THE PROVERBS.

TITLE. The Proverbs. Heb. Mishlai; Greek, Paroliadai—any dark sententious saying; Vulg. Proverbia. Hence applied to words which are to rule and govern the life. Not a collection of human wisdom, but of Divine rules from heaven for earth.

The book is quoted in the N.T.—

1. 16 in Rom. 3. 15; 3. 11, 12 in Heb. 12. 6, 16. Rev. 3. 10; 5. 34 in Jas. 4. 6, 1 Pet. 5. 5; 11. 12 in 1 Pet. 3. 5; 25. 21, 22 in Rom. 12. 20; 28. 11 in 2 Pet. 2. 22.

And also allusions, as in Rom. 12. 14, &c.

The Structure (p. 864) distinguishes the main divisions of the book, marked by such expressions as "My son"; "the words of the wise"; and the pronouns "thine," "thy," "the", &c., and the Proverbs "for"; and Proverbs "by" Solomon. Some proverbs are for rulers, others are general, and for all men.

Mishlai is used of an Allegory (Ezek. 17. 2); a discourse (Num. 23. 7, 8); a taunt (Isa. 14. 4); an argument (Job 29. 1); a byword (Jer. 24. 9); a lament (Ps. 94. 4); all Proverbs are distinctly "by" Solomon. Some proverbs are for a ruler, others are general, and for all men.

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

1. 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. 1? 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, 25. 1; 80. 1; 31. 1. All these are covered by the Genitive of Relation (Ap. 17). 2 To know =For discerning. So in Ex. 3. 4, 6; Num. 27. 29. 3 To receive =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 =the beginning of knowledge: But fools despise wisdom and instruction.

of lines, synonymous, or gradational, or synthetic, or antithetic (i.e. constructive), or antithetic (i.e. constructive). This is given in the Book of Proverbs, and in the Book of Ecclesiastes, and in the Book of Job, as well as in the Book of Psalms, and in the Book of Isaiah, and in the Book of Jeremiah, and in the Book of Ezekiel, and in the Book of Daniel, and in the Book of Haggai, and in the Book of Zacharias, and in the Book of Malachi, and in the Book of Matthew, and in the Book of Mark, and in the Book of Luke, and in the Book of John, and in the Book of Acts, and in the Book of Romans, and in the Book of Corinthians, and in the Book of Galatians, and in the Book of Ephesians, and in the Book of Philippians, and in the Book of Colossians, and in the Book of 1 Thessalonians, and in the Book of 2 Thessalonians, and in the Book of 1 Timothy, and in the Book of 2 Timothy, and in the Book of Titus, and in the Book of Philemon, and in the Book of Hebrews, and in the Book of James, and in the Book of Peter, and in the Book of John, and in the Book of Revelation.


SECOND PERSON ("MY SON", "THY", "THEE", "THOU", "THINE"). THE "MOTHER".

(Repeated Alternation.)

A A' 1. 6—2. 15. Wisdom's Call.
A 3. 1—4. 27. Wisdom's Call.
B' 5. 1—15. The Foreign Woman.
A 6. 1—23. Wisdom's Call.
B' 6. 24—35. The Foreign Woman.
A 7. 1—4. Wisdom's Call.
B' 7. 5—27. The Foreign Woman.
A 8. 9—13. Wisdom's Call.

words. Heb. żabær. Ap. 73. x. 7. fear—reverence. This expression occurs fourteen times in Proverbs (1. 1, 2; 2. 5; 3. 12; 8. 12; 9. 10; 10. 27; 14. 27; 15. 16; 16. 6; 19. 23; 22. 4; 23. 17). See Ap. 75. the LORD. Heb. Jehovah. Ap. 4. II. And the only "beginning", not the end. It is not "will". True wisdom is to justly God and condemn oneself. See note on Job 29. 25, and cp. 9. 10. Ps. 111. 16.

fools. Heb. ḫel. In this book three Heb. words are rendered "fools": (1) ḫel= Rex, or carel, a mark of mind and body. Occurs forty-nine times in Proverbs, viz. 22. 20; 10. 8, 10, 14, 11; 23; 12. 15, 16; 14. 3, 9; 15. 5; 16. 22; 17. 25; 20. 3; 24. 7; 27. 3; 22. 19. 29. (2) ḫel= fat, and then dene, or stupid, which comes of showing itself in impiety. Occurs forty-nine times in Proverbs, viz. 22. 23; 3. 8, 5; 10. 11, 18, 23; 12. 23; 13. 14, 16, 20; 14. 7; 16, 26, 33; 15. 2, 7, 14, 20; 17. 12, 14, 21, 24, 25, 18. 2, 6, 7; 19. 1, 16, 23; 21. 20; 23. 9, 20, 8, 4, 5, 7, 7, 8, 10, 11, 12; 28. 26; 29. 11, 20; and eighteen times in Ecclesiastes. (b) Ḫel= a reed, or alarum. Occurs only three times in Proverbs viz. 17. 9, 21; 30. 17, in Ecclesiastes, and in the Book of Isaiah, and in the Book of Jeremiah, and in the Book of Ezekiel, and in the Book of Daniel, and in the Book of Haggai, and in the Book of Zacharias, and in the Book of Malachi, and in the Book of Matthew, and in the Book of Mark, and in the Book of Luke, and in the Book of John, and in the Book of Acts, and in the Book of Romans, and in the Book of Corinthians, and in the Book of Galatians, and in the Book of Ephesians, and in the Book of Philemon, and in the Book of Hebrews, and in the Book of James, and in the Book of Peter, and in the Book of John, and in the Book of Revelation.
8 My son, hear the instruction of thy father,
And forsake not the law of thy mother:
9 For the instruction 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 thy blood,
Let us lurk privily for thy 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 all houses with spoil:
14 Cast in thy lot among us;
Let us all have one purse;"
15 My son, walk not in the way with them;
Refrain thy feet from their path:
16 For their feet run to mischief,
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:
22 "How long, ye simple ones, will ye love simplicity?
And be continuers in your scorne?
And fools hate knowledge?
23 Turn you at my reproof:
"Behold, I will pour out my spirit unto you,
I will make known my words unto you;"
24 Because I have called, and ye refused;
I have stretched out my hand, and no man regarded;
25 But ye have set at nought all my counsel,
And would none of my reproof:
26 Also will laugh at your calamity;
I will mock when your fear cometh;
27 When your fear cometh as desolation,
And your destruction cometh as a whirlwind;
When distress and anguish cometh upon you.
28 Then shall they call upon me, but I will not answer;
They shall seek me early, but they shall not find me:
29 For that they hated knowledge,
And did not choose the fear of the LORD:

28 Then, &c.
Jer. 11.11, Ezek. 8.18, Hos. 5.6.
1. Therefore, &c. Illustrations: Israel (Num. 11. 4-6; Ps. 105. 12-15; Ps. 106. 12-13; Eze. 14. 21-23; 11. 1-9); Under Samson (Judg. 5. 7, 19; Ps. 13. 2-3; 13. 16-22); Saul (1 Sam. 28. 3; 1 Sam. 27. 1-5; 2 Sam. 10. 13-19; 1 Sam. 28. 7); Noah (Gen. 6. 22; 6. 23; Deut. 11. 7); Shadrach, &c. (Dan. 3. 8, 25; Ps. 138. 3); Daniel (Dan. 6. 10, 22; Ps. 110. 10); Christ's sheep (Isa. 10. 20). &c. &c. &c.


3. Yea = For. (Heb. 'at). If thou goest forward and be wise, &c. Then the result is shown in v. 4.

4. as silver: or money. Probably the reference is to Job 29.

5. Thus. In that case. See notes above. the fear, &c. That is only "the beginning of wisdom", not the end. See note on 1. 2.


7. God. Heb. Elohim. Ap. 41. II. giveveth. The cry of a man implies a Giver. Illustrations: Joseph (Gen. 41. 18, 39); Moses (Ex. 4. 12); Solomon (1 Kings 8. 12; 4. 29); Daniel (1. 17; 2. 12; 3. 14); Stephen (Acts 6. 10); Lydia (Acts 16. 14); Paul's prayer (Eph. 1. 17; Col. 1. 3); John (1 John 6. 29).

8. Out of His mouth. A phrase common in the prophets, but only here in Proverbs. cometh. Supply Ellipsis from preceding clause "He giveth".

9. 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.

10. And wisdom = something stable. Heb. haelah = that which is, or stability. May be so rendered in all its twelve occurrences. Cp. Job 5. 12 (enterprise = anything stable); 5. 13 (wisdom = stability); 11. 6; 12. 1 (wisdom = stability); 26. 3; 50. 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. 9 (the man of wisdom = every one who is or exists). See Ap. 74.

11. Buckler. Cp. Ps. 3. 3; 7. 10; 18. 2, 30, 31; 23. 7; 33. 20. Applied to God, as here. uprightly = blamelessly.

12. He keepeth = for preserving. See note on 4. 15. the paths of judgment = righteous paths.

13. preserveth, &c. Illustrations: David (1 Sam. 25. 22-31; 27. 1; 2 Sam. 22. 1); Paul (2 Cor. 12. 7-9).


2. 16-22 (B3, p. 865), THE FOREIGN WOMAN.

16. Strange woman. Heb. zur = apostate to a false religion, of which prostitution formed part. stranger = forlorn. Not of Abraham's seed (Gen. 17. 12); but a snare to Israel.

17. Which forsaketh the guile of her youth, and forgettest the covenant of her God.
18 For her house inclineth unto death,
And her paths unto the dead.
19 None that go unto her return again,
Neither take they hold of the paths of life.
20 That thou mayest walk in the way of good men,
And keep the paths of the righteous.
21 For the upright shall dwell in the land;
And the perfect shall remain in it.
22 But the wicked shall be cut off from the earth,
And the transgressors shall be rooted out of it.

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 He shall direct thy paths.
7 Be not wise in thine own eyes:
Fear the LORD, and depart from evil.
8 It shall be health to thy navel,
And marrow to thy bones.
9 Honour the LORD with thy substance,
And with the first fruits 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.

2. 18. house. Put by Fig. Melonom (of Adjunct), Ap. 6, for household.
the dead. Heb. gāphām, who have no resurrection.
Cp. 25, 14 ("deceased"), 19 ("the dead"); and see 26. This shows that a Canaanite woman is referred to here.
take...hold...attain to.
21 dwell in the land. Not be "cast out," as in v. 22, to, defect: or blameless.
22 wicked = lawless. Not the same word as in v. 14.
Heb. misháh. Ap. 44. x.
transgressors = traitors, treacherous or faithless ones.
Heb. bāgad.

3. 1—4. 27 (A2, p. 865). WISDOM'S CALL.
1 My son. See note on 2. 1. keep = watch, guard. See note on 4. 23.
2 they. Not the "law" and "commandments" of v. 1, for they are feminine, but the "days" of v. 2 (which are masculine, agreeing with the verb "add," which is masculine also). See Ap. 42.
add to thee. This, in the Hiphil = make increase for thee, or cause thee to increase or grow (in wisdom); i.e. as the days and years lengthen and increase they will add to thy wisdom if thou forget not, &c. So in other passages where wisdom is supposed to promise increase to life, which it does not. See notes on 15: 1; 40: 9; 11: 10; 27.
3 mercy = loving-kindness, or grace.
Bind. Like the phylacteries. Cp. 6. 21; 7. 3; and see Ex. 13. 16.
understanding = insight. Heb. šakîl. See note on "wisdom" (1. 2), No. 6. Not the same word as in v. 9.
the LORD. Heb. Jehovah. Ap. 4. II.
understanding = discretion. Heb. bīnāh. See note on "wisdom" (1. 2), No. 2.
acknowledge = recognize, or own.
direct = rightly divide; i.e. dividing and thus showing what is right or pleasing to God. Heb. ḥakkar.
Rendered by Sept. ὄρθοτομον, the same word as in 2 Macc. 2. 12.
7 Be not wise, &c. Illustrations: Ahab (1 Kings 22. 20, 33, 34); Jeroboam (1 Kings 12, 25, 33, 34); Asa (1 Kings 15. 19); Ben-hadad (1 Kings 20. 10); quoted Rom. 11. 25; 12. 16.
Fear = revere. See note on 1. 7.
the LORD. Jehovah (with 'eš) = Jehovah Himself.
Ap. 4. II.
depart from = shun, or avoid.
health = healing. Occurs only here.
8 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; 19. 18. wisdom. Heb. ūqāh. See note on 1. 2.
And = yes, or even.
14 For the merchandize of it is better than the merchandize of silver, and the gain thereof than fine gold.
15 But if it be more precious than rubies: and all the things thou canst desire are not to be compared unto it.
16 Length of days is in her right hand; and in her left hand riches and honour.
17 Her ways are ways of pleasantness, and all her paths are peace.
18 She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.
19 The LORD by wisdom hath founded the earth; By understanding hath He established the heavens;
20 By His knowledge the depths are broken up, And all the clouds are His dew.
21 My son, let not teachers depart from thine eyes;
1 Keep sound wisdom and discretion:
22 So shall they be life unto thy soul, And grace to thy neck.
23 Then shalt thou walk in thy way safely, And thy foot shall not stumble.
24 When thou liest down, thou shalt not be afraid: Yea, thou shalt lie down, and thy sleep shall be sweet.
25 Be not afraid of sudden fear, Neither of the desolation of the wicked, when it cometh.
26 For the LORD shall be thy confidence, And shall keep thy foot from being taken.
27 Withhold not good from them to whom it is due, When it is in the power of thine hand to do it.
28 Say not unto thy neighbour, "Go, and come again," When thou hast delay.
29 Deceive not thine neighbour; Seeing it is dwelleth securely by thee.
30 Strive not with a man without cause; And choose none of his ways.
32 For the froward is abomination to the LORD: But His secret is with the righteous.
33 The curse of the LORD is in the house of the wicked: But He blesteth the habitation of the just.
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 know understanding.
2 For I give you good doctrine, Forsake ye not my law.
3 son. The Heb. accent (D'qāl) emphasises this word to show (1) his own early training (v. 3); (2) those whom he would instruct (vv. 1, 5); (3) his instruction (vv. 8-9). only beloved = unique.

in the sight of my mother. A special various reading called Sevir (Ap. 34) reads "of my mother's sons".
So in some codices, with several early printed editions.

