29 (working = everything that is). Mic. 6. 6 (the man of wisdom = every one who is wise).
9 The cry of v. 3 implies a Giver. Illustrations: David (1 Sam. 29. 32-34; 27. 1, 2 Sam. 22. 1); Paul (2 Cor. 12. 7-9).
The paths of judgment = righteous paths.
10 preserve, &c. Illustrations: David (1 Sam. 29. 32-34; 27. 1, 2 Sam. 22. 1); Paul (2 Cor. 12. 7-9).

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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 out of it.

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3 My son, forget not my law; But let thine heart ̒ keep my commandments:
2 For length of days, and long 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 ̒ 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 ̒ shall direct thy paths.
7 ̒ Be not wise in thine own eyes: Fear ̒ the LORD, and depart from ̒ evil.
8 It shall ̒ be health to thy ̒ navel, And ̒ marrow 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.
13 ̒ Happy is the ̒ man that findeth ̒ wisdom, And the ̒ man that getteth ̒ understanding.

marr ow = moistening. 9 Honour = substance. This proverb has led to a universal custom. Cp. Illustrations: Abraham (Gen. 14. 20. Heb. 7. 2); Jacob (Gen. 29. 21); David (1 Chron. 29. 1—5. 28); Widow (Mark 12. 41—44); Women (Mark 14. 3—9); Cornelius (Acts 10. 2, 4); Philippises (4. 13—17).
11 despise not = shrink not from. Quoted from Job 1. 20—22, and in Heb. 12. 5, 6. Jas. 5. 17. Cp. Job. 34. 31, 32. One of the passages quoted in the N.T. from Proverbs, vs. 11, 12 (in Heb. 12. 5, 6; 25. 21, 22 (in Rom. 12. 20); 26. 11 (in 2 Pet. 2. 22). Illustrations: David (2 Sam. 15. 25, 26); 16. 10—12; 35. 9; Hezekiah (2 Kings 8. 5—6, contrast Ahaz, 2 Chron. 28. 22, and Jehoram, 2 Kings 8. 31—39); Jerusalem (Zeph. 3. 2.
13 Happy — Oh, the blessedness, as in Ps. 1. 1. Note the eight occurrences of this Beatitude in Proverbs: 3. 13; 8. 32, 34 (blessed); 14. 21; 16. 20; 20. 7 (blessed); 28. 14; 29. 18. wisdom. Heb. ἄγνωστος. See note on 1. 2. And = yes, or even.
14 For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

15 In every place is she 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 are riches and honour.

17 Her ways are ways of pleasantness, and all her paths are peace.

18 In every way that she looketh, she speaketh of wisdom, and calleth for understanding.

19 The heart of the wise is in the house of the Lord; and he setteth his throne in the kingdom of the heavens.

20 By his knowledge the depths are broken up, and all the springs of the deep are made manifest.

21 My son, let not depart from my words; and depart not from my counsel.

22 They shall be life unto thy soul, and grace shall enter into thy neck.

23 Then shalt thou walk in thy ways safely, and thy foot shall not stumble.

24 When thou liest down, when thou sleepest, thy sleep shall be sweet.

25 For the Lord shall be thy confidence, and shall keep thy foot from being taken.

26 He shall not suffer thy foot to be moved; he that sleepeth shall not be moved from his place.

27 For he withholdeth not good from them that walk before him with a pure heart.

28 Say not unto thy neighbour, Go, and come again, and I will give; when thou hast it in thy hand.

29 Devise not evil against thy neighbour; and he that lieth in wait for a man without cause.

30 Strive not with a man without cause; lest he take hold of thee with his hand, and money out of thy mouth.

31 Envy thou not thine own way; 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; and the secret of the foolish is in his mouth.

34 Surely he scorneth the scorners: but he giveth grace unto the lowly.

35 The wise shall inherit glory: but shame shall be the promotion of fools.

4 Hear, ye children, the instruction of a father, and attend to it, that ye may know understanding; and forsake not my law.
3 For I was my father's 6 son, 
Tender 4 and only beloved 5 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 my 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 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 to all their flesh.

23 Keep thy heart with all diligence; 
For out of it are the issues of life.
24 Put away from thee a froward mouth, and perverse lips put far from thee.

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.

27 Turn not to the right hand nor to the left; remove thy foot from evil.

5 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 dropping as honeycomb, and her mouth sweet smoother than oil:

4 But her end is bitter as wormwood, sharp as a twoedged sword.

5 Her feet go down to hell; her steps take hold on hell.

6 Let thine steps be steadfast, and let thine paths be straight.

7 Hear me now therefore, O ye children, and depart not from my words of my mouth.

8 Remove thy way from her, and remove thy life from her house.

9 Lest thou give thine honour unto others, and thine years unto the cruel.

10 Lest strangers be filled with thy wealth; and thy labours be in the house of a stranger.

11 And thou mourn at the last, when thine 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;

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 fountain be dispersed abroad, and rivers of waters in the streets.

17 Let them be as the loving hind and pleasant roe;

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;

20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?
For the ways of a man are before the eyes of the LORD, and he pondereth all his going.

And his own iniquities shall take the wicked himself, and he shall be held with the cords of his sins.

Or shall die without instruction; and in the greatness of his folly he shall go astray.

My son, if thou be surety for thy friend, or criest against him by word of thy mouth,

Thou art snared in the words of thy mouth. Thou art taken with the words of thy mouth.

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.

Give not sleep to thine eyes, nor slumber to thine eyelids.

Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.

Go to the ant, thou sluggard; consider her ways, and be wise; which having no guide, overseer, or ruler,

Provideth her meat in the summer, and gathereth her food in the harvest.

How long wilt thou slumber, O sluggard? When wilt thou arise out of thy sleep?

Yet a little sleep, a little slumber, a little folding of the hands to lie down; so shall poverty come as one that travelleth, and as an armed man as a man.

A naughty person, a wicked man, walketh with a froward mouth.

He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers.

Frowardness is in his heart, he deviseth mischief continually; he soweth discord.

Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

These six things doth the LORD hate: yea, seven are an abomination unto him:

A proud look, a lying tongue, and hands that shed innocent blood,

An heart that deviseth wicked imaginations: feet that are swift in running to mischief,

A false witness that speaketh lies: and he that soweth discord among brethren.

My son, keep thy father’s commandment, and forsake not the law of thy mother:

Bind them continually upon thine heart, and tie them about thy neck.

21 man = a man. Heb. 'ish. Ap. 14. II. Illustrations: Cain (Gen. 4. 5, 6); Babel’s builders (Gen. 11. 4–7); Sodom (Gen. 18, 21, 30-); Uzzah (2 Sam. 6. 6, 7, 1 Chron. 15. 13. Num. 4. 15); David (2 Sam. 12, 9); Baasha (1 Kings 15, 29. Cp. 16. 7); Ahaz (2 Kings 21, 18); Belshazzar (Dan. 4. 31–32); Nathanael (John 1. 42); The Seven Assemblies (Rev. 2. 2, 9, 12, 13; 3. 1, 6, 15). Cp. 1 Sam. 16. 7. the LORD. Heb. Jehovah. Ap. 4. II.

22 iniquities. Heb. 'adow. Ap. 44. iv. take = trap or entrap him.

wicked = a lawless man. Heb. 'ilah. Ap. 44. x. he shall be holden. Illustrations: Saul (1 Sam. 18, 8, 9. Cp. 24. 16, 17; 26, 21; 28, 5–20); Jerusalem (Jer. 2. 15–19, Ezek. 22. 21); Ashkelon (1 Sam. 17, 23); Judas (John 12. 6, Matt. 26. 47–66). Cp. Prov. 29, 29, 30; sins. Heb. 'echad. Ap. 44. i.

23 die without instruction. Illustration: Saul (1 Chron. 10. 11, 14).

6. 1–23 (A2, p. 865). WISDOM’S CALL

1 My son. See note on 1. 8. if. This word should be supplied at the beginning of each line in v. 2, as well as in v. 1.


stranger = an apostate. Heb. zīr. See note on 5. 3.


 Deliver = rescue.

5 band. Aram, Sept., and Syr. read “snares.”

8 in the summer. True of Eastern ants.

11 poverty = need. There are six words rendered poor or poverty in Proverbs: (1) 'ish = in want of necessities of life (6. 11; 10. 4, 15; 13. 7, 18, 23; 14. 26; 15. 6, 18, 23; 19. 1, 7, 22; 22. 2, 2, 24; 34. 28, 5, 6, 18, 27; 29. 13; 50, 8. 51. 7). (2) 'al = impoverished, reduced (10. 15, 14; 15. 19; 14. 19, 17, 20; 22. 5, 14, 22; 28. 2, 3, 8, 11, 15; 29. 7, 14). (3) 'ēser = in want (11. 24; 21. 17; 25. 22). (4) 'āmān = wretched (14. 11). (5) 'ēhān = destitute, helpless; deficient in will and wealth (14. 31). (6) yokās = dispossessed (20. 13; 23. 21; 30. 9).

as one that travelleth = as a highwayman.

an armed man = as a man with a shield. Cp. 24. 23, 34.

12 naughty person. Heb. a man of Belial = a worthless person. Like Anglo-Saxon mā (no, not) and sahth = a thing = a thing of naught; i.e. worthless.

'even. Ap. 44. iii. froward = perverse. Same word as in 4. 24; 11. 20; 17. 20; 22. 5. Not the same as elsewhere in Proverbs.

14 Frowardness = Deceitfulness. See note on 2. 12.

The same word as in 2. 12, 14; 5. 13; 10. 31, 32; 16. 28, 30.

Not the same as elsewhere in Proverbs.

soweth = casteth forth [as seed].


Yea, seven. Fig. Epomorphos. Ap. 6. To imply that the list is not exhausted.

abomination. See note on 3. 9.


17 A proud look = eyes lifted up. Fig. Symedcoche (of Part), Ap. 6. put for pride, which is indicated by this act. This is the first, and the others proceed downward: “eyes,” “tongue,” “hands,” “heart,” “feet,” and then the whole man.

21 them. This is masc., and cannot refer to the above, because there is no “or” in the Greek. This refers to the words “and sayings” of 4. 25.

22 [It = she]: referring to the “words” or “sayings” of 4. 25.

sleepest = liest down. talk = commune. Three, the number of Divine completeness (Ap. 10). Not four (as some suppose) and one "dropped out!"

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; 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 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 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; But if he be found, he shall restore sevenfold;

31 He shall give all the substance of his house.

32 But whoso committeth adultery with a woman lacketh understanding:

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; Neither will he rest content, though thou givest many gifts.

1 My son, keep my words.

2 Keep my commandments, and live; And my law as the apple of thine eye.

3 Bind them upon thy fingers,

4 And write them upon the table of thine heart.

5 That they may keep thee from the stranger;

6 For the window of my house I looked through my casement, And beheld among the simple ones, I discerned among the youths, A young man void of understanding.

7 And he went the way to her house, In the twilight, in the evening,

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

9 (She is loud and stubborn; Her feet abide not in her house:

10 Now is she without, now in the streets, And lieth in wait at every corner.)
PROVERBS.

19. For the 9goodman is not at home, He is gone a long journey.
20. He hath taken a bag of money with him, And will come home at "the day appointed."  
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, 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. 12 (A5, p. 865). WISDOM’S CALL.
(Simple and Extended Alternation.)