4 Keep = Take heed to:
live: i.e. live again, in resurrection life. See note on Lev. 18. s. Earthly life could be enjoyed without keeping commandments.

5 Get wisdom: s. tells how to do it.

6 Forsake her not, and she shall preserve 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 delive 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 firm 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 someone 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 not thine eyes 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.

on the meridian. Illustrations: Jacob (Gen. 49. 14, 15, Heb. 11. 21); Nathanael (John 1. 45-51); Enoch (Acts 8. 26-35); Cornelius (Acts 10). Cf. Prov. 15. 9.

19 way of the wicked. Illustrations: Korah (Num. 16. 14-19); Ahab (1 Kings 16. 31); Babylon (Isa. 47. 11); Jews (Jer. 6. 19, 25; Acts 18. 19, Prov. 23. 19, 20).

as. Some codices, with one early printed edition, read "in". 20 words.

21 depart = get away from. 22 health = healing. 23 Keep ... with all diligence. Above all that must be guarded. The prep. מ (m) marks the place or person that keeps: the meaning being, guard the heart as the great citadel, for out of it are the source and outgoings of life.

Same word as in 6. 13. Not the same word as in 4. 21.
4. 24. PROVERBS.

24 Put away from thee a forward 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.

28 Ponder the path, &c. Illustrations: Abraham (Gen. 24, 1-6). See note on 3, 5, 6; Eleazar (Gen. 48, 6); Joshua (24, 15); Ruth (1, 16-19); David (Ps. 39, 1); Hezekiah (Ps. 119, 59); The good wife (Prov. 31, 27); Daniel (1, 8; 6, 3, 4); contrast Ass (2 Chron. 16, 1-9).

5. 1-23 (B, p. 865). THE FOREIGN WOMAN.

1 My son, See note on 1, 8.

2 Regard discretion, &c. Heb. infinitive = to guard deep counsels and knowledge. Let them mount guard over thy lips. Cp. Jas. 3, 8: "the tongue can no man tame".

3 A strange woman. Two words are used for "strange" and "stranger": one, Heb. sar, an apostate Israelite woman gone over to the idolatrous impurities of heathen religion; the other níkár, a purely foreign woman of a similar character. The danger is religious rather than moral. Hence here it is níkár. See note on 2, 16, 8: as an honeycomb = distil honey. The invitations of religious idolatry suit the tastes of the natural man.


6 Lest thou shouldest ponder. Render: So that she findeth not the level path of life; her ways are unstable and she knoweth it not.

7 children = sons.

8 door = entrance.

9 years. Put by Fig. Metonymy (of Adjunct), Ap. 6, for what happens in them.

10 wealth. Heb. strength: put by Fig. Metonymy (of Cause), Ap. 6, for what is produced by it.

11 Labourers. Put by Fig. Metonymy (of Cause), Ap. 6, for what is produced by it.

12 a stranger = a foreigner. Heb. níkár. Not the same word as in vv. 3, 17. See note above and on 2, 16.

13 obliged = hearkened to.

14 I was almost in all evil. The Beth Estémion denotes "in", in the sense of "as" = I soon became as an evil man, &c. See Ap. 75.

15 almost = in a little while. Heb. kéma'at. Occurs seven times (Gen. 26, 12; Sam. 19, 34; 1 Chron. 16, 10; 2 Chron. 12, 7; Ezra 3, 6; Job 9, 22; Ps. 2, 12; 73, 7; 81, 1; 94, 17; 105, 12; 119, 57; Prov. 5, 14; 10, 29; Song 8, 4; Isa. 1, 9; 26, 26; Ezek. 16, 47). It is rendered "almost" only in Ps. 73, 2; 119, 57, and here, where it may as well be rendered "soon" or "quickly" as in Job 33, 22; Ps. 81, 14; 94, 17 (marg.). It denotes in a little time, as in Ps. 2, 12; 105, 12 (= soon numbered).

16 Let thy fountain. Sept. reads "Let not thy fountain", &c. This must be the sense from the context. The R.V. obtains it by a question, "Should thy fountain . . . ?".

17 rivers of waters = divisions of waters. Heb. pâliyim stéthim: i.e. thy garden irrigation channels in the streets. See note on 21, 1.

18 thy fountain = i.e. thy own wife. Cp. Song 4, 12.

19 rivers of waters = divisions of waters. Heb. pâliyim stéthim: i.e. thy garden irrigation channels in the streets. See note on 21, 1.

20 And why wilt thou, my son, be ravished with a strange woman, 
And embrace the bosom of a stranger?
21 For the ways of man are before the eyes of the LORD, And He pondereth all his goings.
22 His own iniquities shall take the wicked himself,
And his shall be holden with the cords of his sins.
23 So shall die without instruction;
And in the greatness of his folly he shall go astray.

6 My son, if thou be surety for thy friend,
If thou hast stricken thy hand with a stranger,
2 Thou art snared with the words of thy mouth,
The language of thy lips is given thee.
3 Do this now, my son, and deliver thyself,
When thou hast gone into the hand of a friend;
Go, humble thyself, and make sure thy friend.
4 Give not sleep to thine eyes,
Nor slumber to thine eyelids.
5 Deliver thyself as a roe from the hand of the hunter,
And as a bird from the hand of the fowler,
And as a bird from the hand of the fowler,
And as a bird from the hand of the fowler,
And as a bird from the hand of the fowler,
And as a bird from the hand of the fowler.
And as a bird from the hand of the fowler.
And as a bird from the hand of the fowler.

6 WISDOM’S CALL
1 My son, See note on 1. 2
If this word should be supplied at the beginning of each line in v. 2, as well as in v. 1.
friend = neighbour.
stricken thy hand. Idiom for making a contract.
3 A stranger = an apostate. Heb. zor. See note on 5. 2.
3 deliver = rescue.
5 hand. Aram., Sept., and Syr. read “enam”.
6 in the summer. True of Eastern ants.
11 poverty = need. There are six words rendered poor in Proverbs: (1) p'khal = in want of necessaries of life (1. 11; 4. 12; 15. 7, 8, 18, 21; 14. 20;
17. 5; 18. 23; 19. 1, 7, 22; 22. 7; 44. 34; 23. 3, 19, 27;
29. 10; 30. 8; 81. 7). (2) dal = impoverished, reduced
(10. 13; 12. 1; 13. 4; 16. 17; 19. 5, 22; 22. 3, 8, 9, 12;
(5) 'ardal = wretched (14. 11). (5) t'orah = destitute, helpless;
deficient in will and wealth (14. 31). (6) yorash =
dispossessed (23. 12; 23. 31; 30. 9).
as one that travelleth as a highwayman.
as an armed man = as a man with a shield.
Cp. 21. 32, 34.
22 naughty person, a wicked man.
Walketh with a froward mouth.
18 He winketh with his eyes, he speaketh with his feet,
He teacheth with his fingers;
14 Frowardness is in his heart, he deviseth mischief continually;
He soweth discord.

15 Therefore shall his calamity come suddenly;
Suddenly shall he be broken without remedy.
16 These six things doth the LORD hate:
Yea, seven are an abomination unto Him:
17 A proud look, a lying tongue,
And hands that shed innocent blood,
18 An heart that deviseth wicked imaginings,
19 A false witness that speaketh lies,
And he that soweth discord among brethren.
20 1 My son, keep thy father’s commandment,
And forsake not the law of thy mother:
21 Bind them continually upon thine heart,
And tie them about thy neck.

Illustrations: Cain (Gen. 4. 6, 6); Babel’s builders (Gen.
11. 4-7); Sodom (Gen. 19. 16, 21, &c.); Uzzah (2 Sam.
6. 6, 7; 1 Chron. 15. 15; Num. 4. 10); David (2 Sam. 12.
9); Baasha (1 Kings 15. 23. Cp. 16. 7); Ahaz (1 Kings
23. 10); Beelshazzar (Dan. 5. 21-27); Nathan (1 Kings
1. 8). Cp. 4 Sam. 16. 7.
the LORD. Heb. Jehovah. Ap. 4. II.
22 iniquities. Heb. 'a'dah. Ap. 44. iv.
take - trap or entrap him.
wicked = a lawless man. Heb. z'asha. Ap. 44. x.
speak shall be holden. Illustrations: Saul (1 Sam.
18. 9, 9. Cp. 24. 16, 17; 26. 21; 26. 5-20); Jerusalem
(Jer. 2. 16-19. Ezek. 22. 31); Athithophel (2 Sam. 17. 23);
sins. Heb. chif'. Ap. 44. i.
3 die without instruction. Illustration: Saul
(1 Chron. 10. 13, 14).

6. 1-23 (A', p. 665). WISDOM’S CALL
1 My son. See note on 1. a
if. This word should be supplied at the beginning of each line in v. 2, as well as in v. 1.
friend = neighbour.
stricken thy hand. Idiom for making a contract.
Cp. Job 17. 5.
3 A stranger = an apostate. Heb. zor. See note on 5. 2.
3 deliver = rescue.
5 hand. Aram., Sept., and Syr. read “enam”.
6 in the summer. True of Eastern ants.
11 poverty = need. There are six words rendered poor in Proverbs: (1) p'khal = in want of necessaries of life (6. 11; 10. 4, 12; 15. 7, 8, 18, 21; 14. 20;
17. 5; 18. 23; 19. 1, 7, 22; 22. 7; 24. 34; 23. 3, 19, 27;
29. 10; 30. 8; 81. 7). (2) dal = impoverished, reduced
(10. 13; 12. 1; 13. 4; 16. 17; 19. 5, 22; 22. 3, 8, 9, 12;
(5) 'ardal = wretched (14. 31). (5) t'orah = destitute, helpless;
deficient in will and wealth (14. 31). (6) yorash =
dispossessed (20. 13; 23. 31; 30. 9).
as one that travelleth as a highwayman.
as an armed man = as a man with a shield.
Cp. 21. 32, 34.
22 naughty person, a wicked man.
Walketh with a froward mouth.
18 He winketh with his eyes, he speaketh with his feet,
He teacheth with his fingers;
14 Frowardness is in his heart, he deviseth mischief continually;
He soweth discord.

15 Therefore shall his calamity come suddenly;
Suddenly shall he be broken without remedy.
16 These six things doth the LORD hate:
Yea, seven are an abomination unto Him:
17 A proud look, a lying tongue,
And hands that shed innocent blood,
18 An heart that deviseth wicked imaginings,
19 A false witness that speaketh lies,
And he that soweth discord among brethren.
20 1 My son, keep thy father’s commandment,
And forsake not the law of thy mother:
21 Bind them continually upon thine heart,
And tie them about thy neck.
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, Lust not after her beauty in thine heart; Neither let her take thee with her eyelids. 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. Can a man take fire in his bosom, And his clothes not be burned? Can one go upon hot coals, And his feet not be burned? So he that goeth in to his neighbour’s wife; Whosoever toucheth her shall be not innocent. 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; He shall give all the substance of his house. But whoso committeth adultery with a woman lacketh understanding: For that doeth it destroyeth his own soul. A wound and dishonour shall he get; And his reproach shall not be wiped away. For jealousy is the rage of a man: Therefore he will not spare in the day of vengeance. He will not regard any ransom; Neither will he rest content, though thou givest many gifts.

21 For my son, keep my words; And lay up my commandments with thee. Keep my commandments, and live; And my law as the apple of thine eye. Bind them upon thy fingers, Write them upon the table of thine heart. Say unto wisdom, “Thou art my sister;” And understand thou my sister: That they may keep thee from the strange woman, From the stranger which flattereth with her words.

22 Law is light. Fig. Paronomasia (Ap. 6), v tōrāh. In Latin it would be similar: Lex est lux. Reproach of instruction = what is directed. Cp. v. 25, way of life = way of life: i.e., life eternal. See note on Lev. 18, 5.


25 Can a man ... ? Fig. Paronomasia. Ap. 6.

26 Take = shovel up.

27 Despise, Neb. bū’ā (from bū’āh), is here followed by t (or L) = far. Render it therefore: “Men will not think it a trifle (or a light matter) for a thief that he should steal: [even] to satisfy,” etc. So if he be found, &c. soul. Neb. nephesh. Ap. 18.

28 But whoso = How much more he who understands. Neb. = heart: put by Fig. Metonymy (of Subject), Ap. 6, for understanding.


7 1-4 (A1, p. 865) WISDOM’S CALL.