2. high places = places of vantage, in the places of the paths = in the places where the paths meet.
3. doors = entrances.
6. simple. See note on 1. 4. wisdom. Heb. 'ermah. Not the same word as in 7. 1. = shrewdness. See note on 1. 2.
7. wise = wisdom, Heb. 'almah. 
9. froward = twisted, or crafty.

10—31 (H, above). WISDOM SELF-COMMENDED. (Intersession and Extended Alternation.)

11. better. Note the seventeen occurrences of this rendering of Heb. 'ib in Proverbs: 8. 14; 8. 11. 19; 12. 9; 15. 16. 17; 16. 32; 17. 1; 19. 1. 22; 21. 9. 19; 25. 7. 24; 27. 5. 10; 28. 6.

witty = sagacious. Anglo-Saxon witan, to know; like Greek oris to know intuitively: not by effort, which is gnosko to get to know.

hate. This is far beyond Zophar's mistaken definition of it in Job 28. 29. A man may "depart" from evil by following wisdom, while he loves it in his heart. But to "hate" it comes only from Divine wisdom. By nature men love evil (Jer. 17. 9. Matt. 7. 17; 13. 18. John 3. 19. Rom. 3. 10—18; 8. 7. 8. 1 Cor. 2. 14. Gal. 5. 17. Eph. 2. 3. 5. 12. 4. 17—22. Col. 1. 21. Tit. 3. 3. 1 John 5. 19.) evil. Heb. ra' 2. Ap. 44. viii.

froward = perverse.

mouth. Put by Fig. Synecdoche (of Part). Ap. 6, for the whole man.
14 Counsel is mine, and sound wisdom: 
3 I am understanding; I have strength.

15 By me kings reign, 
And princes decree justice.

16 By me rules 
And nobles, even all the judges of the earth.

17 I love them who love me; 
And those that seek me early shall find me.

18 Riches and honour are with me; 
Yes, durable riches and righteousness.

19 My fruit is better than gold, yea, than fine gold; 
And my revenue than choice silver.

20 I lead 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.

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 bounding 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, 
Nor the highest part of the dust of the world.

27 When He prepared the heavens, I was there: 
When He set a compass upon the face of the depth:

28 When He established the clouds above: 
When He strengthened the fountains of the deep:

29 When He gat to the sea His decree, 
That the waters should not pass His commandment:

30 Then I was by Him, as one brought up with Him:

And I was daily His delight, 
Rejoicing always before Him;

14 sound wisdom. See note on 2.7. 
Understanding-discernment. See note on 1.2.

15 By me kings reign. 
See Ps. 75.6, 7. Dan. 2.21, 47. Rom. 15.1, 7.

16 judges of the earth. Some codices, with two early printed editions, Aram., Syr., read righteous judges; reading zekel, righteousness, instead of zekel, earth. R.V. follows this.

17 that love me. Illustrations: Joseph (Gen. 37.2, 12, 15, 16, 17; 39.3, 9, 20, 21; Samuel (1 Sam. 2.4, 7, 10, 11, 17; cp. Jer. 15.1); David (1 Sam. 17.54, 45, 46); Abijah (1 Kings 14.13); Gad (2 Chron. 20.2; Rev. 6.12, 19, 10, 11-19).

21 treasures = treasures.

8.22-31 (J, p. 874). WISDOM PERSONIFIED. 
(Alternation.)

J (p. 875)

22 "The Lord possessed me in the beginning of His way, 
Before His works of old.

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; 
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When He strengthened the fountains of the deep:

29 When He gat to the sea His decree, 
That the waters should not pass His commandment:

30 Then I was by Him, as one brought up with Him:

And I was daily His delight, 
Rejoicing always before Him;

23-29 (P, above). BEFORE CREATION. 
(Repeated Alternation and Introversions.)

P (p. 875)

23 Before the earth.

24 Before the seas.

25, 26. Before the earth.

27 When the heavens.

28-29. When the seas.

29-30. When the earth.

23 set up = founded. Heb. nasak, as in Ps. 2.6, "set", from everlasting — from the outset of the ages. 

24 brought forth. Same root as Job 15.7; 59.1. Ps. 29.9; 51.5. Isa. 45.19; 61.2; 66.8. Heb. hal. 

Not the same word as in v. 30.

25 settled. Op. Ps. 104.8. 26 earth. Heb. 'eretz. the highest part: or, the first atoms or particles. 
world = the habitable world. Heb. tebel (not 'eretz = earth). The Talmud (Tannaith fol. 10a) distinguishes 'eretz as meaning the land of Israel, from the world as meaning the outer lands. Op. Ps. 2.20.

27 compass = a circle, or vault. 28 clouds = skies, or finer clouds. deep = abyss. 29 appointed = fixed by statute, or marked out. 30 I was by = I became beside Him. John 1.1. See note on "was", Gen. 1.2.

by = close by. as one brought up with Him = as one constantly with Him, or under His constant care. Heb. nasak, from root 'asak = to be constant or steady, and denoting: (1) The making constant or steady (Ex. 17.13). (2) The being constant, as a river (Isa. 5.25; Jer. 15.18) — as a house (2 Sam. 7.10; Isa. 7.8) — of words (Gen. 42.20) — of a prophet (1 Sam. 3.20) — an allowance (Neh. 11.23). (3) The stability or faithfulness (Deut. 32.20; Isa. 65.16; Jer. 51.15); hence "Amen", affirming and confirming assent. (4) Of the constant and steady care of a nurse, &c. (Est. 2.7, 20; 2 Kings 10.1, 5; Isa. 60.4; 60.12; Lam. 4.6). (5) Of the constant and steady resting of the mind as trusting, relying, or depending upon (Gen. 45.26. Ex. 4.5. Deut. 28.56. Judg. 11.20). (6) Of the constant, steady hand required in a cunning workman (Song 7.1 = hands of steadiness, meaning work not hastily done. The R.V. rendering of 8.30, a master workman, is made on insufficient ground.)

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 of the Lord,
36 But he that sinneth against me wringeth his own soul:
All they that hate me love death.

9 Wisdom hath builded her house, She hath hewed out seven pillars:
She hath killed her beasts; she hath mingled her wine; She hath also furnished her table.
She hath sent forth her maidens; she crieth Upon the highest places of the city,
Whoso is simple, let him turn in hither: As for him that wanteth understanding, she saith to him,
Come, eat of my bread, And drink of the wine which I have mingled.
For she is foolish, and she liveth; And go in the way of understanding.
He that reproveth a scorner getteth to himself shame: And he that rebuketh a wicked man getteth himself a blot.
Reprove not a scorner, lest he hate thee: Rebuke a wise man, and he will love thee.
Give instruction to a wise man, and he will be yet wiser: Teach a just man, and he will increase in learning.

The fear of the Lord is the beginning of wisdom:
And the knowledge of the holy is understanding.
For by me thy days shall be multiplied, And the years of thy life shall be increased.
If thou be wise, thou shalt be wise for thyself:
But if thou scornest, thou alone shalt bear it.

A foolish woman is clamorous: She is simple, and knoweth nothing.
For she sitteth at the door of her house, On a seat in the high places of the city,
To call passengers Who go right on their ways:
Whoso is simple, let him turn in hither: And as for him that wanteth understanding, she saith to him,
"Stolen waters are sweet, And bread eaten in secret is pleasant."
But he knoweth not that the dead are there; And that her guests are in the depths of hell.
10. 1—19. 19 (C. p. 864). PROVERBS BY SOLOMON. For ALL. Third Person ("HE", "HIM", "THEY"). (Division.)

10.1-15. 33. The Pious and the Ungodly. With reference to others. Their lots in life. (Chiefly Antithetic.)
10.16-19. The Pious and the Ungodly. With reference to God. Their life and character. (Chiefly Synthetic.)

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For all men; not for any special person, such as "MY SON". See the Structure, p. 864.

1 The proverbs of Solomon. This is the heading of a distinct class of Proverbs marked off by different authorship. All are in two lines, except 19.7, which has three lines. They are miscellaneous, having self-developing connections, finding their reasons in what follows.


righteousness delivereth, &c. Illustrations: Daniel (6. 22-26; 6. 22. Cp. Prov. 13. 6), Noah (Gen. 7. 1. Heb. 11. 7). death. Put by Fig. Metonymy of (Effect), Ap. 6, for the things which lead to death.


casteth away = repel, &c. Illustrations: Israel (Judg. 6. 14-18), Samaria (1 Kings 18. 2, 2 Kings 6. 2), Jerusalem (3. 10. Zeph. 1. 18), the Chaldeans (2. 8), the wicked = lawless ones. Heb. ῥάσα. Ap. 44. x.

poor = needy. Heb. ῥάσ. See note on 6. 11. slack = deceitful. As in 12. 4, Ps. 52. 2, 120. 7, Hos.

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Illustrations: Isaac (Gen. 18. 19); Joseph (Gen. 47. 12).
17 He is in the way of life that keepeth instruction: But let that refuse reproof even errth. 
18 But hideth hatred with lying lips, And [be] that uttereth a slander, is a fool. 
19 In the multitude of words there is wanteth not a [sin]: But the [fraineth 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 the fool die for want of guidance. 
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 shall be repressed, But the desire of the righteous shall be granted. 
25 As the whirlwind passeth, so is the wicked no more: But the righteous is an everlasting foundation. 
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: But the years of the wicked shall be shortened. 
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 moved: 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. 

11. 1—31 (X., p. 878). WITH REFERENCE TO ONE'S NEIGHBOURS.

1 A false balance is abomination. See note on 3, 32. The LORD. Heb. Jehovah. Ap. 4, 11. 2. weight = stone. Put by Fig. Metonymy (of Cause), Ap. 6, for the weight it represents. This proverb is repeated three times (16, 11; 29, 10, 23). 
2 When pride cometh, then cometh shame: But with the lowly is wisdom. Seo note on 1, 2. 
3 The integrity of the upright shall guide them: But the perverseness of transgressors shall destroy them.

17 refusest. Some codices read "hateth". errth = leadeth astray. 
19 wanteth not sin = lacketh not sin. Illustrations: Job (32, 2; 34, 5, 12; 36, 16; 42, 3); Job's friends (32, 3; 42, 7, 8); the widows (1 Tim. 5, 16). Of the "Twelve", the one who spoke most (Peter) errred most (Matt. 16, 22; 26, 74). 
21 feed = shepherder. i.e. instruct. Illustrations: Job (4, 5, 4; 29, 21, 22); David (Ps. 78, 72–72); Peter (Acts 4, 1–4); Philip (Acts 5, 8–9); Saul and Barnabas (Acts 11, 26; 14, 22–23); Judas and Silas (Acts 15, 22, 23); for = through. 
22 wisdom = Heb. "heart", put by Fig. Metonymy (of Subject), Ap. 6, for understanding. 
23 it = itself. i.e. the utterly bleeding, like the "words of the wise". 
25 as sport. A.V. of 1611 read "as a sport", but Supply. Fig. Ellipsis (Ap. 6), "[to exercise] wisdom [as is sport] to a man of understanding". 
26 vine = vinegar to the teeth, and as smoke to the eyes, So is the sluggard to them that send him. 
28 the hope = the righteous shall be gladness: But the expectation of the wicked shall perish. 
29 the way = the Lord is strength to the upright: But destruction shall be to the workers of iniquity. 
30 the righteous shall never be moved: But the wicked shall not inhabit the earth. 
31 the mouth = the just bringeth forth wisdom: But the froward tongue shall be cut out. 
32 the lips = the righteous know what is acceptable: But the mouth = the wicked speaketh frowardness.