2 Live = i.e., live for ever, in resurrection and eternal life. See note on Lev. 18, 5. Illustrations: Adam (Gen. 8, 21, 22); Lot’s wife (Gen. 19, 25); Saul (1 Chron. 10, 13); Prophet (1 Kings 18).


4-7 (B, p. 865) THE FOREIGN WOMAN.

(Alternation.)

1 My son, keep my words.

2 And lay up my commandments with thee.

3 Keep my commandments, and live;

4 And my law as the apple of thine eye.

5 Or bind them upon thy fingers,

6 Write them upon the table of thine heart.

7 Say unto wisdom, “Thou art my sister;

8 And understand thou my sister.”

9 That they may keep thee from the

10 Strange woman which flattereth with her words.

11 For at the window of my house

12 I looked through my casement,

13 And beheld among the simple ones,

14 I discerned among the young men,

15 A young man void of understanding,

16 Passing through the street near her corner;

17 And he went the way to her house,

18 In the twilight, in the evening,

19 In the black and dark night:

20 And behold, there met him a woman

21 With the attire of an harlot, and with subtle of heart.

22 (Gēl is loud and stubborn;

23 Her feet abide not in her house;

24 Now is she without, now in the streets,

25 And lieth in wait at every corner.)

6 23 So she caught him, and kissed him,

7 And with an impudent face said unto him,

8 “I have peace offerings with me;

9 This day have I paid my vows.

10 Therefore came I forth to meet thee,

11 Diligently to seek thy face, and I have found thee.

12 I have decked my bed with coverings of tapestry,

13 With carved works, with fine linen of Egypt.

14 I have perfumed my bed

15 With myrrh, aloes, and cinnamon.

16 Come, let us take our fill of love until the morning:

17 Let us solace ourselves with loves.
19 For the "goodman is not at home,
He is gone a long journey;
20 He hath taken a bag of money with him,
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,
Nor go 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.)

A5 | C | 8 1. Wisdom’s call.
| D | E | 8 2, 3. From high places.
| F | 8 4, 5. To the simple.
| G | 8 6, 7. Reasons.
| H | 8 8, 9. Wisdom self-commended.

C | 8 10—31. Wisdom’s call.
| D | E | 9 1, 2. From high places.
| F | 9 3, 4. To the simple.

v. 12. See note on 1. 3.
2 high places = places of vantage.
in the places of the paths = in the places where the
paths meet.
3 doors = entrances.
5 simple. See note on 1. 4.
6 excellent. Heb. nāgīd = a prince, or representative.
things. Heb. dabar = words (see Ap. 73, x). Hence
= representative truths.
9 forward = twisted, or cratty.
10—31 (H, above). WISDOM SELF-COMMENDED.
(Introduction and Extended Alternation.)

| N | 17. Recompense.
K | L | 18, 19. Riches, &c.

11 better. Note the seventeen occurrences of this
rendering of Heb. job in Proverbs: 8 14; 8 21, 19; 12 5;
15, 16; 16; 17; 17 1; 18 19; 21 9, 12; 22 7, 24, 27.
5, 10; 28, 6.
12 I wisdom dwell. Wisdom personified. Fig.
13 the fear, &c. See note on 1. 7.
the LORD. Heb. Jehovah. Ap. 4, II. hate. This is far beyond Zopher’s mistaken definition
of it in Job 28, 22. A man may be "depraved" from
policy, while he loves it in his heart. But to
"hate" it comes only from Divine wisdom. By nature
men love evil (Jer. 17 10; Matt. 7, 17; 15, 19; John
2, 2, 3, 12; 4 17—22. Col. 1 21. Tit. 3, 3. 1 John 5, 20).
15 forward = perverse.
16 mouth. Put by Fig. Synecdoche (part), Ap. 6, for
the whole man.
14 Counsel is mine, and sound wisdom: I am understanding; I have strength.

15 By me kings reign, and princes decree justice.

16 By me princes rule, and nobles, even all the judges of the earth.

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

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

19 My fruit is better than gold, yea, than fine gold;

And my revenue than choice silver.

20 I lead 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 abounding with water.

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

26 While as yet He had not made nor. 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 deep:

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

29 When He gave to the sea His decree, that the waters should not pass His commandment:

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

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

31 Treasures are treasures.


25 settled. Cp. Ps. 104:5. 26 earth. Hebrew. 'erets, the highest part; or, the first atoms or particles, world, the habitable world. Hebrew. 'ēḇēḏ (not 'ēḇēḏ - earth). The Talmud (Tahāli, fol. 104a) distinguishes 'ēḇēḏ as meaning the land of Israel, from the world as meaning the outside lands. Cp. Matt. 20:20. 27 compassed 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. Hebrew. 'ēḇēḏ, from root 'āmēn, to be constant. (1) The making constant, or steady and devoted (Ex. 17:15). (2) The being constant, as a river (Isa. 28:17; Jer. 15:18); as a house (Josh. 7:14; Isa. 7:9); of words (Gen. 42:20); of a prophet (Isa. 8:20); an allowance (Neh. 11:23). (3) The stability or faithfulness (Deut. 32:20; Isa. 66:18; Jer. 51:15); hence "Amen", affirming and confirming assent. (4) Of the constant and steady care of a nurse, etc. (Est. 2:17; 2 Kings 10:13; Isa. 60:4; 66:12; Lam. 4:4). (5) Of the constant and steady resting of the mind as trusting, relying, or depending upon (Gen. 15:5; 49:13; Ex. 24:4; Deut. 31:20; Judg. 11:22). (6) Of the constant, steady, and enduring required in a cunning workman (Song 2:1 = hands of steadfastness, meaning work not hastily done. The R.V. rendering of 8:30, "a master workman", is made on insufficient ground). Rejoicing. Cp. v. 31.
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 wrongeth
his own soul:
All they that hate me love death.

9:1 Wisdom hath built her house,
She hath hewn out her seven pillars:
2 She hath killed her beasts; she hath mingled her wine;
She hath also furnished her table.
3 She hath sent forth her maids: she crieth:
Upon the highest places of the city,
4 Whoso is simple, let him turn in hither:
As for him that wanteth understanding, she saith to him,
5 Come, eat of my bread,
And drink of the wine which I have mingled.
6 Forsake the fools, and live;
And go into the path of my commandments.

7 He that reproveth a scorner getteth to himself shame:
And he that rebuketh a wicked man getteth himself a blot.
8 Reprove not a scorner; lest he hate thee:
Rebuke a wise man, and he will love thee.
9 Give instruction to a wise man, and he will be yet wiser:
Teach a just man, and he will increase in learning.

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

13 A foolish woman is clamorous:
She is simple, and knoweth nothing.
14 For she sitteth at the door of her house,
On a seat in the high places of the city,
15 To call passengers,
Who go right on their ways:
16 Whoso is simple, let him turn in hither:
And as for him that wanteth understanding, she saith to him,
17 Stolen waters are sweet,
And bread eaten in secret is pleasant.
18 But he knoweth not that the dead are there;
And that her guests are in the depths of hell.
The proverbs of Solomon.

10. A wise son maketh a glad father; But a foolish son is the heaviness of his mother.

2 Treasures of wickedness profit nothing; But righteousness delivereth from death.

3 The LORD will not suffer the soul of the righteous to famish; But He casteth away the substance of the wicked.

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

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

6 Blessings are upon the head of the just; But violence covereth the mouth of the wicked.

7 The memory of the just is blessed; But the name of the wicked shall rot.

8 The wise in heart will receive commandments; But a prating fool shall fall.

9 He that walketh uprightly walketh surely; But he that perverteth his ways shall be known.

10 He that winketh with the eye causeth sorrow; But a prating fool shall fall.

11 The mouth of a righteous man is a well of life; But violence covereth the mouth of the wicked.

12 Hatred stirreth up strife; But love covereth all sins.

13 In the lips of him that hath understanding is wisdom; But a rod for the back of him that is void of understanding.

14 Wise men lay up knowledge; But the mouth of the foolish is near destruction.

15 The rich man’s wealth is his strong city; The destruction of the poor is their poverty.

16 The labour of the righteous tendeth to life; The fruit of the wicked to sin.

For all men; not for any special person, such as "MY SON". See the Structure, p. 884.
17 He is in the way of life that keepeth instruction; But he that refuseth reproof erreth. 18 He that hideth hatred with lying lips, And he that uttereth a slander, is a fool. 19 In the multitude of words there is he that understandeth not; But he that keepeth his lips is wise. 20 The tongue of the righteous is as choice silver; But the mouth of the wicked is but deceit. 21 The lips of the righteous feed many, But fools die for want of knowledge. 22 The blessing of the LORD maketh rich, And he adds no sorrow therewith. 23 It is as sport to a fool to discipline his child; But the man of understanding doth rule his son. 24 The fear of the LORD shall be the beginning of wisdom. 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 removed: But the wicked shall be cut off suddenly. 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. 33 A false balance is abomination to the LORD: But a just weight is His delight. 2 When pride cometh, then cometh shame: But with the lowly is wisdom. 3 The integrity of the upright shall guide them: But the perverseness of transgressors shall destroy them.

11. 1-31 (X1, p. 879).

WITH REFERENCE TO ONE'S NEIGHBOURS.

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 she that worketh with her hands is strong.
17 The merciful man doeth good to his own soul:
But he that is cruel troubleth 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 coward heart are abomination to the LORD:
But such as are upright in their way are His delight.
21 Though "hand join in hand," the wicked shall not be unpunished:
But the seed of the righteous shall be delivered.

22 As a jewel of gold in a swine's snout,
So is a fair woman which is without discretion.

23 The desire of the righteous is only good;
But the expectation of the wicked is deceit.

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 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 satisfieth it.

27 He that Loveth mercy Loveth knowledge:
And he that Loveth instruction Loveth knowledge;

12 Whoso Loveth instruction Loveth knowledge;
But he that hateth reproach is brutish.

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

3 Man shall not be established by wickedness:
But the root of the righteous shall not be moved.

4 A virtuous woman is a crown to her husband:
But she that Loveth lasciviousness is as rottenness in his bones.

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

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

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

8 A man shall be commended according to his wisdom:
But he that is of a perverse heart shall be despised.

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

10 A righteous man regardeth the life of his beast:
But the tender mercies of the wicked are cruel.
11 He that tilleth his land shall be satisfied with bread.

But the 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 transgression 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 deceiveth.

18 There is that speaketh like the piercings of a sword:

But the tongue of the wise is health.

19 The lip of truth shall be established for ever:

But a lying tongue is but for a moment.

20 Deceit is in the heart of them that imagineth evil:

But to the coulthers of peace is joy.

21 There shall no evil happen to the just:

But the wicked shall be filled with mischief.

22 Lying lips are abomination to the LORD:

But they that deal truly are His delight.

23 A prudent man concealeth knowledge:

But the heart of fools proclaimeth folly.

24 The hand of the diligent shall bear rule:

But the slothful shall be under tribute.

25 Heavyness 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 way of the wicked seduceth them.

27 The slothful man roasteth not that which he took in hunting:

But the substance of a diligent man is precious.

28 In the way of righteousness is life:

And in the pathway thereof is no death.

11 shall be satisfied. Illustrations: Isaac (Gen. 26. 12); Jacob (Gen. 31. 10; 52. 10).
understanding. Heb. “heart,” put by Fig. Melony (of Subject), Ap. 6, for sense. Sept. adds: “He that delighteth himself in the drinking of wine shall leave his own stronghold a disgrace.”
22 abomination. See note on Lev. 18. 2.
26 the righteous = a righteous one.
28 no death = Immortality. Or tale nehekhah (as in Judg. 5. 6; Isa. 69. 8) as denoting, with derek, no devious winding by-path. In this case we must read ‘el, “to,” instead of ‘el, “to.” This avoids the necessity of the italics.

word as in vv. 15, 16. 24 shall bear rule. Illustrations: Eleazar (Gen. 42. 18); Joseph (Gen. 39. 4, 23), Jeroboam (1 Kings 11. 32), Hezekiah (2 Kings 23. 19), Asa (2 Chron. 16. 9), &c.
25 Heaviness = “sordid, desolate” (Lxx. stoop = bowed down. Illustrations: Ezra (Ezra 9. 3—10. 6); Nehemiah (Neh. 1. 4); David (Ps. 40. 12); Jeremiah (Jer. 4. 18). maketh, &c., maketh (the man) glad (by driving it), the anxiety, away. 26 the righteous = a righteous one.

he that deal truly are, &c. Some codices, with some read “is” (sing.) as he that dealeth, &c. 28 nehekhah, = Immortal. Or tale nehekhah (as in Judg. 5. 6; Isa. 69. 8) as denoting, with derek, no devious winding by-path. In this case we must read ‘el, “to,” instead of ‘el, “to.” This avoids the necessity of the italics.
13. 1

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

Proverbs 13. 1-20

With Reference to Temporal and Eternal Good

1 instruction = correction, or discipline.
3 get his food. "eat," Fig. Metonymy (of Effect). Ap. 6, for what is gained by effort.
5 transgressors = traitors, faithless ones. Heb. badad; as in v. 15; 2: 22; 11: 5; 15: 10; 21: 14, &c.
7 diligent = diligent ones.
8 hateth lying. Illustrations: Joseph (Gen. 46: 31-41); Samuel (1 Sam. 3: 10); Micaiah (1 Kings 22: 13, 14; Prov. 14: 15); Elisha (2 Kings 22: 22); Hezekiah (2 Kings 18: 27, 36); David (Ps. 101: 7); Agur (Prov. 30: 8); Jeremiah (Jer. 20: 1-12); John Baptist (Matt. 14: 5).
9 cometh to shame. Illustrations: Jehovah (2 Chron. 21: 18-19); Gehazi (2 Kings 6: 27; Prov. 20: 17); Jezebel (2 Kings 8: 30); Manasseh (2 Kings 21: 7-13; Prov. 17: 15); Herod (Acts 12: 21-23).
10 wickedness = lawlessness. Heb. rašâh. Ap. 44. x.
13 maketh himself rich = i.e. pretendeth to be rich. Heb. '̄shār. The Hithpael occurs only here.
14 poor = needy. Heb. râš. See note on 6. 11.
15 covering. Heb. kopher.
16 the poor, &c. = i.e. poor (become he that) heeded not rebuke.
17 righteous = righteous ones.
18 put out. May mean that his family or line will become extinct.
19 by pride cometh contention = by pride only cometh, &c.
20 by labour = by the hand; "hand" being put by Fig. Metonymy (of Cause). Ap. 6, for the labour effected by it. Ap. 7. deferred = prostrated.
21 enfeebles. Illustrations: Abraham (Gen. 15: 3); David (Ps. 42: 1-3); the Jews (Lam. 4: 17); the two disciples (Luke 24: 17, 21). A tree of life. See Gen. 3: 19.
22 the word. Heb. datbar (no Art.). Ap. 73. x.
23 shall be destroyed. Illustrations: the world (Gen. 6: 1; Ex. 5: 29; 2 Pet. 2: 2); Israel (Lev. 26: 14-53); the lord (2 Kings 7: 1, 17-20); Josiah (2 Chron. 14: 17-22); Amos (2 Chron. 25: 16-27; Prov. 16: 27); the priests and Levites (2 Chron. 26: 10); Jehoiakim (Jer. 26: 20-24); the Jews (Jer. 44: 17, 21).
24 shall be rewarded. Illustrations: Pharaoh's servants (Ex. 9: 20, 22); Amos (2 Chron. 25: 6-21); Ebed-melech (Jer. 39: 15-19); Contrast Josiah (2 Chron. 34: 27, 30) with Jehoiakim his son (Jer. 56: 23-30; 22: 18, 19).
25 the wise = wise one.
26 giveth favour. Illustrations: Abraham (Gen. 23: 10, 11); Joseph (Gen. 49: 2); Joshua (Josh. 6: 27); David (1 Sam. 18: 11); Abigail (1 Sam. 25: 3, 18-34); Daniel (Dan. 1: 5, 6); Samuel (1 Sam. 2: 26; Prov. 22: 1).


Poverty. See note on "poor," v. 7.


shall be wise. Illustrations: Uzziah (2 Chron. 26: 4); Josiah (2 Chron. 24: 2); Ruth (1: 16); Eliezer (2 Kings 2: 9); Andrew (John 1: 40, 41); Nathanael (John 1: 47-51).

a companion, &c. = he that feedeth (or entertaineth) fools shall be bankrupt.

shall be destroyed = shall be broken.
22. good. Fig. Anadiplosis (Ap. 6). Heb. text v. 21 ends with "good", which is repeated at the beginning of v. 22.


1 wise. Heb. chokmoth (see note on 1. 2), wisdoms, pl. (with verb in sing.) for emphasis. Fig. Hypallage (Ap. 6) the true wisdom of women, which is put for the wise woman. The word is pointed as an Adjective by mistake. See notes on 1. 2; 3, 11; 14, 8.

14. 3. buildeth = has built. Preterite tense, implying the outcome of past wisdom.

14. 4. foolish = a foolish woman. Heb. Veill. Same word as in vv. 2, 4, 7, 17, 21, 24, 25. Not the same word as in vv. 5, 7, 9, 14, 7.

14. 7. plucketh = will tear it down; future, because folly's present course is continuous to the end.


14. 9. the wise, &c. See Matt. 26. 40, 61; Rev. 1. 5.

14. 10. seeketh = every scion hath sought repeatedly.

14. 11. the tabernacle of the upright shall flourish.

14. 12. the tabernacle of the upright shall flourish.

14. 13. the prudent a prudent one. See note on "subtil", Gen. 3. 1.

14. 14. is to understand. Not to vainly speculate about it, to pry into the ways of others. deceit = lying. Heb. nemah. See note on 11. 18.

14. 15. 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. "leban" (Ap. 4. II). Illustrations: the antediluvians (Luke 17. 26, 27; 1 Pet. 3. 20); Abner (2 Sam. 2. 14-17); Haman (Est. 3. 13-15); the Jews (Isa. 22. 15).

14. 16. righteousness = upright ones. favour. Those who offer the trespass offering, experience the Divine favour. 10 his own bitterness is the bitterness of his soul (Heb. nephesh. Ap. 13).

14. 17. the righteous are the upright. Illustrations: Hannah (1 Sam. 1. 8-13); Job (2 Sam. 19. 5-7); the Shunammite (1 Kings 4. 27); Haman (Est. 5. 1); Job (Job 9); Hezron (Mark 6. 16).


14. 19. the upright ones (as in v. 9).

14. 20. the righteous = a punishment. It only "seems" right. Illustrations: Jeroboam (1 Kings 12. 27-23; 14. 7-11). Cp. Prov. 3. 7); Josiah (2 Chron. 35. 22-24); Jews (Acts 13. 10; John 16. 2). Paul (Phil. 3. 4-7; and 1 Tim. 1. 13). are = is. 13 is: i.e. may be.

14. 21. or to pry into the ways of others. deceit = lying. Heb. nemah. See note on 11. 18. 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. "leban" (Ap. 4. II). Illustrations: the antediluvians (Luke 17. 26, 27; 1 Pet. 3. 20); Abner (2 Sam. 2. 14-17); Haman (Est. 3. 13-15); the Jews (Isa. 22. 15).

14. 22. righteousness = upright ones. favour. Those who offer the trespass offering, experience the Divine favour. 10 his own bitterness is the bitterness of his soul (Heb. nephesh. Ap. 13).

14. 23. the righteous are the upright. Illustrations: Hannah (1 Sam. 1. 8-13); Job (2 Sam. 19. 5-7); the Shunammite (1 Kings 4. 27); Haman (Est. 5. 1); Job (Job 9); Hezron (Mark 6. 16).


14. 25. the righteous = a punishment. It only "seems" right. Illustrations: Jeroboam (1 Kings 12. 27-23; 14. 7-11). Cp. Prov. 3. 7); Josiah (2 Chron. 35. 22-24); Jews (Acts 13. 10; John 16. 2). Paul (Phil. 3. 4-7; and 1 Tim. 1. 13). are = is. 13 is: i.e. may be.
14. 14. PROVERBS.

14 The backslider in heart shall be filled with his own ways:
And a good man shall be satisfied from himself. 
15 The simple believeth every word: But the prudent man looketh well to his going.
16 A wise man falleth, and departeth from folly:
But the foolish rageth, and is confident. 
17 He that is soon angry dealeth foolishly: And a man of wicked devices is hated.
18 The simple inherit folly:
But he that is anointed with knowledge.
19 The evil bow before the good;
And the wicked at the gates of the righteous.
20 The poor is hated even of his own neighbour:
But the rich hath many friends.
21 He that despiseth his neighbour is sinnett:
But he that hath mercy on the poor, happy is he. 
22 Do they not err that devise evil? But mercy and truth shall be to them that devise good. 
23 In all labour there is profit:
But the talk of the lips tendeth only to penury.
24 The crown of the wise is riches:
But the foolishness of fools is folly. 
25 A true witness delivereth souls:
But a deceitful witness speaketh lies. 
26 In the fear of the Lord is strong confidence:
And His children shall have a place of refuge. 
27 The fear of the Lord is a fountain of life:
To depart from the snares of death. 
28 In the multitude of people is the king's voice:
But in the want of people is the destruction of the prince. 
29 He that is slow to wrath is of great understanding:
But he that is hasty of spirit exalteth folly. 
30 A sound heart is the life of the flesh:
But envy the rottenness of the bones. 
31 He that oppresseth the poor reproacheth his Maker:
But he that honoureth Him hath mercy on the poor.
32 The wicked is driven away in his wickedness:
But the righteous hath hope in his death. 
33 Wisdom resteth in the heart of him that hath understanding:
But that which is in the midst of fools is made known.
34 Righteousness exalteth a nation:
But sin is a reproach to any people. 
35 The king's favour is toward a wise servant:
But his wrath is against him that causeth shame.

15 A soft answer turneth away wrath:
But grievous words stir up anger. 
2 The tongue of wisdom knoweth aright:
15. 2.  
PROVERBS.

X'  

(cont.)

But the mouth of fools poureth out foolishness.
3. The eyes of the Lord are in every place, beholding the evil and the good.
4. A wholesome tongue is a tree of life; but perverseness therein is a breach in the spirit.
5. A fool despiseth his father’s instruction; but he that regardeth reproof is prudent.
6. In the house of the righteous is much treasure; but in the revenues of the wicked is treachery.
7. The lips of the wise disperse knowledge; but the heart of a fool destroyeth it.
8. The sacrifice of the wicked is an abomination unto the Lord; but the prayer of the upright is His delight.
9. The way of the wicked is an abomination unto the Lord; but He loveth him that followeth righteousness.
10. Corruptions are grievous unto him that forsaketh the way; and he that hateth reproof shall die.
11. Hell and destruction are before the Lord; how much more then the hearts of the children of men?
12. A scorner loveth not one that reproveth him; neither will he go unto the wise.
13. A merry heart maketh a cheerful countenance; but a sad heart driveth away joy.
14. The heart of him that hath understanding seeketh knowledge; but the mouth of fools feedeth on foolishness.
15. All the days of the afflicted are evil; but he that is of a merry heart hath a continual feast.
16. Better is little with the fear of the Lord than great treasure and trouble therewith.
17. Better is a dinner of herbs where love is, than a stalled ox and hatred thereof.
18. A wrathful man stirreth up strife; but he that is of a ready ear appeaseth strife.
19. The way of the slothful man is as an hedge of thorns; but the way of the righteous is made plain.
20. A wise son maketh a glad father; but a foolish man despiseth his mother.
21. Folly is joy to him that deserveth it; but the wisdom of a man increaseth understanding.
22. Without counsel purposes are disappointed; but in the multitude of counsellors they are established.
23. A man hath joy by the answer of his mouth; and a word spoken in due season, how good is it!
24. The way of life is above to the wise, that he may depart from hell beneath.
25. The Lord will destroy the house of the proud; but He will establish the border of the widow.

fools. Heb. 'av. See note on 1. 7.  
in every place. Note the different places in the illustrations following: Beholding = taking note, or observing. Illustrations: Adam (Gen. 3. 8, 9); Hagar (Gen. 16, 7, 10); Ethiopian (Acts 7. 22); Abraham (Gen. 17. 15, 15); Jacob (Gen. 28, 11-16); Job, 1. 4-4; Joseph (Josh. 7. 10-16); Solomon (2 Chron. 7. 1-12); David (Ps. 190. 7-15); Asa (2 Chron. 14. 11, 12); Jehoshaphat (2 Chron. 18. 31); Ahab (1 Kings 22. 34, 35); Hezekiah (2 Kings 20. 6, 13-18); Manasseh (2 Kings 23. 27, 12, 14); Ezekiel (Ezek. 3. 22); Nebuchadnezzar (Dan. 4. 29, 20); Belshazzar (Dan. 5. 7); Josiah (2 Kings 22. 10, 19); Nathan. (1 John 4. 49); Stephen (Acts 7. 50); Peter (Acts 10. 3-17); Ihe (Acts 12. 23); Lydia (Acts 16. 14, 15); Paul (Acts 27. 23, 24); Tim. 4. 17); the wedding guests (Matt. 22. 11-13); 1 Cor. 11. 29.  
the good = good ones.  
4 A wholesome tongue = Gentleness of tongue. tree of life. See Gen. 2. 8; 3. 8, 22; C. Matt. 7. 11; Ezek. 3. 12; Rev. 22. 2, and notes there.  
5 A fool. Heb. 'al. See note on 1. 7.  prudent. See note added in v. 1. 23.  
the upright = upright ones.  
the rightous = a righteous one.  
the treasure. Heb. "<em>me'ah</em>"; put by Fig. Metonymy (of Cause), Ap. 6, for the treasures procured by it.  
the wicked = a lawless one. Heb. "<em>nāšāh. Ap. 44. x.  
7 foolish. Heb. 'al. See note on 1. 7.  
8 the wicked = lawless ones; abomination, &c. See note on 3. 22. Illustrations: Cain (Gen. 4. 4); Heb. 11. 4); Saul (1 Sam. 15. 22, 23); Jews (Isa. 1. 11-13; 66. 3).  
the upright = upright ones.  
10 is grievous, &c. Illustrations: Asa (2 Chron. 16. 10); Jews (John 7. 7; 8. 23, 40).  
12 loveth not, &c. Illustrations: Ahab (2 Chron. 18. 7); Prov. 17. 4); the Jews (Amos 8. 10); Pharisees (Luke 7. 30); cp. Matt. 3. 7; Prov. 12. 1).  
merry = joyful, or grieved.  
14 understanding. Heb. 'almāh (1. 2). Same word as in v. 21, but not in v. 32.  
seeketh knowledge. Illustrations: Solomon (1 Kings 3. 5-10; Prov. 19. 5); Queen of Sheba (1 Kings 10. Matt. 12. 45); Mary (Luke 10. 19); Nicholas (John 3. 24); the Ethiopian (Acts 8. 24); the Berean (Acts 17. 11).  
15 afflicted. Heb. 'dnāh. See note on "poverty", 6. 11. evil = sad. Same word as in v. 8. merry = good.  
16 Better. See note on 8. 11. Illustrations: the shepherds (Luke 2. 20; C. Matt. 2. 2); Paul in prison (Phil. 4. 11, 13); 1 Tim. 6. 6); Contrast Abah in palace (1 Kings 21. 4). Jehovah is a substitute for every good thing, but nothing is a substitute for Him. the fear of the Lord. See note on 1. 18 man. Heb. "<em>nāšāh. Ap. 14. II.  
strife = contention, or discord.  
19 the righteous = upright ones. made plain = a raised road. Illustration: Eleazar (Gen. 24. 12, 26, 27, 52; Ps. 87. 23).  
20 wisdom. Heb. "<em>me'ah</em> = "<em>heart</em>", put by Fig. Metonymy (of Adjunct), Ap. 6, for the knowledge it should possess. See note on 1. 1. 22 counsellors. They must be "counsellors", they are. Aram, Sept., and Syr. read "counsel is".  
23 in due season = in its season.  
24 above = upward.  
the wise = a skilful one. Heb. "<em>ārak. See note on 1. 2.  
the border = landmark. Note the contrast with "house".  