11. 1–15. 33 [For Structure see next page].

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4 Riches profit not in the day of wrath: But righteousness delivereth from death.
5 The righteousness of the perfect shall direct 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 despiseth his neighbour:
But a man of understanding holdeth his peace.
13 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:
And he that hateth sureties 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 travaileth his own flesh.
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.

11.1-15. 33 (W2, p. 872). THE PIOUS AND UNGODLY. THEIR ADVANTAGES AND DISADVANTAGES. (Division.)
X4 14.1-33. With reference to Wise and Foolish; Rich and Poor; Masters and Servants.
X5 15.1-33. With reference to other relations in 4. the day, &c. The day of [God's] wrath.
delivering = rescueeth. Heb. migal here and in v. 5, but not in vs. 8, 9, or 21.
5 naughtiness. See note on 6. 12.
8 the righteous = A righteous one. delivered = drawn out, liberated with gentle effort. Heb. chalēq. The same word as in vs. 9, but not the same as in vs. 4, 6, and 21. Illustrations: Mordecai and Haman (Est. 7. 9, 10): Daniel and his accusers (Dan. 6. 23, 24): Israel and Egyptians (Ex. 14, and Isa. 43. 3, 4).
9 mouth. Put by Fig. Metonymy (of Cause), Ap. 6, for what is said by it.
10 the just = righteous ones. When it goeth well, &c. Illustrations: Hezekiah (2 Chron. 29. 3-36; 30. 26): Nehemiah ( Neh. 2; 6. 15; 8. 7): Mordecai (Est. 8. 10).
12 wisdom. Heb. "heart", put by Fig. Metonymy (of Subject), Ap. 6, for sense. despiseth = reproacheth; in contrast with the next line.
14 counsel = or helman. multitude of counsellors. Provided they are really "counsellors". safety = salvation.
15 As righteousness tendeth to life:
16 for a stranger, &c. Christ became surety for His People, and they were "strangers" ( Eph. 2. 14); and He smote for it, blessed be His Name! Heb. 'ish, an apostate. See note on 5. 3.
17 is sure = is secure. Heb. baqāh.
18 and strong men, &c. Sept. and Syr. read, "but the diligent": 17 merciful man = man of loving-kindness, or grace. his own flesh = his own self. Heb. nephesh. Illustrations: the Kenites (1 Sam. 15. 2.): David (1 Sam. 20. 11-24): Jonathan (2 Sam. 9. 7; 21. 7): Job (Job 42. 10. Cp. Prov. 13. 2.:
19 troubeth, &c. Illustrations: Cain (Gen. 4. 10-18). Joseph's brethren (Gen. 50. 15-21): Adoni-bezek (Judg. 1. 6, 7): Ages (1 Sam. 15. 39): Haman (Est. 9. 20): Jonathan (Jonah 4. 1): the miser (Ecc. 4. 8). 18 worketh, &c. Pharaoh (Ex. 1. 9). Acts 5. 19). Caliphas (John 11. 68, 69). Cp. Acts 8. 1. 4. deceitful = lies. Heb. shēlah. The verb, adjective, and noun are the renderings of eight words in Proverbs: (1) shēlah = a lie (11. 18; 20. 17; 31. 30); (2) râmah = cheating (12. 5, 17, 20; 14. 8, 20; 20. 13, 24); (3) shōrēb = wander, go astray (20. 1); (4) kīzām = fraud (23. 3); (5) pāthēh = delude (24. 28); (6) māhāh (26. 26); (7) 'āher. See note on 27. 4; (8) lok. See note on 29. 13. to him...a sure reward. Illustrations: Noah (Gen. 6. 22); 7. Heb. 11. 7; Abraham (Heb. 11. 8); Joseph (Gen. 50. 26-46). Cp. Ps. 37. 4-6. Joseph (Gen. 50. 26-46).
19 As righteousness = ev., evil. Heb. nē'ēr.
21 Though thine hand join in hand, the thine wicked shall not be unpunished:
But the soul 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.
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 shall be made fat:
And he that watereth himself 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 But that trusteth in his riches shall fall:
But the righteous shall flourish as a branch.
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 sinneth 28 shall be cut off.
31 Behold, the righteous shall be recompensed in the earth:
Much more the wicked and the sinner.

12. 1-28 (X, p. 876). WITH REFERENCE TO DOMESTIC AND OTHER VOCATIONS.
1 instruction is discipline, or correction. Illustrations: David (1 Sam. 23, 8; 26, 8-11); Daniel (Dan. 1, 5, 8, 4); Nathan (1 Sam. 12); Solomon (1 Kings 4, 6); counselors; directions. Illustrations: Korah (Num. 16); Jeroboam (1 Kings 12, 28; 2 Chr. 19, 20); the prophet of Beth-el (1 Kings 13, 18; 2 Chr. 28, 20; 33, 17); Sahallith (Neh. 6, 3); Haman (Est. 3, 4, 5, 6); Isaiah (Jer. 40, 14); Herod (Matt. 20, 8, 10); Pharaoh (Matt. 20, 15, 16); Judas (John 12, 4, 8). The wicked are lawless ones. deceit = deception. Heb. t’min. See note on 11, 13.
2 words. Heb. daber. As 78, 3.
3 the upright. Illustrations: Nahash (1 Sam. 11, 1, 2); Pilate (Luke 23, 13).
4 a righteous man. Illustrations: Joseph (Gen. 39, 9, 14); David (1 Sam. 17, 24, 36); life = soul. Heb. nefesh. As 12. 12. 1.
5 cruel. Illustrations: Nabal (1 Sam. 11, 1, 2); Pilate (Luke 23, 16).

10 A righteous man regardest the life of his beast:
But the tender mercies 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: But the root of the righteous yieldeth fruit.
13 The wicked is snared by the transgressions of his lips: But the just shall come out of trouble.
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: 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 lips 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 cou siners 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 an abomination to the Lord: But they that deal truly are His delight.
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 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 than his neighbour: But the wicked seduce 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 is no death.

Illustrations: Isaac (Gen. 26:12); Jacob (Gen. 31:40; 32:10). He that followeth, &c. Illustrations: Abimelech’s followers (Judg. 9. Cp. Prov. 24:21); Tho das (Acts 5:36, 37). Understanding. Heb. “heart”, put by Fig. Metonymy (of Subject), Ap. 6, for sense. Sept., add “he that delighteth himself in the drinking of wine shall leave his own stronghold a disgrace.”
12 The wicked = a lawless one. He that speaketh truth sheweth forth righteousness: He that speaketh like the piercings of a sword: But the tongue of the wise is health. The just = a righteous one. Shall come out, &c. Illustrations: Joshua and Caleb (Num. 14:10, 24, 30); Esther and her People (Est. 7:3; 8:11-17; 9:22); Peter (Acts 11:18; 12:18). Fool. Of evil men: i.e. which evil men use.
16 Is = let himself be. Presently = immediately, at once, the same day. Illustrations: Jeremiah (2 Kings 6:11); Zedekiah (1 Kings 19, 1, 2); Nebuchadnezzar (Dan. 3:19); synagogue at Nazareth (Luke 4:28). Covereth = concealeth. Shame = public ignominy. Fig. Metonymy (of Effect), Ap. 6, put for the effect which causes it. Illustrations: Gideon (Judg. 8:2, 3, Cp. 8:1); Hezeekiah (Isa. 30:21. Cp. Prov. 26:4); David (1 Sam. 17, 29, 39, Cp. v. 26); Saini (1 Sam. 10, 27, Cp. 20, 30-32). Like = like the piercings, &c. Illustrations: Saul (1 Sam. 20, 30; and 18, 21. Cp. Ps. 57, 4, and Prov. 16:27); Doeg (1 Sam. 22, 9-19); Jews (John 8:48); Jeremiah (Lam. 3:14. Heb. 11:36). Piercings = stab. Occurs only here. Tongue. Put by Fig. Metonymy (of Cause), Ap. 6, for what is spoken by it. Is health. Illustrations: Jethro (Ex. 18, 17-26); Abigail (1 Sam. 25, 24-33); the woman (2 Sam. 20, 16); Stephen (Acts 7, 50. Cp. 22, 26). Lip. Put by Fig. Metonymy (of Cause), Ap. 6, for what is spoken. Illustration: Caleb and Joshua (Num. 14, 30, 38).
21 Evil = nothing in vain. Heaviness. Ap. 44, 33. Mischief. Heb. ’ebel. Same word as “evil” in v. 12. Abomination = an abomination. See note on 3, 32. That do truly are, &c. Some codices, with Sept., read “is” (sing.) = he that dealeth, &c. Concealeth knowledge. Illustrations: Samuel (1 Sam. 9, 27. Cp. 10:16); Nehemiah (Neb. 6, 2, 5). Fool. See note on 1:7. Not the same. 24 Bear rule. Illustrations: Elasar (Gen. 24, 2, 10); Joseph (Gen. 39, 4, 22), bowled down. Illustrations: Ezra (Ezra 9, 3-10, 0); Nehemiah (Neh. 1, 4); David (Ps. 40, 14); Jeremiah (Jer. 5, 18). Maketh, &c. = maketh [the man] glad [by driving it (fem.), the anxiety (fem.), away]. More excellent than his neighbour = guideth his neighbour. Seduce them = leadeth them astray. The clauses are not “unrelated”, nor is the text “corrupt beyond restoration”, when properly translated. Not the same. The proverbs are not “humorous”. I.e. life eternal. See note on Lev. 18, 5. The subject of a diligent man “starts” and obtains is substantial. The proverb is not “humorous”. I.e. life eternal. See note on Lev. 18, 5. Of evil men: i.e. which evil men use. This avoids the necessity of the italics.
13. 1--25 (X, p. 878). WITH REFERENCE TO TEMPORAL AND ETERNAL GOOD.