885
15. 26.

**PROVERBS.**

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 He heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart:
And a good report maketh the bones fat.

31 The ear that heareth the reproof of life
Abideth among the wise.

32 He that refruseth 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. (U) p. 877. THE FIIOUS AND UNGODLY WITH REFERENCE TO GOD. THEIR LIFE AND ACTION. (Division.)

U2 Y1 | 16. 1-33. Personal confidence in God.


3 answer. Heb. ma‘anakh, from ‘anah, which is a word of wide meaning. The noun occurs only eight times (cf. Prov. 1. 29, 30. 15. 8, 20 Ex. 20. 10). The verb means “to answer,” “to respond,” “to reply.”


5 own eyes. Cp. 12. 15; 14. 12; 16. 23; 21. 2. Conscience is no safe guide, for it depends on what a man believes. Illustrations: Hazael (2 Kings 8. 13); Jehu (2 Kings 10. 16, 17); the Pharisees (Luke 16. 14-15); Paul (Acts 23. 3; cp. 9. 4. 1 Tim. 1. 13 and Rom. 7. 9).


7 thoughts = plans. Cp. v. 1.

8 shall be established. Illustrations: Jacob (Gen. 32. 24-30; 46. 1-4); Ruth (Ruth 2. 12); David (1 Sam. 31. 15-23; 2 Sam. 5. 23-25; Ezra (Ezra 8. 1-23, 31, 32). Esther (Est. 4. 14-17; 8. 15-17); Daniel (Dan. 6. 10, Ps. 37. 4-6). He Himself. Same word as “answer” (u. 1)= His decree, or His own end. See note on v. 1.

9 the wicked = a lawless one. Heb. ra‘ah. Ap. 44. x.

10 abomination, &c.

11 work = something made; i.e. His ordinance. Lev. 19. 31. Cp. Prov. 11. 1. The shewbread was the a shekel “of the sanctuary.”

18 Righteous lips are the delight of kings; And they love him that speaketh right.
14 The wrath of a king is as messengers of death.
But a wise man will pacify it.
15 In the light of the king’s countenance is life;
And his favour is as a cloud of the latter rain.
16 How much better is it to get wisdom than gold!
And to get understanding rather to be chosen than silver!
17 The highway of the upright is depart from evil:
He that keepeth his way preserveth his soul.
18 Pride goeth before destruction, And an haughty spirit before a fall.
19 Better is it to be of an humble spirit with the lowly, Than to divide the spoil with the proud.
20 He that handleth a matter wisely shall find good;
And whoso trusteth in the LORD, he shall not be moved.
21 The wise in heart shall be called prudent, And the sweet 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; For his mouth doth craveth it of him.
27 An ungodly man diggeth up evil, And in his lips there is as a burning fire.
28 A froward man soweth strife; And a whisperer separateth chief friends.
29 A violent man enticeth his neighbour, And leadeth him into the way that is not good.
30 He shutteth his eyes to devise froward things:
Moving his lips he bringeth evil to pass.
31 The hoary head is a crown of glory, If it be found in the way of righteousness.
He that is slow to anger is better than the mighty;
And he that ruleth his spirit than he that taketh a city.
32 The lot is cast into the lap; But the whole disposing thereof is of the LORD.
33 The king’s heart is in the hand of the LORD, As a stream of water.
34 Wickedness exalteth itself against the pure, And privily upriseth against the righteous.
35 The beginning of evil is as a snare; And the manille of life is equitable.
36 Better is a dry morsel, and quietness thereof, 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.”
you love, &c., or, kings love the words of uprightness.
14 messengers, &c. Illustrations: Benaih (1 Kings 2, 20); Haman (Est. 7, 8-10). pacify it: get it covered.
15 cloud = heavy cloud, &c. Specially valuable, falling just before harvest.
16 wisdom. Heb. châmâh. See note on 1. 2.
understanding. Heb. bînâh. See note on 1. 2.
17 the upright: upright ones. keepeth = guarded.
18 Pride goeth, &c. Illustrations: Asahel (2 Sam. 2, 18-22); Ben-hadad (1 Kings 20, 3, 11, 21); Babylon (Isa. 47, 10, 11); Azariah (Jer. 43, 2-11); Nebuchadnezzar (Dan. 4, 30, 31; Ps. 49, 11, 12); Edom (Obad. 3, 4); Herod Agrippa (Acts 12, 21-23).
19 Lowly is wounded. Heb. shekh. See note on 6, 11.
21 heart. Put by Fig. Metonymy (of Subject), Ap. 6, for understanding or discernment.
22 Understanding. Heb. sekel. See note on 1. 2.
23 Folly = folly. Heb. gevurah. See note on 1. 20.
24 teacheth = maketh wise. Illustrations: Eleazar (Gen. 24, 34-40); Jacob (Gen. 47, 9); Peter (Acts 8, 12, &c.; 14, 10, &c); Paul (Acts 13, 16-41; 14, 17; 17, 28; 24, 23; 26, 27-29; Phil. 1, 1-20). Phil. 1, 1-20.
26 bones. Put by Fig. Synecdoche (of Part), Ap. 6, for whole body.
craveth it of him = urgeth him on.
28 An ungodly man = A man of Belial.
29 soweth = sendeth forth. Illustrations: Princes of Ammon (2 Sam. 10, 3); Ziba (2 Sam. 16, 3); Chaldeans (Dan. 3, 8-19); Herodias (Mark 6, 19, 20).
30 hoary head, &c. Illustrations: Jacob (Gen. 47, 9; 48, 1, &c.); Samuel (1 Sam. 12, 2-4; 25, 1); Barzellah (2 Sam. 14, 10, 37); Elipha (2 Kings 15, 14); Jehoiada (2 Chron. 24, 12, 16).
31 the mighty = a mighty one. Israel (Deut. 8, 2); Hezekiah (2 Chron. 32, 21); Martha and Mary (John 11, 5, 6); young man (Matt. 19, 16-22); woman (Matt. 16, 23-28).
32 wicked = mischief maker. Heb. râl. Ap. 44, VIII. liar. Heb. ‘âlâ. Text not “corrupt” but “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: Abas (1 Kings 22, 20); Jews (Isa. 30, 9-11; Jer. 6, 30, 31; Mic. 2, 11).

17. 1-28 (p. 886). PERSONAL CONTENTMENT AND PEACE.
1 Better. See note on 8, 11.
sacrifices = slain beasts. Heb. zelach. Ap. 48, II. xii. the LORD. Heb. Adonai. Ap. 17. trieth the hearts. Illustrations: Abraham (Gen. 22, 1); Israel (Deut. 8, 2); Hezekiah (2 Chron. 32, 21); Martha and Mary (John 11, 5, 6); young man (Matt. 19, 16-22); woman (Matt. 16, 23-28).
4 wicked = mischief maker. Heb. râh. Ap. 44, VIII. liar. Heb. ‘âlâ. Text not “corrupt” but “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: Abas (1 Kings 22, 20); Jews (Isa. 30, 9-11; Jer. 6, 30, 31; Mic. 2, 11).
3 The fining pot is for silver, and the furnace for gold.
But the LORD trieth the hearts.
4 A wicked doer giveth heed to false lips; And a liar giveth ear to a naughty tongue.
5 Whoso mocketh the poor reproacheth his Maker: And he that is glad at calamities shall not be unpunished. 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 doth a liar lips a prince. 8 A gift is as a precious stone in the eyes of him that hath it: Whithersoever it turneth, it prospereth. 9 He that covereth a transgression 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 a bear robbed of her whelps meet a man, Rather than a fool in his folly. 13 Whoso rewardeth an 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 A man void of understanding striketh hands, And he that hath a friend putteth off his soldier. 19 He loveth transgression that setteth loose strife: And he that exalteth his gate seeketh destruction. 20 Hath that froward heart findeth no good: And he that hath a perverse tongue falleth into mischief. 21 He that beggetteth 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 Also to strike princes for equity, Hath knowledge sparest his words: And a man of understanding is of an excellent spirit. 28 Even a fool, when he holdeth his peace, is counted wise: And he that shuttteth his lips is esteemed a man of understanding.
18.1

PROVERBS.

18.

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

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

3. When the wicked cometh, then cometh also contempt,

4. And with reproach;

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

6. To overthrow the rightousness in judgment.

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

8. The words of a talebearer are as wounds, and like go down into the innermost parts of the belly.

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

10. The name of the Lord is a strong tower: the righteous runneth into it, and is safe.

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

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

13. He that answereth a matter before he heareth it, it is folly and shame unto him.

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

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


17. Let not the hand of the wicked come to him: and let his neighbours search his way.

18. As a reproof entereth deep into the soul, so letteth it parts between the mighties.

19. A brother offended is harder to be won than a strong city:

20. And their contentions are like the bars of a castle.

21. A man's belly shall be satisfied with the fruit of his mouth;

22. And he that loveth it shall eat the fruit thereof.

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

24. A man that hath friends must shew himself friendly:

25. And there is a friend that sticketh closer than a brother.

26. A man. A special various reading called seifer reads yish, instead of "heh," which means "there is." or "there are" instead of "a man." It occurs three times: here, 2 Sam. 14, 19, and Mic. 6, 10. friends. Heb. ozim are seeders, from ra'dh to feed (Ps. 23, 1, shepherd.

27. must shew himself friendly, who break in pieces. Heb. Hithpael of ra'dh (Ap. 44, viii.) there is. Heb. yish, as in preceding line. a friend. a lover (who loves "without cause"). Note the Fig. Paronomasia (Ap. 6) in these words, which may be thus represented in English: There are friends who read, But there is a lover who is closer than a brother.

18.1-24 (Y3, p. 886). PERSONAL VIRTUES IN SOCIAL LIFE.

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

2. The 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.

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

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

6. To overthrow the righteousness in judgment.

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

8. The words of a talebearer are as wounds, and like go down into the innermost parts of the belly.

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

10. The name of the Lord is a strong tower: the righteous runneth into it, and is safe.

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

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

13. He that answereth a matter before he heareth it, it is folly and shame unto him.

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

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


17. Let not the hand of the wicked come to him: and let his neighbours search his way.

18. As a reproof entereth deep into the soul, so letteth it parts between the mighties.

19. A brother offended is harder to be won than a strong city:

20. And their contentions are like the bars of a castle.

21. A man's belly shall be satisfied with the fruit of his mouth;

22. And he that loveth it shall eat the fruit thereof.

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

24. A man that hath friends must shew himself friendly:

25. And there is a friend that sticketh closer than a brother.

Beare.

18.2. 

41. The word of the Lord is a strong tower: the righteous runneth into it, and is safe.

42. The rich man's wealth is his sanctuary, and as a high wall in his own conceit.

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

44. He that answereth a matter before he heareth it, it is folly and shame unto him.

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

46. The heart of the prudent getteth knowledge, and the ear of the wise seeketh knowledge.

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

48. Let not the hand of the wicked come to him: and let his neighbours search his way.

49. As a reproof entereth deep into the soul, so letteth it parts between the mighties.

50. A brother offended is harder to be won than a strong city:

51. And their contentions are like the bars of a castle.

52. A man's belly shall be satisfied with the fruit of his mouth;

53. And he that loveth it shall eat the fruit thereof.

54. The poor useth intreties; but the rich answereth roughly.

55. A man that hath friends must shew himself friendly:

56. 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. ru'ah. See note on 8. 11. 

3. the same as in vv. 7, 22; not the same as in vv. 4, 17.

4. the soul = that which is perverse, &c.

5. the soul = that which is perverse, &c.

6. the poor is separated from his neighbour. 