1 instruction = correction, or discipline.
3 but = get his food; ' eat' being put by Fig. Metonymy (of Effect), Ap. 6, for what is gained by effort.
5 transgressors = traitors, faithless ones. Heb. bēgad, as in v. 15; 22, 27, 28, 29, 31, 32, 33; 18, 20, 21, 18, &c.
7 diligent = diligent ones.
8 haṭeth lying. Illustrations: Joseph (Gen. 46. 31-34); Samuel (1 Sam. 3. 18); Micaiah (1 Kings 22. 13, 14); Prov. 14. 5; Eliph (Job 32. 22); Rezekiah (Ps. 119. 163); David (Ps. 101. 7); Agur (Prov. 30. 8); Jeremiah (Jer. 15. 11-15); John Baptist (Matt. 14. 4).
9 wicked = lawless one. Heb. rōshā', Ap. 44. x.
10 cometh to shame. Illustrations: Jehoram (2 Chron. 21. 18, 19); Gehaζel (2 Kings 5. 27); Prov. 20. 17); Jezebel (2 Kings 9. 35); Manasses (2 Kings 21. 7-13); Prov. 17. 15); Herod (Acts 8. 1-23).
11 wickedness = lawlessness. Heb. rōshā', Ap. 44. x.
12 overthrown = subverted.
13 the sinner = the sin offering. Heb. šāḵā', sin.
14 always so rendered in Leviticus.
15 rich = i.e. pretend to be rich.
16 the poor = i.e. poor [becometh he that] heeded not rebuke.
17 the righteous = righteous ones.
18 lamp... put out. May mean that his family or line will become extinct.
19 the wicked = lawless ones.
20 by pride cometh contention; &c. Illustrations: Korah (Num. 16); men of Ephraim (Judg. 12. 1-6); Rehoboam (1 Kings 12); the Apostles (Luke 22. 24), well advised; or modest.
21 by labours = by the hand; 'hand' being put by Fig. Metonymy (of Cause), Ap. 6, for the labour effected by it.
22 deferred = protracted.
23 maketh = sick = ephelbeth. Illustrations: Abraham (Gen. 15. 2, 9); David (Ps. 42. 1-9); the Jews (Lam. 4. 17, 15); the two disciples (Luke 24. 17, 21).
24 a tree of life. See Gen. 2. 8.
25 the word. Heb. dāḇar (no Art.). Ap. 78. x.
26 shall be destroyed. Illustrations: the world (Gen. 6. 1 Pet. 3. 20, 2; Pet. 2. 26); Israel (2 Sam. 28. 18-28); the lord (2 Kings 7. 3, 17-29); Josiah (2 Chron. 24. 17-20); Amaziah (2 Chron. 26. 16-27, Prov. 15. 22); the priests and others (2 Chron. 30. 16); Jehoiakim (Jer. 26. 20-24); the Jews (Jer. 44. 17, 27).
27 shall be rewarded. Illustrations: Pharaoh's servants (Ex. 9. 20-27); Amaziah (2 Chron. 26. 6-11); Jehoash (2 Kings 2. 9); Joseph (Gen. 39. 2, 3); Josiah (Jos. 6. 27); David (1 Sam. 18. 14); Abigail (1 Sam. 25. 3, 18-34); Daniel (Dan. 1. 8, 9; 6. 3); Sennacherib (2 Sam. 2. 26, Prov. 23. 1).
28 the wise = a wise one.
29 giveth favour. Illustrations: Abraham (Gen. 18. 1-11); Josiah (Gen. 39. 2); Joshua (Jos. 6. 27); David (1 Sam. 18. 14); Abigail (1 Sam. 25. 3, 18-34); Daniel (Dan. 1. 8, 9; 6. 3); Sennacherib (2 Sam. 2. 26, Prov. 23. 1).
30 hard = rough. This meaning may be substituted for Atm. rendering 'strong.' See Gen. 49. 34; Ex. 14. 27, Num. 24. 21, Jer. 5. 15, Amos 8. 14, Mic. 6. 2, &c. Heb. 'gythān.'
31 foolish. Heb. kāsep. See note on 1. 7.
32 folly. Heb. 'ēb. See note on 1. 7.
33 Illustrations: Balaam (Num. 22. 29, 30); Ahasuerus (Est. 5. 10-12); Herod (Matt. 14. 7, Mark 6. 23).
35 foolish. Heb. kāsep. See note on 1. 7.
36 fools. Heb. kāsep. See note on 1. 7.
37 a companion, &c.: or he that shall be destroyed = shall be broken.

13. 1. A wise son heareth his father's instruction.
2 A man shall eat good by the fruit of his mouth.
3 But the soul of the transgressors shall eat violence.
4 He that keepeth his mouth keepeth his life; But he that openeth wide his lips shall have destruction.
5 The soul of the sluggard desireth, and hath nothing:
6 But the soul of the diligent shall be made fat.
7 A righteous man hateth lying:
8 But a wicked man is loathsome, and cometh to shame.
9 Righteousness keepeth him that is upright in the way:
10 But wickedness overthrowneth the sinner.
11 There is that maketh himself rich, yet hath nothing:
12 That is that maketh himself poor, yet hath great riches.
13 The ransom of a man's life are his riches:
14 But the poor heareth not rebuke.
15 The light of the righteous rejoiceth:
16 But the lamp of the wicked shall be put out.
17 Only by pride cometh contention:
18 But with the well advised is wisdom.
19 Wealth gotten by vanity shall be diminished:
20 But he that gathereth by labour shall increase.
21 Hope deferred maketh the heart sick:
22 But when the desire cometh, it is a tree of life.
23 Whoso despiseth the word shall be destroyed:
24 But he that feareth the commandment shall be rewarded.
25 The law of the wise is a fountain of life,
To depart from the snare of death.
26 Good understanding giveth favour:
But the way of transgressors is hard,
27 Every prudent man dealeth with knowledge:
But a fool layeth open his folly.
28 A wicked messenger falleth into mischief:
But a faithful ambassador is health.
29 Poverty and shame shall be to him that refuseth instruction:
But he that regardeth reproof shall be honoured.
30 The desire accomplished is sweet to the soul:
But it is abomination to fools to depart from evil.
31 He that walketh with wise men shall be wise:
But a companion of fools shall be destroyed.
13. 21. PROVERBS.

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.

14* (p. 878)

14. 1-25 (X1, p. 878). WITH REFERENCE TO WISE AND FOOLISH, RICH AND POOR, &c.

1 wise. Heb. chokhmoth (see note on 1. 2), wisdoms,
pl. (with verb in sing.) for emphasis. Fig. Hypallage
(Ap. 6) = the true wisdom of woman, which is put for
the wise woman. The word is pointed as an Adjective
by mistake. See notes on 1. 20; 9. 1; 14. 1:
   buildeth = has built. Preterite tense, implying the
   outcome of past wisdom.
   foolish = a foolish woman. Heb. 'alim. Same
   word as in vv. 3, 8, 9, 17, 18, 24, 29. Not the same
   word as in vv. 7, 8, 16, 24.
   plucketh it down = will tear it down: future,
   because folly's present course is continuous to the
   end.
2 the LORD. Heb. Jehovah. Ap. 4. II.
   his ways. It may mean Jehovah's ways: i.e. he
   who turns out of His ways becomes an apostate, like
   the "strange" woman.
   3 mouth. Put by Fig. Metonymy (of Cause), Ap. 6,
   for what is spoken by it.
   of pride. Gen. of Possession, "pride's sceptre". See
   Ap. 17 (8). On the one side, we have "pride", prating,
   and punishment; on the other side, prudence, piety,
   and preservation.
6 seeketh = every sinner hath sought repeatedly.
   Note the past tense.
   and findeth it not. Illustrations: the Pharisees
   (John 9. 25, 18. 21; and 1 Cor. 2. 14); Jews (Acts 13.
   41, 43); Athenians (1 Cor. 1. 21; 2. 4).
   understandeth = is discerning. Illustration: Ethiop.
7 foolish. Heb. kəšîl. See note on 1. 7. Same
   word as in vv. 16, 33; not the same word as in vv. 3,
   9, 17, 18, 29.
8 wisdom. Heb. chokma. See note on 1. 2.
   the prudent = a prudent one. See note on "subtil",
   lam. 3. 1:
   is to understand. Not to vainly speculate about it.

or to pry into the ways of others. * deceit = lying.
   Heb. rīmah. See note on 11. 8.
9 make * a mock. The verb is singular, and probably the
   pl. "fools" means "A great fool makes a mock", &c.
   sin = guilt. The proper name for the trespass offering.
   Heb. 'ı̂ tham (Ap. 44. ii.). Illustrations: the
   antediluvians (Luke 17. 26, 27.; 1 Pet. 3. 20); Abner
   (1 Sam. 2. 14-17); Haman (Est. 3. 14-15); Prov. 29. 2; the
   Jews (Isa. 22. 13).
   the righteous = upright ones. The righteous,
   according to the Divine favor. 10 his own bitterness = the bitterness of his soul (Heb. nefēketh.
   Ap. 19). Illustrations: Hannah (1 Sam. 1. 1-16); Joab
   (2 Sam. 19. 5-7); the Shunammite (2 Kings 4. 27); Haman
   (Est. 5. 13); Job (Job 5. 10); Herod (Mark 6. 16).
   11 the wicked = lawless ones. Heb. 'ı̂ ṭh. Ap. 44. x.
   See notes on v. 1, the tabernacle = tent, or dwelling.
   Heb. 'ı̂ ṭh. Ap. 40. Put by Fig. Metonymy (of Adjunct), Ap. 6, for the dwellers therein.
   the upright = upright ones (as in v. 8).
12 seemeth right = is pleasing. It only "seems" right.
   Illustrations: Jeroboam (1 Kings 12. 27-33; 14. 7-11). Cpr. Prov. 3. 7; Josiah (2 Chron. 35. 20-24); Jews
   (Acts 13. 10; John 16. 2). Cpr. Paul, Phil. 3. 4-7, and 1 Tim. 1. 13.
   are = is. 13 is = i.e. may be.
Illustrations: Nahal (1 Sam. 25. 26, 37); Solomon (Eccl. 2. 2); Belshazzar (Dan. 5. 1-6, 30); Israelites
   (Amos 6. 3-7); Babylon (Rev. 18. 7, 8).
14. The backsider 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 false man feareth, and departeth from evil: But the fool rageth, and is confident, And a man of wicked devices is hated.

17 The simple inherit folly: But the prudent are crowned with knowledge.

18 The evil bow before the good: And the wicked at the gates of the righteous.

19 The poor is hated even of his own neighbour: But the rich hath many friends.

20 He that despiseth his neighbour sinneth: But he that hath mercy on the poor, happy is he.

21 Do they not that devise evil? But mercy and truth shall be to them that devise good.

22 In all labour there is profit: But the talk of the lips tendeth only to penury.

23 The crown of the wise is their riches: But the folly of fools is folly.

24 A true witness delivereth souls: But a deceitful witness speaketh lies.

25 In the fear of the LORD is strong confidence: And his children shall have a place of refuge.

26 The fear of the LORD is a fountain of life: To depart from the snares of death.

27 A sound heart is the life of the flesh: But envy the rottenness of the bones.

28 He that oppresseth the poor reproacheth his Maker: But he that honoureth Him hath mercy on the poor.

29 The wicked is driven away in his wickedness: But the righteous hath hope in his death.

30 Wisdom resteth in the heart of him that hath understanding: But that which is in the midst of fools is made known.

31 Righteousness exalteth a nation: But sin is reproach to any people.

32 The king's favour is toward a wise servant: But his wrath is against him that causeth shame.

33 A soft answer turneth away wrath: But grievous words stir up anger.

34 The tongue of the wise useth knowledge aright.
15. 2. 

PROVERBS.