7. A false witness shall not be unpunished, And he that speaketh lies shall not escape. 

8. Many will intreat the favour of the prince: And every man is a friend to him that giveth gifts.

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

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

11. A false witness shall not be unpunished, And he that speaketh lies shall perish.

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

13. The instruction of a man deferreth his anger: And it is his glory to pass over a transgression.

14. The king's wrath is as the roaring of a lion: But his favour is as dew upon the grass.

15. A foolish son is the calamity of his father: And the contents of a wife is a continual dropping.

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

17. Slothfulness casteth into a deep sleep: And an idle soul shall suffer hunger.

18. He that keepeth the commandment keepeth his own soul: But he that despiseth his ways shall die.

19. He that hateth pity upon the poor lendeth unto the LORD; And that which he hath given will He pay him again.

20. He that delighteth in evil shall not inhabit the tabernacle of judgment: He that hateth righteousness shall not come before his presence.

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 better than a lying witness.

23. The poor that walketh in his integrity, 

24. Than he that is perverse in his lips, and is a fool.

25. Also, that the soul be without knowledge, it is not good;

26. And he that hasteth with his feet is sinnett.

27. The foolishness of man perverteth his way:

28. And his heart fretted against the LORD.

29. Wealth maketh many friends, But the poor is separated from his neighbour.

30. A false witness shall not be unpunished, And he that speaketh lies shall not escape.

31. Many will intreat the favour of the prince: And every man is a friend to him that giveth gifts.

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

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

34. A false witness shall not be unpunished, And he that speaketh lies shall perish.

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

36. The instruction of a man deferreth his anger: And it is his glory to pass over a transgression.

37. The king's wrath is as the roaring of a lion: But his favour is as dew upon the grass.

38. A foolish son is the calamity of his father: And the contents of a wife is a continual dropping.

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

40. Slothfulness casteth into a deep sleep: And an idle soul shall suffer hunger.

41. He that keepeth the commandment keepeth his own soul: But he that despiseth his ways shall die.

42. He that hateth pity upon the poor lendeth unto the LORD; And that which he hath given will He pay him again.

43. He that delighteth in evil shall not inhabit the tabernacle of judgment: He that hateth righteousness shall not come before his presence.

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

45. The desire of a man is better than a lying witness.

46. Better is the poor that walketh in his integrity, Than he that is perverse in his lips, and is a fool.

47. Also, that the soul be without knowledge, it is not good;

48. And he that hasteth with his feet is sinnett.

49. The foolishness of man perverteth his way:

50. And his heart fretted against the LORD.

51. Wealth maketh many friends, But the poor is separated from his neighbour.

52. A false witness shall not be unpunished, And he that speaketh lies shall not escape.

53. Many will intreat the favour of the prince: And every man is a friend to him that giveth gifts.

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

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

56. A false witness shall not be unpunished, And he that speaketh lies shall perish.

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

58. The instruction of a man deferreth his anger: And it is his glory to pass over a transgression.

59. The king's wrath is as the roaring of a lion: But his favour is as dew upon the grass.

60. A foolish son is the calamity of his father: And the contents of a wife is a continual dropping.

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

62. Slothfulness casteth into a deep sleep: And an idle soul shall suffer hunger.

63. He that keepeth the commandment keepeth his own soul: But he that despiseth his ways shall die.

64. He that hateth pity upon the poor lendeth unto the LORD; And that which he hath given will He pay him again.

65. He that delighteth in evil shall not inhabit the tabernacle of judgment: He that hateth righteousness shall not come before his presence.

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

67. The desire of a man is better than a lying witness.
23 The fear of the LORD tendeth to life; And he that hath it shall abide satisfied; He shall not be visited with evil.

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

25 Smite a scorners, and the simple will beware:
And reprove one that hath understanding, and he will understand knowledge.

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

27 Cease, my son, to hear the instruction That causeth to err from the words of knowledge.
And the mouth of the wicked devoureth iniquity.

28 An ungodly witness scorneth judgment: And the mouth of the wicked devoureth iniquity.

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

30 Wine is a mocker, strong drink is raging:
And whosoever is deceived thereby is not wise.

2 The fear of a king is as the roaring of a lion: Whoso provoketh him to anger causeth sin to his own soul.

3 It is an honour for a man to cease from strife:
But every fool will be meddled.

4 The sluggard will not plow by reason of the cold:
Therefore shall he beg in harvest, and have nothing.

5 Counsel in the heart of a man is like deep water:
But a man of understanding will draw it out.

6 Most men will proclaim every one his own goodness:
But a faithful man who can find?

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

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

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

10 Divers weights, and divers measures, Of both of them are alike abomination to the LORD.

20. 20-24. 34 (D, p. 864). PROVERBS FOR SOLOMON (22. 17; 24. 32), FOR A PRINCE AND A KING (20. 7, 8, 21; 21. 1). SECOND PERSON. (See below.) (Repeated and Extended Alternation.)

D

A | 19. 20-27. Call to hear.

A | 22. 17-21. Call to hear.
B | 22. 22-29. Personal conduct.

A | 23. 22-25. Call to hear.

A | 24. 31-22. Call to hear.
B | 24. 23-29. Personal conduct.
C | 24. 30-34. Personal character.

D is addressed to "MY SON" (19. 27; 23. 15, 19, 26; 24. 12, 21); and is in the Second Person: "THOU" (19. 20; 22. 21, 25, 26; 27. 15, 6, 13, 14, 19, 31, 31; 24. 1, 11, 12); "THEE" (22. 19, 20, 21, 27; 23. 7); "THY" (22. 18; 23. 16, 22, 25; 24. 10, 27, 34); "THYSELF" (23. 12, 17, 18, 19, 33).

23 The fear of the LORD. See note on 1. 7.

24 The sluggard will be made wise (note the force of the Hebre). Illustrations: Israel (Ex. 14. 31); the stubborn (Deut. 21. 21); Gibeonites (Josh. 9. 3); the wasteth...See note under Structure above.

25 scorners - scoffers.

26 wasteth - preyseth upon.

27 my son. The presence of this word here and in 23. 13, 19, 20; 24. 13, 21, together with the employment of the Second Person, shows that the proverbs for Solomon. See note under Structure above.


29 A witness of Deceit. Pat by Fig. Metonymy (of Cause), Ap. 6, for the witness given by it.


20. 2 a mocker - scoffers.


21. 2. raging - a railer.

21. 3. deceived - erron. Heb. séghaḥ to go astray. See note on 11. 18. Not the same word as in 15. 22.

21. 4. is not wise. Illustrations: Noah (Gen. 7. 1); 9. 21; Nabal (1 Sam. 25. 30, 8); Leah (Gen. 31. 10, 10); Belshazzar, &c. (Dan. 5. Jer. 31. 23, 7); Abinadab (1 Kings 15. 7); and probably Nadab and Abihu (Lev. 10. 3, 3).


21. 6. preyseth upon. Illustrations: Job (Job 9. 17; 10. 7; 11. 4; 15. 17; 23. 10, 11; 27. 5; 29. 14; 31. 1; cp. 33. 9). But not after, see 42. 5, 6. None of God's own people say this. Not David (2 Sam. 12. 13; Ps. 51. 7); not Solomon (19. 17); not Ezra (Ezra 8. 6); not Hezekiah (2 Kgs. 18. 30); not Isaiah (Isa. 6, 6); not Daniel (Dan. 9. 6); not Peter (Luke 6. 19); not John (1 John 1. 8); not James (Jas. 3. 2); not Paul (Rom. 7. 18; 1 Tim. 1. 15). 20 weights...measures. Heb. "A stone and a stone, an ephah and an ephah." Ephah put by Fig. Synecdoche (of Species). Ap. 6. for all kinds of weights and measures. There is no word for "divers" or "divers." abomination. &c. Ap. 22. 31. 11. 12. See note on 3. 3, and op. Deut. 25. 13, &c. the LORD. Heb. Jehovah. Ap. 4. II.
20. 11. PROVERBS.

11 Even a child is known by his doings,
Whether his work be *pure*, and whether
if be *right*.
12 The *hearing* ear, and the seeing eye,
10 The LORD hath made even both of them.
13 Love not sleep, lest thou *come* to poverty;
Open thine eyes, and thou shalt be satisfied
with bread.
14 "It is *naught*, it is *naught*," saith the
buyer:
But when he is gone his way, then he
boasteth.
15 There is gold, and a multitude of rubies:
But the lips of knowledge are a precious
jewel.
16 Take his garment that is surety for a
*stranger*:
And take a pledge of him for a *strange
woman*.
17 Bread of *deceit* is sweet to a 2 *man*;
But afterwards his mouth shall be *filled
with gravel*.
18 Every purpose is established by counsel:
And with good advice make war.
19 He that goeth about as a talebearer
revealeth secrets:
Therefore *meddle* not with him that
flattereth with his *lips*.
20 Whoso *curseth* his father or his mother,
His 2 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 recompence *evil*:""
But wait *on* 10 the LORD, and He shall
save thee.
23 Divers 10 weights are an 2 *abomination
unto* 10 the LORD;
And a false balance is not good.
24 2 Man's goings are of 10 the LORD;
How can a man then understand his *way*?
25 It is a snare to the 24 man who 2 *devoureth
that which is* holy,
And after vows to make enquiry.
26 A wise king 2 scattereth the 2 wicked,
And bringeth 2 the wheel over them.
27 The 1 spirit of 2 man is the 2 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
beard.
30 The blueness of a wound 2 *cleanseth away
*evil*:
So do stripes the inward parts of the belly.

21 The king's heart is in the hand of 1 the LORD, as 1 the rivers of water:
10 He turneth it whithersoever He will.
2 every way of a 2 man is right in his own
eyes:
But 1 the LORD 2 pondereth the hearts.

Pondereth = weigheth, and thus testeth. See all the occurrences of *mikas*, to poise, 1 Sam. 2. 3. 2 Kings 12. 11 (*told*). Job 26. 35. Ps. 75. 3 (bearup). Prov. 16. 21. 2 (pondereth); 24. 12 (pondereth). Isa. 40. 12 (meted), 13 (directed). In Ezekiel the Niphal is rendered "equal": 18. 25, 29; 33. 17, 20.

21. 2—22. 16 (C, p. 589). PERSONAL CHARACTER.

12 hearing, &c. Illustrations: Moses (Ex. 4. 11); Hagar (Gen. 21. 19); Elisha's servant (2 Kings 6. 17); Lydia (Acts 16. 14).
14 naught ... naught = very bad. Fig. Epizeuxis (Ap. 6), for emphasis.
16 stranger = apostate. Heb. *zor*. See notes on 2. 15; 5. 3.
19 muddle = mingle, mix thyself up. Not the same
word as in e. 2. 5.
20 cursedth = revileth.
lamp shall be put out. A Fig. Hypocotasis (Ap. 6),
denoting that he shall die childless.
21 blessed = happy. See note on 3. 12.
22 on = for.
23 abomination, &c. See note on 8. 31.
26 devoureth = rashly promises.
holy. See note on Ex. 9. 2.
26 scattereth = winnoweth out.
candle = lamp or light. Same word as in e. 20.
the belly. Put by Fig. Metapnesis (Ap. 6) for the heart,
and the heart for its thoughts.
28 Mercy = lovingkindness, grace, or favour.
30 cleanseth away = is cleansing. Supply the Ellipsis
in the second clause, and the verb must be
supplied thus:
The king's heart is in the hand of Jehovah,
As the *palmayim* are in the hand of the gardener.
See Ap. 74.
10 the rivers of water. Heb. *palmayim* = the divisions of water [in a garden], from *palag*, to divide (Gen. 10. 22). The name given to the small channels which divide up an Eastern (walled) garden for purposes of irrigation. See note on "rivers", Ps. 1. 3. There is an Ellipsis in the second clause, and the verb must be
supplied thus:
The king's heart is in the hand of Jehovah,
As the *palmayim* are in the hand of the gardener.

3 To do justice 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 tend only to plenteousness; but of every one that is hasty only to want.
6 The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.
7 The robber 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 house, than with a railing 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, shall cry himself, but shall not be heard.
14 A gift in secret pacifieth anger: and a reward in the bosom strong wrath.
15 It is joy to the just to do judgment: but destruction shall be to the workers of iniquity.
16 The man that wandereth out of the way of understanding shall remain in the congregation of the dead.
17 He that loveth pleasure shall be poor: 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 treasure to be desired and oil in the dwelling of the wise:
But a foolish man spendeth it up.
21 He that followeth after righteousness and mercy findeth life, righteousness, and honour.
22 A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.
23 Whoso keepeth his mouth and his tongue keepeth his soul from troubles.
24 Proud and haughty scorner is his name, who dealeth in proud wrath.
25 The desire of the slothful killeth him; for his hands refuse to labour.
26 He coveteth greedily all 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:

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.
No counsel against the LORD.
31 The horse is prepared against the day of battle:
But safety is of the LORD.
A good name is rather to be chosen than great riches,
And loving favour rather than silver and gold.
The rich and low poor meet together:
The LORD is the Maker of them all.
A prudent man foreseeth the evil, and hideth himself:
But the simple pass on, and are punished.
By humility and riches, the fear of the LORD
Are riches, and honour, and life.
Thorns and snares are in the way of the froward:
He that doth keep his soul shall be far from them.
Train up a child, and he will not depart from it.
The rich ruleth over the poor, and the borrower is servant to the lender.
He that soweth iniquity shall reap vanity:
And the rod of his anger shall fail.
Get wisdom, get understanding, let thine heart embrace it;
Wisdom is the honey of the deep.
Cast out the scorners, and contention shall go out;
Yea, strife and reproach shall cease.
He that loveth purity of heart, For the grace of the lips king shall be his friend.
The eyes of the LORD preserve knowledge, And he overthroweth the words of the transgressor.
The slothful man saith, There is a lion without,
I shall be slain in the streets.
The mouth of stranger women is a deep pit:
He that is abhorred of the LORD shall fall therein.
Foolishness is bound in the heart of a child;
But the rod of correction shall drive it from him.
He that oppresseth the poor to increase his riches,
And he that giveth to the rich, shall surely come to want.
Bow down thine ear, and hear the words of the wise,
And apply thine heart unto my knowledge.
For it is a pleasant thing if thou keep them within thee;
They shall withhold be fitted in thy lips.
That thy trust may be in the LORD, I have made known to thee this day, even to thee.
Have not written to thee excellent things
In the counsel of knowledge, and in the knowledge of them.
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?
Rob not the poor, because he is poor;
Neither oppress the afflicted in the gate:
For the LORD will plead their cause.
And the soul of those that spoiled them,
Make no friendship with an angry man;
And with a furious man thou shalt not go:
22. 25. PROVERBS.