3 But the mouth of a fool poureth out foolishness.
4 The eyes of the Lord are in every place, beholding the evil and the good.
5 A wholesome tongue is a tree of life; but perseverance therein is a breach in the spirit.
6 A foolish lip uttereth his master's instruction: but he that regardeth reproof is wise.
7 In the house of the righteous is much treasure; but the revenues of the wicked are trouble.
8 The lips of the wise disperse knowledge: but the heart of the foolish doeth not so.
9 The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is His delight.
10 The way of the wicked is an abomination unto the Lord; but He loveth him that followeth after righteousness.

11 Correction 7 is grievous unto him that forsaketh the way:

12 And that he hateth reproof shall die.

13 Hell and destruction are before the Lord; how much more the hearts of the children of men.
14 A scorner loveth not one that reproveth him:

15 Neither will he go unto the wise.

16 A merry heart maketh a cheerful countenance:

17 But by sorrow of heart the spirit is broken.

18 The heart of him that hath understanding seeketh knowledge:

19 But the mouth of fools feedeth on foolishness.

20 All the days of the afflicted are evil:

21 But he that is merry heart hath a continual feast.

22 Better is a little with the fear of the Lord than great treasure and trouble therewith.

23 Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

24 A wrathful man stirreth up strife:

25 But the foolish man is mad.

26 The way of a fool is as a hedge of thorns: but the way of the righteous is made plain.

27 A wise son maketh a glad father:

28 But a foolish man despiseth his mother.

29 Folly is joy to him that is destitute of wisdom:

30 But a man of understanding walketh uprightly.

31 Without counsel purposes are dispersed:

32 But in the multitude of counsellors they are established.

33 A man hath joy by the answer of his mouth:

34 And a word spoken in due season, how good is it!

35 The way of life is above to the wise, that he may depart from hell beneath.

36 The Lord will destroy the house of the proud:

37 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.
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 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
Adbideth among the wise.
32 He that refuseth instruction despiseth his own soul:
But he that heareth reproof getteth understanding.
33 The fear of the Lord is the instruction of wisdom:
And before honour is humility.

16 1. — 19. 19 (U2, p. 587). THE FIOUS AND UN-GODLY WITH REFERENCE TO GOD. THEIR LIFE AND ACTION. (Division.)

Illustrations: Isaac (Gen. 25, 11, 12; 24, 10–11; Josh. 24, 9, 10; Neh. 13, 2). Ap. 10. 10. for what is said by it. The silent and secret plans of man’s heart are contrasted with the disclosures of the tongue, which come from Jehovah. See note on “Himself,” Ap. 5.

16. 13. PROVERBS. 17. 4.

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 favor is as a cloud of the latter rain.
16 How much better is it to get wisdom than gold!

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 with the proud.
20 He that handleth a matter wisely shall find good:
    And whoso trusteth in the Lord is happy.
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 his mouth,
    And addeth learning to his lips.
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 laboureth for himself;
    But his mouth satter eth in his heart.
27 A hungry man *digesteth evil:
    And in his lips there is as a burning fire.
28 A froward man setteth 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 shitteth 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 is better than he that taketh a city.
33 The lot is cast into the lap;
    But *the whole disposing thereof is of the Lord.

*17 Better is a dry morsel, and quietness therewith,
    Than an house full of sacrifices with strife.
2 A wise servant shall have rule over a son
    That causeth shame,
    And shall have part of the inheritance among the brethren.

13 Kings. Some codices, with Sept., Aram., and Syr., read “a king.”

14 They love, &c., or, kings love the words of uprightness.

15 Messengers, &c., Illustrations: Benaih (1 Kings 2.20); Haman (Est. 7.4–10).

16 Cloud = heavy cloud, &c. Specially valuable, falling just before harvest.

17 Wisdom. Heb. chokmah. See note on 1.2.

18 Pride = upright ones.

19 Keepeth = guardeth.


21 Heart. Put by Fig. Metonymy (of Subject), Ap. 6, for understanding or discernment.

22 Understanding. Heb. sekel. See note on 1.2.

23 Teacheth = maketh wise. Illustrations: Eleazar (Gen. 24.24–49); Jacob (Gen. 47.9, 10); Peter (Acts 3.13, &c.; 1 Pet. 4.19, &c.); Paul (Acts 13.16–41); 17; 23; 25, 26, 27–28. Phil. 1 Tim. 1.12–16.


25 Mouth = appetite. Craveth it of him = urgeth him on.

26 An ungodly man = A man of Bilal.

27 Hoary head, &c., Illustrations: Jacob (Gen. 47.9, 10); 48.1, &c.; Samuel (1 Sam. 12.4–25); Jair (1 Sam. 19.32–37); Eliashib (2 Kings 15.14); Jehoiada (2 Chron. 24.15, 16).

28 The mighty = a mighty one.

33 Lot = stone. See next note.

17–28 (Yt., p. 696). PERSONAL CONTENTMENT AND PEACE.

1 Better. See note on 8.11.


3 The Lord. Illustrations: Abraham (Gen. 22.1); Israel (Deut. 8.2); Hezekiah (2 Chron. 29.31); Martha and Mary (John 11.4–6); young man (Matt. 19.16–22); woman (Matt. 15.23–28).


5 The meaning of “lie” is put by Fig. Metonymy (of Effect), Ap. 6, for the man who habitually lies: i.e., a liar is always ready to believe a lie. Illustrations: Ahab (1 Kings 22.6); Jews (Isa. 59.9–11, Jer. 5.5, 8–11, Mic. 2.11).

3 The fine pin is for silver, and the furnace for gold:

But “the Lord trieth the hearts.

4 A wicked doer giveth head 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.

6 Children's children are the crown of old men; And the glory of children is their fathers.

7 Excellent speech becometh not a fool: Much less do lying lips a prince.

8 A gift is as a precious stone in the eyes of him that hath it: Whiterosser it turneth, it prospereth.

9 He that coverethtransgression seeketh 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 not 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.

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 Man void of understanding 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 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: 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 A wise man is afraid of the city: Not so the heart of fools.

27 He that hath knowledge spareth words: And a man of understanding is an excellent soul.

28 Even a fool, when he holdeth his peace, is counted wise: And he that shaketh his lips is esteemed a wise man of understanding.

8 mocketh. Illustrations: princes of Judah (Isa. 3. 14, 15; Jer. 44. 16, 11); rich (Job. 5. 4).

the poor = a needy one. Heb. ribh. See note on 6. 11.

Makemakem. See note on 14. 31.

unpunished = held guiltless. Illustrations: Tyrians (Ezek. 26. 2-5); Edom (Obad. 10-10).

Children's = Song.

7 speech. Heb. "lip", put by Fig. Metonymy (of Cause), Ap. 6, for what is spoken by it.

fool. Heb. nabal. See note on 1. 7. Not the same word as in Ex. 10. 16, 12, 18, 24, 25.

bribe. See above note.

him that hath it = his owner (the bribed, not the briber).

prospereth = it sparkles. And he loves to look at it and keep it. Cp. "gift", v. 25.


very friends = true friends.

10 wise man. Heb. bina. See note on 1. 2.

fool. Heb. kaphil. See note on 1. 7.

11 evil = evil work. Same word as "wicked", v. 4.

12 a bear = a he-bear (masc. because it is always construed with a masc. verb).


fool. Heb. 'evil. See note on 1. 7.

14 beginning of strife. Illustrations: Ephraimites (Judg. 12. 1-4); Amorites (2 Sam. 2. 14-15); Jebusites (2 Chron. 10. 1-16); Jeroboam (2 Chron. 13. 17); the Twelve (Matt. 20. 24).

when one letteth out = the letting loose (as by making a breach in a dam).

be meddled with = gathered together.

15 justifieth the wicked, &c. Illustrations: the counsellors ( Ezra 4. 1-16); Tertullus (Acts 24. 1-9); Ahab and Jezebel (1 Kings 21, 2-24). Note the Fig. Paronomasia (Christ. Ap. 6).

Mazik ribsma' umrasra' radik, which may be Englished, "he who wrongs the right and rights the wrong.

the wicked = a lawless one. Heb. riha. Ap. 44. x.

the just = a just one.

abomination, &c. See note on 3. 32.

16 Wherefore is there a price, &c. Why is this ready money in the hand of a fool to get wisdom when he has no sense? Illustrations: Israel (2 Chron. 30. 10); the Jews (Luke 4. 29); Herod Antipas (Luke 23. 11); Jews (John 6. 49; 8. 40); Athenians (Acts 17. 22, 23); Felix (Acts 24. 25-27); Agrippa (Acts 26. 28).

wisdom. Heb. chakmah. See note on 1. 2.

heart. Put by Fig. Metonymy (of Subject), Ap. 6, for the sense in it.

17 lovet at all times. Illustrations: Abraham (Gen. 14, 15; Cp. 13. 11); Joseph (Gen. 45. 5; 50. 21); Moses (Ex. 82. 11-15; Deut. 9. 14, 25-29; Cp. Acts 7. 40); Jonathan (1 Sam. 20. 53); Barzillai (2 Sam. 19. 22); Ahikam (Jer. 26. 24); Ebed-melech (Jer. 38. 7); Paul (Phil. 2. 19, 20); Barnabas (Acts 9. 27); Aristarchus (Acts 19. 26; 20. 4; 27. 2); Philm. 24; Col. 4. 10); Luke (2 Tim. 4. 11); Epaphroditus (Phil. 2. 26).


understanding. Heb. "heart", put by Fig. Metonymy (of Cause), Ap. 6, for the understanding in it. See note on 1. 2.

19 he that exalteth his gate, &c. i.e. a rich man, who thus proclaimed his wealth (Eastern doors being generally low-pitched and uninviting), courted destruction. This explains 2 Kings 25. 4, where "every great man's house he (Nebuchadnezzar) burnt with fire.

21 fool. Heb. nabal, as in v. 7.


23 gift = bribe. Cp. v. 8. This is the act of the briber, not the bribed.

24 before = is the goal of.

27 spareth words. Illustrations: Aaron (Lev. 10. 3); Moses (Num. 16. 5; 20. 6); Samuel (1 Sam. 8. 6-9); Christ (1 Pet. 2. 22).

understanding = discerning. Heb. bina. See note on 1. 2.

27 understanding = wisdom (i.e. a wise man).
PROVERBS.

18. 1. Through desire a man, having separated himself, seeketh,
and intermeddeth with all wisdom.

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 reproach of the wise.

4 And the wellspring of wisdom is as a spring of water.

5 It is not good to accept the person of the wicked,

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 are as wounds,
and they go down into the innermost parts of the belly.

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

10 The name of the Lord is a strong tower;
the righteous runneth therein, and is safe.

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

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

13 He that answereth a matter before he heareth it,
shall break his own cause.

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

15 The heart of the prudentgeth 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 speaketh 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 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.

22 Whoso findeth a wife findeth a good thing,
and saith she that keepeth her captiveth of the Lord.

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

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

18. 1-24 (Y.V. p. 88). PERSONAL VIRTUES IN SOCIAL LIFE.

1 Through desire, &c. Seeking his own pleasure,
the recluses (or separatists) breaketh forth (or quarreleth),
with everything that is stable.