25 Lest thou learn his ways,
   And get a snare to thy soul.
26 Be not thou one of them that strike hands,
   Or of them that are sureties for debts.
27 If thou hast nothing to pay,
   Why should he take away thy bed from under thee?
28 Remove not the ancient landmark,
   Which thy fathers have set.
29 See thou a man diligent in his business;
   He shall stand before kings;
   He shall not stand before mean men.


1 When thou sittest to eat with a ruler,
   Consider his face: for a king's honour is thy safety.
2 And put a knife to thy throat,
   If thou be a man given to appetite.
3 Be not desirous of his dainties:
   For they are deceitful meat.
4 Labour not to be rich;
   Cease from thine own wisdom.
5 Wilt thou see thine eyes upon that which is not?
   For riches surely make themselves wings;
   They fly away as an eagle toward heaven.
6 Eat thou not the bread of him that hath an evil eye,
   Neither desire thou his dainty meat.
7 For as he thinketh in his heart, so is he:
   “Eat and drink,” saith he to thee;
   But his heart is not with thee.
8 The morrow shall say unto thee:
   For he will despire the wisdom of thy words.
9 Remove not the ancient landmark;
   And enter not into the fields of the fatherless.
10 For their Redeemer is mighty;
   And shall plead their cause with thee.
11 Apply thine heart unto instruction,
   And thine ears to the words of knowledge.
12 Withhold not correction from the child;
    For if thou beatest him with the rod, he shall not die.
13 Thou shalt beat him with the rod,
    And deliver his soul from hell.
15 My son, if thine heart be wise,
    My heart shall rejoice, even mine.
16 Yea, my reins also 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;

Also wisdom, and instruction, and understanding.

24 The father of the righteous shall greatly rejoice:
    And he that begetteth a wise child shall have joy of him.
25 “Thy father and thy mother shall be glad,
    And she that bare thee shall rejoice.
26 “My son, give me thine heart,
    And let thine eyes observe my ways.
24.1-20 (C, p. 891). PERSONAL CHARACTER.

1. Be not thou envious - Do not get excited. Cp. 28. 17. 
4. Be not a sinner. Heb. 'anād. Ap. 44. v. Not the same word as in vs. 8 and 16. 
5. Be not a sinner. Heb. chālmāth. See note on 1. 2. 
7. Be not a sinner. Heb. pl. 7māth. See notes on 1. 2; 9, 11; and cp. 14. 1. 
9. Be not a sinner. Heb. chāla'. Ap. 44. i. 
11. Be not a sinner. Heb. chāla'. Ap. 44. i. 

19. From him. Supply Ellipsis, "from him [to thee]."
24. 19.
PROVERBS.

19 "Fret not thyself because of evil men,
Neither be thou envious at the wicked;
For there shall be no reward to the wicked.
The candle of the wicked shall be put out.

21 My son, fear thou the LORD and the king;
And meddle not with them that are given to change:

22 For their calamity shall rise suddenly;
And who knoweth the ruin of them both?
These things also belong to the wise.
It is not good to have respect of persons in judgment.

24 He that saith unto the wicked, "Thou art righteous;"
Him shall the people curse, nations shall abhor him:
But to them that rebuke him shall be delight.
And a good blessing shall come upon them.

26 Every morning shall he kiss his lips
That giveth a right answer,
Prepare thy work without, and make it fit for thyself in the field;
And afterwards build thine house.
Be not a witness against thy neighbour without cause;
And deceive not with thy lips.
Say not, "I will do so to him as he hath done to me:"
I will render to the man according to his work.

20 I went by the field of the slothful,
And by the vineyard of the man void of understanding;
And it was all grown over with thorns,
And nettles had covered the face thereof,
And the stone wall thereof was broken down.

32 Then saw, and considered well:
I looked upon it, and received instruction.
Yet a little sleep, a little slumber,
A little folding of the hands to sleep:
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.
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.
Put not forth thyself in the presence of the king,
And stand not in the place of great men:
For better it is that it be said unto thee,
"Come up hither;"

21 (A', p. 891). CALL TO HEAR.

21 meddle not, mingle not, i.e. have nothing to do with;
that they are given to change with them that make a difference between a wicked man and a wicked common man.

22-29 (B', p. 891). PERSONAL CONDUCT.

22 their: i.e. the king and a common man.
calamity = overthrow.
ruin = catastrophe.
both: i.e. the two who are the subjects of this counsel.

23 belong to are the words of the wise (pl).
R.V. are sayings of the wise.
See the Structure, p. 891, and note on 22. 17.

24 the wicked. Unto a wicked [king]: i.e. as well as to an ordinary man.

25 rebuke him: i.e. rebuke a wicked king.
26 kiss his lips: do homage with his lips to him.
right = straightforward.
29 as = according as.

30-34 (C', p. 891). PERSONAL CHARACTER.
understanding. Heb. "heart:" put by Fig. Metonymy (of Adjunct), Ap. 6, for the discernment coming from it.
See note on 1. 2.

31 lo. Fig. Asterismo. Ap. 6.
32 saw = gazed.
34 poverty = need. Heb. rāsh. See note on 6. 11.

an armed man = a man with a shield.

25. 1-28 (C, p. 864). PROVERBS BY SOLOMON.
THIRD PERSON ("HE", "HIM", "HIS").
(Division.)

25. 1-28 (D', above).
ADMONITION TO THE FEAR OF GOD.
(Division.)

1 of Solomon = by Solomon, as author: i.e. written by him.
Characterising this section of the book.
the men of Hezekiah. Evidently a special guild of scribes employed in the work of editing and putting together the O.T. books.
At the end of each book are three Majuscule letters, Ceth (n=H), Zayin (n=Z), and Kopp (p=K), which are the initials of Hezekiah, and his sign-manual, confirming the work done.
This tri-grammaton is found in all MSS. and printed editions up to the end of 2 Kings. After the death of Hezekiah it obtains varied forms and additions; subsequent writers and editors having lost the origin and meaning of these three letters, and taken it as a word which means "Be strong," putting there for their encouragement.
See Ap. 67.

and 38-41.

honour = glory, as in preceding line.

4 finer = refiner.

5 Take away. i.e. Illustrations: David (1 Kings 2.
5, 6; Cp. 5. 4); Asa (1 Kings 15. 13);
the wicked = a lawless one. Heb. rōdāh. Ap. 44. x.

7 better. See note on 8. 11.

Than that thou shouldst be put lower in the presence of the prince
Whom thine eyes have seen.
Go not hastily to strife, lest thou be hasty to thy own salvation. (Proverbs 20:22)

8 Go not forth hastily to strive, lest thou know not what may befall thee. When thy neighbour hath put thee to shame, and thine infamy turn not away. (Proverbs 20:21)

9 In the heat of a dispute, anger may bring shame to the wise. (Proverbs 20:19)

10 Shun not evil: it will kill the wise. (Proverbs 22:10)

11 A wise man disdains evil, and will not beashamed thereof. (Proverbs 29:25)

12 An ear of corn is the seed of a fruitful plant; and an ornament of gold is a picture of beauty. (Proverbs 25:11)

13 As the cold of winter, so is a wise servant to a diligent master. (Proverbs 22:29)

14 Whoso loveth truth shall be a mercy to his soul. (Proverbs 11:7)

15 By lovingkindness justice shall follow thee; and whoso despiseth correction shall be destroyed. (Proverbs 11:20)

16 Correct the way of a man, and he shall not strive: turn him from the crooked path, and he shall be reformed. (Proverbs 22:6)

17 When thou seest a poor man, turn not thine eyes away: when he calleth upon thee, hear him. (Proverbs 25:31)

18 A man that is full of strife is like a打破 the bone; i.e. overcometh obstinacy. (Proverbs 15:18)

19 Full of wrath is like theライス丸, and a sword, and a sharp arrow. (Proverbs 15:3)

20 Confess thy transgressions that thou mayest be absolved. (Proverbs 28:13)

21 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: (Proverbs 25:25)

22 For the satwh shall hemp coals of fire upon his head, and the LORD shall reward thee. (Proverbs 26:27)

23 The north wind driveth away rain: so doth an angry countenance a backbiting tongue. (Proverbs 25:20)

24 It is better to dwell with a brawling woman than with a meek and cryptocurrencies. (Proverbs 22:24)

25 As cold waters to a thirsty soul, so is love good news from a far country. (Proverbs 25:11)

26 A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring. (Proverbs 25:27)

27 It is not good to eat much honey: so for men to search their own glory is not to be shamed. (Proverbs 25:26)

28 He that hath no rule over his own spirit is like a city that is broken down, and without walls. (Proverbs 25:25)

29 As snow in summer, and as rain in harvest, so honour is not seemly for a fool. (Proverbs 26:1)

30 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come. (Proverbs 26:2)