2 A fool hath no delight in understanding,
and he cometh also contemp.

3 When the wicked cometh, then cometh also contempt,
and with reproach of the wise.

4 The words of a man's mouth are as deep waters,
and the wellspring of wisdom as a spring of water.

5 It is not good to accept the person of the wicked,

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

7 A fool's mouth is his destruction,
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23 The poor useth intreaties;
but the rich answereth roughly.

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

1 Better. See note on 8. 11. 2 the poor = a needy one. Heb. rûš. See note on 6. 11. Same as in v. 7, 22; not the same as in v. 4, 17. 

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 hath with his feet, sinneth. 

3 The foolishness of a man perverteth his way; 

And his heart freteth against the LORD. 

4 Wealth maketh many friends; 

But the poor is separated from his neighbour. 

5 A false witness shall not be unpunished, 

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. 

7 All the brethren of the poor do hate him: 

How much more do his friends go far from him? 

8 He pursueth them with words, yet they are wanting to him. 

9 He thatgeth wisdom loveth his own soul; 

But he that keepeth understanding shall find good. 

10 A false witness shall not be unpunished, 

And he that speaketh lies shall perish. 

11 Delight is not seemly for a fool; 

Much less for a servant to have rule over princes. 

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 he that hath given will he pay him again. 

18 Achasten thy son while there is hope, 

And let not thy soul spare for his crying. 

19 A man of great wrath shall suffer punishment; 

For if thou deliver him, yet thou must do 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.
A slothful man hideth his hand in his bosom.
And will not so much as bring it to his mouth again.
Smite a scorner, and the simple will beware:
And reprove one that hath understanding,
And he will understand knowledge.
He that wasteth his father, and chasteth away his mother,
Is a son that causeth shame, and bringeth reproach.
Cease, my son, to hear the instruction
That causeth to err from the words of knowledge.
An ungodly witness scorneth judgment:
And the mouth of the wicked devoureth iniquity.
Judgments are prepared for scorners,
And stripes for the back of fools.
Wine is a mocker, strong drink is raging:
And whosoever is deceived thereby is not wise.
The fear of a king is as the roaring of a lion:
Who so provoketh him to anger is sinning against his own soul.
It is an honour for a man to cease from strife:
But every fool will be meddling.
The sluggard will not be as the wise; he will perish from the midst of the land.
Therefore shall he be poor in harvest, and have nothing.
Counsel in the heart of a man is like deep water;
But a man of understanding will draw it out.
Most men will proclaim every one his own goodness:
But a faithful man who can find?
The just man walketh in integrity:
His children are blessed after him.
A king's wrath is as a weight, and his favour as a cloud of rain.
Who can say, I have made my heart clean,
I am pure from my sin?
Divers weights, and divers measures,
Both of them are alike abomination to the Lord.

The fear of the LORD tendeth to life:
And he that hath it shall abide satisfied;
He shall not be visited with evil.
And will not so much as bring it to his mouth again.
Smite a scorner, and the simple will beware:
And reprove one that hath understanding,
And he will understand knowledge.
He that wasteth his father, and chasteth away his mother,
Is a son that causeth shame, and bringeth reproach.
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Cease, my son, to hear the instruction
That causeth to err from the words of knowledge.
An ungodly witness scorneth judgment:
And the mouth of the wicked devoureth iniquity.
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And stripes for the back of fools.
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It is an honour for a man to cease from strife:
But every fool will be meddling.
The sluggard will not be as the wise; he will perish from the midst of the land.
Therefore shall he be poor in harvest, and have nothing.
Counsel in the heart of a man is like deep water;
But a man of understanding will draw it out.
Most men will proclaim every one his own goodness:
But a faithful man who can find?
The just man walketh in integrity:
His children are blessed after him.
A king's wrath is as a weight, and his favour as a cloud of rain.
Who can say, I have made my heart clean,
I am pure from my sin?
Divers weights, and divers measures,
Both of them are alike abomination to the Lord.
20. 11.

PROVERBS.

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

12 The ear that heareth, and the eye that seeth,
   The Lord hath made both of them.

13 Love not sleep, lest thou slumber into 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 is
   beshamed.

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 is sweeter 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
   flatteth with his lips.

20 Whoso curseth his father or his mother,
   His lamp 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 upon the Lord, and he shall save thee.

23 Divers weights are an abomination unto the
   Lord:
   And a false balance is not good.

24 Man’s goings are of the Lord;
   How can a man understand his own way?

25 It is a snare to the fool 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 a man is the candle of the
   Lord,
   Searching all the inward parts of the belly.

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

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

30 The truthfulness of a wound is better than
   the oil of the honeycomb.

21 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 weighteth the hearts.
3. To do righteous and judgment Is more acceptable to the LORD than sacrifice.
4. An high look, and a proud heart, And the plowing of the wicked, is sin.
5. The thoughts of the diligent 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 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.
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, and be not reckoned.
17. He that loveth pleasure shall be a poor man, And 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, Than with a contentious and an angry woman.
20. There is a treasure to be desired, and oil in the dwelling of the wise: But a foolish man spendeth it up.
21. He that followeth righteousness, and mercy Findeth life, righteousness, and honour. A wise man scaleth the city of the mighty; And casteth down the strength of the confidence thereof.
22. Whoso keepeth his mouth and his tongue Keepeth his soul from troubles.
23. Proud and haughty scorner is his name, Who dealeth in proud wrath.
24. The desire of the slothful killeth him; For his hands refuse to labour.
25. 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?
28. A false witness shall perish:

3. Justice = righteousness, more acceptable, &c. Illustrations: Saul (I Sam. 13. 10-12; 15, 22); Israel (Jer. 7. 22, 23; Amos 5. 21-24); Judah (Isa. 1. 11-17); Pharisees (Matt. 9. 13). Note the contrast, v. 4.
10. The wicked = lawless ones. Heb. rasha', Ap. 44. x. sin. Heb. chadâ'. Ap. 44. i. The special word for the sin offering. Render the verse "A lofty look and a proud heart, [which is] the tillage of the lawless, [is more acceptable to them than] the sin offering." This lovely of the Ellipsis (Ap. 6. III) from the preceding verse completes the sense, and shows that the two are strictly related.
12. The way, &c. Render, "The way of a man laden with guilt is unsteady." Some codices, with Aram. and Syr., read "of a man who is an alien," pure = upright. 9. better. See note on 8. 11.
11. scorner = scoffer. instructed = corrected.
12. wickedness. Heb. rasâ'. Ap. 44. viii, same as "evil" in v. 10.
17. poor = destitute. Heb. 'eser. See note on 6. 11.
20. foolish. Heb. 'aph. See note on 1. 7. spendeth it up = swallows it up.
21. mercy = loving-kindness, or grace.
22. casteth down. Illustrations: Joshua (Josh. 6. 3-21; 8. 4-5; wise woman (2 Sam. 20. 16-22; Op. Ecz. 9. 13-15).
23. keepeth = guardeth, mouth = tongue. Put by Fig. Metonymy (of Cause), Ap. 6, for what is uttered by them. troublesome. Some codices, with five early printed editions, Aram., Sept., and Syr., read "trouble" (sing.).
27. mind = purpose. shall perish. Illustrations: Pashur (Jer. 20. 4-6); Hananiah (Jer. 28. 1-4, 10-17); the false prophets (Jer. 29. 21); Shemaiah (Jer. 29. 31, 32); Amaziah (Amos 7. 10-17); speaketh. Supply the Ellipsis (Ap. 6), "speaketh [the truth] evermore."
30. no wisdom against the LORD. Illustrations: Pharaoh (Ex. 1. 10. See Ap. 23); Balak (Num. 24. 10); Ahab (2 Kings 1. 9-17); Sennacherib (2 Chron. 32. 21; Isa. 37. 31); Haman (Est. 3. 11-13; 7. 10).
31. safety, &c. = to Jehovah (belongeth) the salvation.

But the man that heareth speaketh constantly.
29. A wicked man hardeneth his face: But as for the upright, he directeth 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 is of the LORD.
22. A good name is rather to be chosen than great riches,
And loving favour rather than silver and gold.
2 The rich and poor meet together:
"The Lord is the Maker of them all.
3 A prudent man foreseth the evil, and hideth himself:
But the simple pass on, and are punished.
4 By 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 a child in the way he should go:
And when he is old, he will not depart from it.
7 The rich ruleth over the poor, and the borrower serveth the lender.
8 He that soweth iniquity shall reap vanity:
And the rod of his anger shall fail.
9 Say that hath a bountiful eye shall be blessed:
For he giveth of his bread to the poor.
10 Cast out the scorners, and contention shall go out;
Yea, strife and reproach shall cease.
11 He that loveth purity of heart,
For the grace of his lips the king shall be his friend.
12 The eyes of the Lord preserve knowledge,
And he overthroweth the words of the transgressors.
13 The slothful man saith, "There is a lion without;
I shall be slain in the streets.
14 The mouth of a stranger is a deep pit:
He that abhorreth 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;
They shall be firmly imprinted in thy lips.
19 That thy trust may be in the Lord,
I have made known to thee this day, even to thine.
20 Have not I written thee excellent things in counsel and knowledge,
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?
21 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 them that spoiled them.
24 Make no friendship with an angry man;
And with a furious man thou shalt not go:
25 To the pure all words are恳 of grace,
And the teaching of the simple is a gift.
26 The king's right is power, and the prince's is judgment.
27 None of them can lift up the rod without the breath of the Lord.
28 A sonic is a gift, and the rich man hath not brought it:
When he is dead it shall not be found.
29 There is one who calleth, but none answered;
Who knoweth whether he may be a king, and may hear his voice in the city?
30 Whoso oppresseth the poor, exclameth is against the Lord.
31 The mouth of the righteous is a well of life;
The belly of the wicked hath nothing but bitter snares.
32 The Lord will not suffer the righteous to be forgotten.
33 He that blesseth and he that curseth are together;
The Lord hath chosen all their ways.
34 The Lord is near to all them that call upon him,
That know the voice of his children.
35 Of the upright there is no need to fear:
He perceiveth the children of men by their works.
36 The king's heart is a stream of water:
He turneth it whither he will.
37 The Lord knoweth the thoughts of man;
That which is hid from thee shall be done manifest.
38 The Lord loveth righteousness and judgment;
The upright shall dwell in his Presence.

22.1 name. Note the Ellipsis (Ap. 6), and supply "good" from Ecc. 7.1.
2 poor = needy. Heb. רוש. See note on 6.11. Same word as in v. 7. Not the same word as in vv. 9, 15, 22.
4 simple = honest. See note on 1. 4. are punished = suffer for it, or pay the penalty.
5 By humility = the fear of the Lord. See note on 1. 7.
6 life = resurrection and eternal life. See note on Lev. 18.5; not necessarily long life on earth.
7 Sept. Syr. and Vulg. read this "and in the text.
8 froward = perverse. See note on 2. 12, 15; 3. 32.
9 Illustrations: Israel (Judg. 2. 2, 3), Joshua (23. 12, 13); contrast with Jos. 21. 43-46; 24. 31; Ahab (1 Kings 17. 1; 18. 5; 21. 4, 20); 22. 6, 37; soul. Heb. nephesh. Ap. 13.
10 Train up = Hedges in; i.e. straiten him in, as cattle are guided.
11 The rich = a rich one. The poor = poor ones. See note on 6. 11.
12 Illustrations: the widow (2 Kings 4. 1); the Jews (Neh. 5. 3, 5).
14 Illustrations: Rebekah (Gen. 27. 5-17, 41-46); shall fail. Illustrations: Balak (Num. 24. 16); Solomon (1 Kings 11. 14, 25, and 1 Kings 11. 31, 40); Ahaziah (2 Kings 1. 9-17); Sennacherib (2 Chron. 32. 21, 30, 31); Haman (Est. 5. 11-13; 7. 10). See note on 21. 30.
15 The poor = a weak one. Heb. dal. Same word as in vv. 16, 22. Not the same word as in vv. 2, 7. See note on 6. 11.
17 He that = &c. Aram. Sept. and Syr. read: Jehovah = pureness of heart = one pure of heart.
14 Strange = apostate. Heb. z̄ār. See notes on 2. 16 and 5. 2.
15 Foolishness. Heb. רע. See note on 1. 7.
17-21 (A2, p. 891). CALL TO HEAR.
18 words of the wise. See the Structure of the whole book (p. 884). Referring to the wise men by whom Solomon was surrounded, such as Ethan, Heman, Chalcol, and Darda, the sons of Mahol (1 Kings 4. 31).
19 trust = confidence. Heb. bātāh. See Ap. 69. i. be = come to be. thee. Note the emphasis on the second person.
21 words = sayings, or utterances. Heb. milāmah. See Ap. 73. v.
22-and. See note on 5. 11.
23 the afflicted = a wretched one. Heb. 'enî. See note on 6. 11.

25 Lest thou learn his ways, And get a snare to thy soul. 26 Be not thou any 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, 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.

23. 1 21 (C, p. 891). PERSONAL CHARACTER. 1 When = Forasmuch as. Taking the act for granted. 2 Man = A man given to appetite. 3 Be not devious = not deceitful. 4 Labour = not to be rich. 5 Will thou set thine eyes upon which is not? 6 For riches = to make themselves wings. 7 They fly away as an eagle toward heaven. 8 Eat thou not the bread of him that hath an evil eye, Neither desire thou his dainties. 9 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 morose which thou hast eaten shall 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; And enter not into the fields of the fatherless: 11 For their Redeemer is mighty; So shall plead their cause with thee. 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. 16 Yea, my heart 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; 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: 21 For the drunkard and the glutton shall come to poverty: And drowsiness shall clothe a man with rags.

22 Hearken unto thy father that begat thee, And despise not thy mother when she is old. 23 Buy the truth, and sell it not; 24 Also wisdom, and instruction, and understanding.

25 The father of the righteous shall greatly rejoice: And he that begetteth a wise child shall have joy of him. 26 Thou 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.
23. 27. PROVERBS. 24. 18

27 For a whore is a deep ditch;
And a strange woman is a narrow pit.
28 He also lieth in wait as for a prey,
And increaseth the transgressors among men.
29 Who hath wrought? Who hath sown?
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.
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,
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:
When shall I awake? I will seek it yet again.

24 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 a house built up;
And by understanding it is established;
And by knowledge the chambers are filled.
5 A wise man is strong;
Yea, a man of knowledge increaseth strength.
6 For by wisdom counsel thou shalt make thy war;
And in multitude of counsellors 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 mischief.
9 The thought of foolishness is sin:
The scorner is an abomination to men.
10 If thou faint in the day of adversity,
Thy strength is small.
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;
Dost not thy heart consider it?
And He that keepeth thy soul, doth not thy knowledge arise?
And shall not He render to every man according to his works?
13 My son, eat thou honey, because it is good;
The honeycomb, which is sweet to thy taste:
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;

27 strange = foreign. Heb. nācher. See note on v. 16; v. 33. Not the same word as in v. 33.
31 his colour = its sparkle.
33 strange = apostate. Heb. zār. See note on v. 16; v. 33. Not the same word as in v. 27.
34 midst. Heb. "heart",

24. 1-20 (C, p. 891). PERSONAL CHARACTER.
2 mischief. Heb. 'ānāw. Ap. 44. v. Not the same word as in v. 8 and 16.
3 wisdom. Heb. 'akâbîm. See note on 1. 2.
4 chambers = inner chambers.
6 multitude, &c. But they must all be "counselors". Cp. 11. 13 and 15. 22.
7 Wisdom. Heb. pl. = true wisdom. See notes on 1. 20; 9. 1; and 14. 1.
8 is too high = seems to be, or is regarded as causal: i.e. as an ornament costly, and, to him, unattainable.
9 increases three times (here, Job 28. 18, and Ezek. 27. 16). fool. Heb. 'ēlî. See note on 1. 2.
10 openeth not his mouth in the gate: i.e. where the judges sit. A fool is not appointed as a judge.
11 mischievous person = a genius at plots. Heb. zîmîth = plotters. Not the same word as in v. 2, and 16.
14 foolishness = the foolish. Heb. 'ēlî (v. 7).
16 If thou faint, &c. Adversity is sent to try our strength; and, if we fail, it is proved to be weakness.
17 illustrations: Jacob (Gen. 42. 36); David (1 Sam. 27. 1); Elijah (1 Kings 10. 3, 4); Joshua (Josh. 14. 8).
18 If thou forbear. This is counsel for a ruler or judge, and is from Solomon. See the Structure (p. 891).
19 illustrations: Doeg (1 Sam. 22. 18); Pilate (Luke 23. 21-24). deliver = snatch, or rescue.
20 drawn, &c. = being taken to execution.
21 knew not = we knew not of it.
23 My son. Confirming the Structure D (p. 891).
24 cut off. Cp. v. 20 and 23. 16.
25 wicked = lawless. Heb. rā'ā. Ap. 44. x. (sing.). the righteous = a just one.
16 just = righteous. the wicked = lawless ones. mischief = calamity. Heb. rā'ā. Ap. 44. viii. Not the same word as in v. 2 and 8.
17 Rejoice not. Illustrations: Tyre (Ezek. 26. 2-6); Ammon (Ezk. 25. 6); David (2 Sam. 1. 11, 12). Cp. Ps. 33. 13, 14; Jeremiah (Jer. 9. 1); Edom (Obad. 11-14).
18 the LORD. Heb. Yehovah. Ap. 4. II.
19 from him. Supply Ellipsis, "from him [to thee]."

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.
24. 19.

PROVERBS.

24. 19. Fret not thyself because of evil men, neither be thou envious at the wicked; for there shall be no reward to the evil man.

And meddle not with them that are given to change:

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

24 These things also belong to the wise: it is not good to have respect of persons in judgment.

25 For his Saith unto, the wicked, Thou art righteous; and him shall the people curse, nations shall abhor him.

26 But to them that rebuke him shall be delight, and a good blessing shall come upon them.

28 Every man shall kiss his lips that giveth a right answer.

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

30 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 said I, Saw I not this great thing? It lieth in mine heart, and I received instruction.

34 So shall thy poverty come as one that travelleth; and thy want as an armed man.

25 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.

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 thyself in the presence of the king, and stand not in the place of great men:

7 For it is better 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. 
9 Debate thy cause with thy neighbour himself; 
And discover not a secret to another; 
10 Lest he that heareth it put thee to shame, 
And thine infamy turn not away. 
11 A word fitly spoken 
Is like apples of gold in pictures of silver. 
12 As an earing of gold, and an ornament of fine gold, 
So is a wise reprover 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. 
14 Whoso boasteth himself of a false gift 
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 Withhold thy foot from thy neighbour’s house; 
Lest he be weary of thee, and so hate thee. 
18 A man that beareth false witness against his neighbour 
Is as a maul, and a sword, and a sharp arrow. 
19 Confidence in an unfaithful man in time of trouble 
Is like a broken bow, and a broken spear, and a broken sword, 
And as a panting horse, and a flock without a shepherd. 
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. 
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; 
For men serve their own glories and not glory. 
28 He that hath no rule over his own spirit 
Is like a city that is broken down, and without walls.

26 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*.  
6 He that sendeth a message by the hand of a *fool* Cutteth off the feet, and drinketh damage.  
7 The legs of the lame *are not equal*: So is a parable in the mouth of *fools*.  
8 As he that bindeth a stone in a sling, 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.  
11 *As a dog returneth to his vomit,*  
   So a *fool* returneth to his *fool's* 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 giveth* 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 meddeth with strife *belonging* not to him,  
   *Is like* one that taketh a dog by the ears.  
18 As a mad man who casteth firebrands, Arrows, and death,  
19 So is the man that *deceiveth* his neighbour, And saith, *Am not I in sport?*  
20 Where no wood is, *there the fire goeth out:*  
   So where there is no talebearer, the strife ceaseth.  
21 Ascoals 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 go down into the innermost parts of the belly.  
23 *Burning* lips and a *wicked* heart  
   Are like a potsherd covered with *silverdross.*  
24 He that hath dissemblèth with his lips,  
   And layeth up *deceit* within him;  
25 When he *speaketh* fair, believe him not: *For there are* seven abominations in his heart.  
26 Whose hatred is covered by *deceit,*  
   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 *hath* those that are afflicted by it;  
   And a flattering mouth worketh ruin.  

27 27 Boast not *thyself* of to morrow;  
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, and the sand weighty;  
4 the fool's back — the back of fools.  
4 Answer not. The point of v. 3 is that you cannot reason with a fool; v. 4 gives the reason. If you answer not according to his folly, he will think he is wise like yourself. If you do answer him according to his folly, he will think you are a fool like himself; i.e. according to v. 3 you cannot reason with him. These are finely stated facts, not commands.  
5 *conceit* — eyes.  
6 sendeth a message — or, transacteth business.  
Cutteth off the feet: i.e. his own feet — renders himself self-helpless.  
7 legs — clothes; “legs” put by Fig. *Melonomys* (of Subject), Ap. 6, for the clothes on them.  
   are not equal — are lifted up: i.e. the clothes being lifted up expose the lame legs. So a fool exposes his folly in exposing a parable.  
8 bindeth — bindeth tight: a foolish thing to do.  
9 a drunkard: i.e. insensible to a scorn.  
10 The great God, &c. Render: “A master [workman] formeth all himself aright: but he that heareth a fool, hireth a transgressor [who will spoil the work],” rewardeth. Hab. nākîr, to hire.  
11 As a dog, &c. Quoted in 3 Pet. 2. 22.  
returneth — repenteth. Illustrations: Pharaoh (Ex. 9. 27—34); Ahab (1 Kings 21. 27; 22. 6—8); Herod (Mark 6. 20—27).  
13 a lion — a black lion. 15 hideth — baritheth.  
   It grieveth him — It is hard for him, or he is too lazy.  
   men. No Heb for this word himself.  
17 meddeth — yâvîth himself.  
   silver dross. Fig. *Hypallage* (Ap. 6). Heb. = silver of dross.  
25 speaketh fair — maketh his voice gracious.  
38 deceit. Heb. māšâ. See note on 11. 18. Not the same word as in vv. 19, 24.  
   congregation — assembly.  
27 shall fall therein. Illustrations: Jacob, who deceived with a kid (Gen. 27. 14), was deceived by a Kid (Gen. 37. 31, 32); David and the sword (2 Sam. 11. 14, 15, and 2 Sam. 12. 10); Hanan and the gallow (Est. 7. 10; see Ps. 9. 15); Daniel and his accusers (Dan. 6. 4—9, 13, and 24).  
28 hateth. &c. i.e. — “Forgiveness to the injured doth belong;  
   They ne'er pardon who have done the wrong.”
28. 1-8 (p. 899) AGAINST UNSCRUPULOUS DEALING.

1 The wicked flee, &c. = A lawless one flees. Illustrations: Adam (Gen. 5:8); Joseph (Gen. 50:10); the Jews (Lev. 26:30); Ahab (1 Kings 21:20); Herod Antipas (Matt. 14:2; Prov. 20:27); Felix (Acts 24:25). Cp. Eph. 2:13.

2 The wicked = a lawless one. Hebrew, rasha'. Ap. 44, x. the righteous = righteous ones. are bold as a lion. Illustrations: Moses (Ex. 33:20); the prophet (1 Kings 13:1-10); Elijah (1 Kings 18:15, 18, 2 Kings 1.15); Azariah (2 Chron. 26:17, 18); Nehemiah (Neh. 6:11); Nehushtan, &c. (Dan. 3); and Peter and John (Acts 4:1, 20; 5:41, 49); Stephen (Acts 7:59-60); Paul (Acts 20, 22-24).


4 Transgression. Hebrew, pasha'. Ap. 44, ix. 1. many = i.e. changes of dynasty in quick succession. a man of understanding, &c. = a man knowing a discerning [man] when he sees him, &c. (cf. Pharaoh and Joseph; or Nebuchadnezzar and Daniel).


7 The poor = weak ones. Hebrew, dal. See note on "poverty" in 6, 11. Same word as in vs. 8, 11, 15. 4. Praise the wicked = praise a lawless one. Illustrations: Saul (1 Sam. 29:21); Absalom (2 Sam. 15:4); Judah's noble (Neh. 6:19); false prophets (Jer. 5:30, 31); Jews (Acts 12:21-23).

8 Contend with them. Illustrations: Nehemiah (Neh. 5:11-12; 13:13); John (Matt. 4:14).

9 For the transgression of a land many are the princes thereof: But by a man that oppresseth the poor, Is like a sweeping rain which leaveth no food.

10 They that forsake the law praise the wicked: But such as keep the law contend with them.
28. 5. PROVERBS. 28. 28.

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

6 Better is the poor that walketh in 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 men shameth his father.

8 He that by usury and unjust gain 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, Or 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; 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.

13 He that covereth his sin 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 raging bear, So is a wicked ruler over the poor people.

16 The prince that lacketh understanding is also a great oppressor: But he that hateth covetousness shall prolong his days.

17 A man that doeth violence to his blood shall none of his person Shall flee to his 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.

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

22 He that hateth his father and his mother, and saith, "It is no transgression;"
The same is the companion of a destroyer.

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.

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 A fool trusteth in his own heart is a fool: But whoso walketh wisely, he shall be delivered.
29.1. PROVERBS.

29.1-27 (Ez, p. 869). AGAINST STUBBORNNESS AND INSUBORDINATION.

1 often reproved, &c. Illustrations: Antediluvians (Gen. 6. 1 Pet. 3. 20; 2 Pet. 2. 5; Luke 17. 26, 27); Pharaoh (Ex. 7. 13, 14; 8. 15; 10. 20, 27); Ahab (1 Kings 17. 1; 18. 15; 21. 22; 22. 23).

2 the righteous = righteousness ones, in authority = increase, not necessarily in numbers, but in greatness. Cp. v. 14, and see note on 4. 10, and the next clause.

3 wisdom, Heb. chûkâmah. See note on 1. 2.


5 receivegifts = open to bribes.

6 spreadeth a net = for his feet.

7 the righteous = considereth the cause of the poor.

8 Scornful men = Scoffers. Heb. "men of scorning".

9 if a wise man = keepeth it in till afterwards.

10 the bloodthirsty = hate = the upright.

11 fool = seeketh his soul.

12 It a ruler hearken to lies, All his servants = wicked.

13 breatheth = and the deceitful = meet together.

14 The rod and reproof give = wisdom:

15 But a child left to himself bringeth his mother to shame.

16 the wicked = multiplied, transgression increaseth:

17 correct thy son, and he shall give thee rest;

18 Where there is no vision, the people perish:

19 Seest thou a man that is happy in his words?

20 Seest thou a man that is happy in his words?

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,

23 A man's pride shall bring him low:

see their fall = see into (the symptoms and causes of) their fall: i.e., fall caused by external circumstances.

18 no vision, &c. Illustration: Israel (2 Sam. 3. 1; 1 Kings 12. 28-32; 14. 14-16). the = a, happy, &c.

19 Seest thou a man = Note Fig. Exod. (Ap. 0), for emphasis, because. Some render = "aspires to be"; others = "become [insolent] like a son.

20 Steward = master or lord of wrath.

21 child, youth = son = offspring.

22 furious = master or lord of wrath.


24 shall bring him low: Adam and Eve (Gen. 3. 5, 6); Hezekiah (2 Kings 20. 16-18); angels (2 Pet. 2. 4; Jude 6, 7).

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 ^ 2 man bringeth ^ 3 a snare:
But whoso ^ puttheth his trust in ^ 1 the LORD
shall be " safe.

26 Many seek the ruler's favour;
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.

The words of ^ Agur the son of ^ Jakeh,
even the prophecy:
The " man spake unto ^ Jthiel, even unto
Jthiel and " Ucal,
Surely ^ am more brutish than any ^ man,
And have not the understanding of " a man.
I neither ^ learned " wisdom,
Nor have the knowledge of ^ the holy.

Who hath ascended up into heaven, or descended?
Who hath gathered " the wind in his fests?
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?

Every " word of ^ the Lord " is pure:
His is a shield " unto them that put their
trust in Him.

Add thou not unto His words,
Lest He " reprove thee, and thou be found a liar.

Two things have I required of thee;
Deny me them not before I die:
Remove far from me vanity and " lies:
Give me neither " poverty nor riches;
Feed me with " food convenient for me:
Lest I be full, and deny " thee, and say,
" Who is the Lord ?
Or lest I be " poor, and steal,
And " take the name of " my God in vain.

Accuse not a servant unto his master,
Lest he curse thee, and thou be found guilty.

There is a generation that curseth their father,
And doth not bless their mother.

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

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

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.

uphold the humble. Illustrations: Solomon (1 Kings 8. 7, 9, 11-14); John (John 1. 26, 27; 3. 29, 31); Mary (Luke 1. 38); angels (Isa. 6. 2), the humble = a humble one, spirit. Heb. rââch. Ap. 9.

The fear of man. Refers to the inward feeling of timidity. See note on " fear", 2 Tim. 1. 7.
The fear . . . a snare. One of the two great snares.
The other is " the praise of men": (John 12. 16, 43. Cp. Rom. 2. 28, John 5. 44). Illustrations: parents (John 9. 27); rulers (John 12. 42); Nicodemus (John 3. 2; 7. 59; Contrast 19. 39); Joseph (John 19. 36); David (1 Sam. 16. 12, 13; 27. 1); Elijah (1 Kings 19. 2, 4); Peter (Matt. 26. 69-74).


The just = just ones. The wicked = a lawless one.

30. 1-31. 31 (A, p. 984). THE WORDS OF AGUR AND LEMUEL, FOR SOLOMON: FOR A PRINCE AND RULER. (Division.)

30. 1-33 (F1 above). THE WORDS OF AGUR.

(Alteration and Introductions.)

Title, v. 1-7.

J3 12-33. Address.

1 Agur = I shall fear. Probably a master of assemblies, as in Ecc. 12. 11. Nothing is known of him, but we accept all that was in the Scriptures which the Lord Jesus referred to. We know as little of some of the Minor Prophets, prophecy = oracle, or burden. man. Heb. gebir. Ap. 14. IV.

Ithiel = El [is] with me. Ap. 4. IV. Ucal = I shall be able.


the holy = holy ones: or, the Most Holy One.

Who . . . ? Can it mean that the speaker here is the
speaker of ch. 5? viz. the " son" of the last clause of this verse?
word = saying or utterance. Heb. 'îmrah. Ap. 73. v. The only occurrence of this word in Proverbs.


Deny = Withhold.

lies = word of falsehood. poverty = need. Heb. 'ish. See note on 6. 11. Feed me = Cause me to be fed.

11-31 [For Structure see next page].

15 The "horseleach hath two daughters, crying, "Give, give." There are three things that are never satisfied.

16 The grave; and the barren womb; and the fire that is at saith not, "It is enough."

17 The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, And the 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 doeth evil; and peremptorily she speaketh.

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 a handmaid that is hearken to her mistress.

24 There be four things which are "little upon the earth, But they are exceeding 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;

28 The spider taketh hold with her hands; And is in "king's palaces."

29 There be three things which go well, Yea, four are come in going:

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

31 A greyhound; 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:

34 The forcing of wrath bringeth forth strife.

31 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?

31. 3

PROVERBS. 31. 31.

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

Q 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 the judgment of any of the afflicted.
6 Give *strong drink unto him that is ready to perish,
And *wine unto those that be *of heavy hearts.
7 Let him drink, and forget his *poverty,
And remember his misery no more.

P 8 Open thy mouth for the dumb
In the cause of all *such as are appointed to destruction.
9 Open thy mouth, judge righteously,
And plead the cause of the poor and needy.

O'R S 10 (N) *Who can find a *virtuous woman?
For her price is far above rubies.
11 (2) The heart of her husband *doth safely trust in her,
So that he shall have *no need of *spoil.
12 (J) She will do him good and not *evil
All the days of her life.

T 13 (7) She seeketh wool and flax,
And worketh *willingly with her hands.
14 (7) She perceiveth that her merchandise *is good:
Her *candele goeth not out by night.
15 (7) She layeth her hands to the spindle,
And her hands hold the distaff.

U 20 (2) She stretcheth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.

V 21 (7) She *is not afraid of the snow for her household;
For all her household *are clothed with *scarlet.

W 22 (2) She maketh herself coverings of tapestry;
Her clothing *is silk and purple.

R S 23 (7) Her husband is *known in the gates,
When he sitteth among the elders of the land.

T 24 (5) She maketh fine linen, and sell eth it;
And delivereth girdles unto the merchant.
25 (5) Strength and honour *are her clothing;
And *she shall rejoice in time to come.

U 26 (2) She openeth her mouth with *wisdom;
And in her tongue *is the law of kindness.

V 27 (7) She looketh well to the ways of her household,
And eateth not the bread of idleness.

7 poverty. Heb. rish. See note on 6. 11.
8 such as are appointed to destruction. Heb. = sons of destruction. Genitive of Relation, as in Rom. 8. 34. Ap. 17 (5).
9 the poor = a poor one. Heb. 'an. See note on Prov. 6. 11.
10 needy = a needy one. Heb. 'ebyon. See note on Prov. 6. 11.

31. 10-31 (O, p. 904). THE MODEL WOMAN.

(Extended Alternation.)

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