1 Snow in summer...rain. These are as rare and as exceptional as honour is to a fool. (Proverbs 26:1)

2 A foolish man...as for: or [has cause for: the curse, &c. (Proverbs 26:2)

3 As for the curse, &c. (Proverbs 26:2)

4 Thus says the LORD: (Proverbs 26:11)

5 Beware of the sword of the Lord. (Proverbs 26:12)

6 A wise man...as a fool. (Proverbs 26:13)

7 A wise man...as a fool. (Proverbs 26:14)

8 A wise man...as a fool. (Proverbs 26:15)

9 A wise man...as a fool. (Proverbs 26:16)

10 A wise man...as a fool. (Proverbs 26:17)

11 A wise man...as a fool. (Proverbs 26:18)

12 A wise man...as a fool. (Proverbs 26:19)

13 A wise man...as a fool. (Proverbs 26:20)

14 A wise man...as a fool. (Proverbs 26:21)

15 A wise man...as a fool. (Proverbs 26:22)

16 A wise man...as a fool. (Proverbs 26:23)

17 A wise man...as a fool. (Proverbs 26:24)

18 A wise man...as a fool. (Proverbs 26:25)

19 A wise man...as a fool. (Proverbs 26:26)

20 A wise man...as a fool. (Proverbs 26:27)

21 A wise man...as a fool. (Proverbs 26:28)

22 A wise man...as a fool. (Proverbs 26:29)

23 A wise man...as a fool. (Proverbs 26:30)

24 A wise man...as a fool. (Proverbs 26:31)

25 A wise man...as a fool. (Proverbs 26:32)

26 A wise man...as a fool. (Proverbs 26:33)

27 A wise man...as a fool. (Proverbs 26:34)

28 A wise man...as a fool. (Proverbs 26:35)

29 A wise man...as a fool. (Proverbs 26:36)

30 A wise man...as a fool. (Proverbs 26:37)

31 A wise man...as a fool. (Proverbs 26:38)

32 A wise man...as a fool. (Proverbs 26:39)

33 A wise man...as a fool. (Proverbs 26:40)

34 A wise man...as a fool. (Proverbs 26:41)

35 A wise man...as a fool. (Proverbs 26:42)

36 A wise man...as a fool. (Proverbs 26:43)

37 A wise man...as a fool. (Proverbs 26:44)

38 A wise man...as a fool. (Proverbs 26:45)

39 A wise man...as a fool. (Proverbs 26:46)

40 A wise man...as a fool. (Proverbs 26:47)

41 A wise man...as a fool. (Proverbs 26:48)

42 A wise man...as a fool. (Proverbs 26:49)

43 A wise man...as a fool. (Proverbs 26:50)

44 A wise man...as a fool. (Proverbs 26:51)

45 A wise man...as a fool. (Proverbs 26:52)

46 A wise man...as a fool. (Proverbs 26:53)

47 A wise man...as a fool. (Proverbs 26:54)

48 A wise man...as a fool. (Proverbs 26:55)

49 A wise man...as a fool. (Proverbs 26:56)

50 A wise man...as a fool. (Proverbs 26:57)

51 A wise man...as a fool. (Proverbs 26:58)

52 A wise man...as a fool. (Proverbs 26:59)

53 A wise man...as a fool. (Proverbs 26:60)

54 A wise man...as a fool. (Proverbs 26:61)

55 A wise man...as a fool. (Proverbs 26:62)

56 A wise man...as a fool. (Proverbs 26:63)

57 A wise man...as a fool. (Proverbs 26:64)

58 A wise man...as a fool. (Proverbs 26:65)

59 A wise man...as a fool. (Proverbs 26:66)

60 A wise man...as a fool. (Proverbs 26:67)

61 A wise man...as a fool. (Proverbs 26:68)

62 A wise man...as a fool. (Proverbs 26:69)

63 A wise man...as a fool. (Proverbs 26:70)

64 A wise man...as a fool. (Proverbs 26:71)

65 A wise man...as a fool. (Proverbs 26:72)

66 A wise man...as a fool. (Proverbs 26:73)

67 A wise man...as a fool. (Proverbs 26:74)

68 A wise man...as a fool. (Proverbs 26:75)

69 A wise man...as a fool. (Proverbs 26:76)

70 A wise man...as a fool. (Proverbs 26:77)

71 A wise man...as a fool. (Proverbs 26:78)

72 A wise man...as a fool. (Proverbs 26:79)

73 A wise man...as a fool. (Proverbs 26:80)

74 A wise man...as a fool. (Proverbs 26:81)

75 A wise man...as a fool. (Proverbs 26:82)

76 A wise man...as a fool. (Proverbs 26:83)

77 A wise man...as a fool. (Proverbs 26:84)

78 A wise man...as a fool. (Proverbs 26:85)

79 A wise man...as a fool. (Proverbs 26:86)

80 A wise man...as a fool. (Proverbs 26:87)

81 A wise man...as a fool. (Proverbs 26:88)

82 A wise man...as a fool. (Proverbs 26:89)

83 A wise man...as a fool. (Proverbs 26:90)

84 A wise man...as a fool. (Proverbs 26:91)
3 A whip for the horse, a bridle for the ass, And a rod for the fool's back.
4 An answer not according to his folly, Lest he also be wise in his own conceit.
5 Answer a fool according to his folly, Lest he hearken for the wise.
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 folly.
12 A man also is tempted in his own conceit: There is more hope of a fool than of him.
13 The slothful man saith, "There is a lion in the way; A lion is in the streets."
14 As the door turneth upon his hinges, So doth the slothful upon his bed.
15 The slothful hideth his hand in his bosom; It grieveth 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 meddlieth with strife belonging not to him, Is like one that taketh a dog by the ears.
18 As a mad man 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 is the fire goeth out: So where is there is no talebearer, the strife ceaseth.
21 As coal is kindled by fire, and wood by fire;
22 So is a contention kindled by words, and a strife of words kindleth an anger.
23 Burning lips and a wicked heart Are like a potstern covered with silver dross.
24 He that hateth dissembleth 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 shall return upon him.
28 A lying tongue hateth those that are afflicted by it; And a flattering mouth worketh ruin.


2. He knowest not. Illustrations: Jonathan (1 Sam. 23, 17. Op. 31, 2); Abner (2 Sam. 3, 9, 16. Cp. 3, 27); Benhadad (1 Kings 20, 33. Cp. v. 31); Ahaz (1 Kings 22, 25, 26. Cp. 22, 24, 25, 26); Heman (Est. 6, 7, 1, 10); Nebuchadnezzar (Dan. 4, 31, 31, 32); the rich fool (Luke 12, 20).
2. Let another man praise thee. Illustrations: Centurion (Matt. 8, 10); John (Matt. 11, 11; John 5, 33); Luke (Col. 4, 14; 2 Tim. 4, 11); Epaphras the Phil. (2, 22). No Heh. for "man", here.
3. This third, Second person, marking the structure, stranger, &c. unknown. Heb. naker. See note on 2, 16; 5, 10.
The wicked flee when no man pursueth; But the righteous are bold as a lion.
5 *Evil *men *understand not judgment; But they that seek *the LORD *understand all things. *Evil. Heb. wil’a’, Ap. 44. viii. men. Heb. ’əšāh. Ap. 14. III. understand not, &c. Illustrations: Israel (Num. 16. 41); Ahab (1 Kings 18. 17); the Lord’s enemies (Mark 4. 11, 12; John 5. 41); Pharisæes (Luke 11. 22; 18. 2-14; 16. 14). Heb. bith. See note on 1. 2. the LORD, Heb. Jehovah. Ap. 4. II. 6 Better. See note on 8. 11. the poor = a poor one. uprightness = integrity. Than he, ways = Than [he that walketh] in double ways. Heb. ’āqeq. See vs. 18. Op. Jgs. 1. 8. ways = double ways. &c. See vs. 18. 7 wise = intelligent. Heb. bith. See note on 1. 2. shammeth. Cp. 39. 18. the law = instruction. 10 the righteous = upright ones. evil. Heb. rd’ā’. Ap. 44. viii. pit = a sluggish or clay pit. Heb. škr̄āth. 11 man. Heb. ’ā. Ap. 14. II. conceive = eyes. the poor = a poor one. Heb. ḥīl. See note on 6. 11. 12 righteous = upright ones (pl.). the wicked = lawless ones. 13 He that covereth, &c. Illustrations: Adam (Gen. 3. 9). See Job 31. 39; Cain (Gen. 4. 9); Saul (1 Sam. 15. 19-21). 14 pit = a pit. Heb. ’āqeq. 15 transgressions. Heb. pronounced. Ap. 44. ix. confesseth, &c. Illustrations: David (2 Sam. 12. 13; Ps. 51. 3); Manasseh (2 Chron. 33. 13, 19); Nineveh (Jer. 18. 7, 8; Jonah 3. 5-10; Matt. 12. 41); the lost son (Luke 15. 18, 21). 14 Happy. See note on 3. 13. 16 He that heareth, &c. &c. Illustrations: Joseph (Gen. 39. 9; 40. 21); Nehemiah (Neh. 9. 15). Job (Job 1. 2). he that hatheneth, &c. Illustrations: Jews (Jer. 8. 17); Gentiles (Rom. 2. 3-4); Herod (Matt. 14. 1-7). 15 roaring = growling while devouring his prey, not roaring (as he springs upon it). 16 the oppressor, &c. Supply the Relative Ellipsis (Ap. 6), ‘‘oppressor and shall cut short his days:’’ but, &c., or, it may be the Fig. Aposiopesis (Ap. 9); and = what of him. 17 the blood of any person = the blood of a soul. person. Heb. nephesh. Ap. 13. 18 the grave. Heb. beth. no man = none. i.e. A man oppressed with the guilt of murder (cp. Gen. 9. 4, 5) will face to the pit [of destruction]: let none lay hold on him; there is no occasion for it; he is his own tormentor, and will probably be his own executioner, or will deliver himself up to justice. 180 Transfers. Fig. Elipheles (Ap. 4, 6) = perverse (and walketh in double ways, shall fall in one). See vs. 4, fall at once, or fall in one of the two. 19 vain: or vanities. poverty. Not the same word as vs. 22. Heb. ṣīr̄. as in v. 9. 22 not be innocent = not go unpunished. 23 persons. Heb. ‘‘faces,’’ put by Fig. Synechetea (of Part), Ap. 6, for persons. that man = (even) a strong man, transgress. Heb. pronounced. Ap. 44, ix. 24 poverty. Not the same word as in v. 18. Heb. ḫēṣer = want. 23 tongue. Put by Fig. Metonymy (of Cause), Ap. 6, for what is spoken by it. 24 destroyer = a destroying man. Heb. ’āh. Ap. 14, II. 25 heart = soul. Heb. nephesh. Ap. 13. trust = confidence. Heb. bāqēqah. Ap. 69. 1. 26 his… heart, &c. Put by Fig. Synechetea (of Part), Ap. 6, for himself. Illustrations: Haneel (2 Kings 8. 13); Jehoanan (Jer. 42. 7-22; 43. 1-7); Peter (Matt. 20. 23, 24; 1 Pet. v. 10); Absalom (2 Sam. 15. 4). Contrast Solomon (1 Kings 3. 7-9). fool. Heb. ḫīl. See note on 1. 7. Cp. Jer. 17. 2. 27 Hath that giveth unto the poor shall not lack: But he that hideth his eyes shall have many a curse. 28 When the wicked, men hide themselves: But when they perish, the righteous increase.
29 He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.

1 When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn.

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

4 The king by judgment establisheth the land: But he that receiveth gifts overrueth it.

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

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

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

8 Scornful men bring a city into a snare: But wise men turn away wrath.

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

10 The bloodthirsty hate the upright: But the just seek his soul.

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

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

13 The poor and the deceitful man meet together: The LORD lightenth both their eyes.

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

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

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

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

18 Where there is no vision, the people perish: But he that keepeth the law, happy is he.

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

20 Seest thou a man that is hasty in his words? There is more hope of a fool than of him.

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

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

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

24 Whoso is partner with a thief hateth his own soul; He heareth cursing, and bewrayeth it not.

25 The fear of man bringeth a snare: But whose trust is in 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.

A Fl G

(p. 903)

30 The words of Agur the son of Jakeh, even the prophecy:

The man spake unto Ithiel, even unto Ithiel and Ucal,

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

3 Neither learned wisdom, Nor have I knowledge of the holy.

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

5 Every word of God is pure: He is a shield unto them that put their trust in Him.

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

7 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:

8 Lest I be full, and deny thee, and say, Who is the LORD?

And lest I be poor, and steal, And take the name of my God in vain.

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

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

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

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

13 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 3, 7, 9, 11-14); John (John 11, 12, 27; 8, 29, 31); Mary (Luke 1, 38); angels (Isa. 6, 2).


28 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 man” (1 John 12, 23. Cp. Rom. 2, 23. John 5, 44). Illustrations: parents (John 9, 27); rulers (John 12, 47); Nicodemus (John 3, 2); 7, 50. Contract 10, 33); Joseph (John 10, 24); David (16, 13, 13; 27, 1); Elise (1 Kings 19, 5, &c.); Peter (Matt. 26, 69-74).


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

30. 1-33 (I. above). THE WORDS OF AGUR AND LEMUEL, FOR SOLOMON: FOR A PRINCE AND RULER. (Division.)

Title. v. 1.

Fl | 30. 1-33. The words of Agur.
F2 | 81. 1-31. The words of king Lemuel.

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

(Alteration and Introductions.)


H J | 31. 1. Address.

K1 | 1. Declaration. God.

J2 | 3. Address.


H J | 10. Address.


J4 | 32-33. Address.

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.

2 Surely = [True it is that].

man = an educated man, or peer. Heb. 'ish. Ap. 14, II.

understanding. Heb. bāḏāh. See note on 1, 2.


3 learned = have been taught; with emphasis on taught. wisdom. Heb. ḫāḵmah. See note on 1, 2.

4 Nor have = Nor yet have I.

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

1 Who . . .? Can it mean that the speaker here is the speaker of ch. 87 viz. the “son” of the last clause of this verse? the wind. Heb. 'rāč. Ap. 9.

2 word = saying or utterance. Heb. 'imrōh. Ap. 70, v. The only occurrence of this word in Proverbs.

30, 4. The only occurrence of this title in Proverbs. Occurs forty-one times in Job, four times in Psalms, twelve times in the other books, pure = tried [in a furnace]. Cp. Ps. 102, 6.

unto them. Some codices read “unto all them.”

4 Rejoice = Rejoice. See note on 4, II.


reprove thee. Emphatic = send a special reproof unto thee.

7 Deny = Withhold.

8 lies = word of falsehood.

9 poverty = need. Heb. 'āḏām. See note on 6, 11.

10 Accuse not a servant unto his master.

5 Accuse not a servant accused. Not the Hiphil here; as in Ps. 101, 6.

11-31 [For Structure see next page].

30. 15.

PROVERBS.

11-31 (K2, p. 903). DECLARATION.

(Aalternation and Division.)


M 11. Imprudence.

N 11. Impurity.

K2 11. Pride.


K2 11. Instability.

L 17. Parents. Mocking of.

M 18-20. Four things inscrutable.

K2 21-23. Four things disguised.

N 21-23. Four things little and mara-

K2 21-31. Four things graceful.

15. horseleach. Occurs only here. It is like the

k2 "flesh" in man. In the natural and spiritual spheres

k2 the dose has to be increased.


17. despiteth to obey = despiteth obedience to.

The ravens, etc. These birds of prey always begin

with the eyes of a carcass.


19. way = manner, or conduct. Cp. Ps. 119. 9.

20. no wickedness = nothing; or, as we say, "no harm.

Heb. Tavem. Ap. 44. III.


23. is heir to = has possessed, or become hairest to.

24. little upon the earth = the earth's little ones.

exceeding wise. Heb. "wise, made wise." Fig.


than the wise." 

25. a people. So are those "wise made." (3 Tim.

19. 8.) who are God's People (Ps. 100. 3). 

not strong = very weak. Fig. Tapseinosis. So Rom.

5. 6 (cp. Isa. 40. 29; 45. 24. Job 12. 13).

prepare = will prepare. Hence 10. 6.

26. conies. About the size of a rabbit. Inhabit

cleats in the rocks; because, having soft feet, they

cannot burrow as a rabbit can. So God's people abide

in Christ, their Rock.

27. no king. So we have no visible king, yet when

"wise made" we see Him Who is invisible (John 14. 19.

Cp. 1 Pet. 1. 8).

28. bands = gathered together. So will God's People.

29. renders it by kelteumates = at one word of com-

mand. Same word as the assemblng shout in 1 Thess.

4. 16. Cp. 1 Cor. 15. 23, in his own order, or rank.

29. with her hands. So we, by the hand of faith,

shall be found in the palace of the King of kings.

30. kings' palace = king's palace.

31. foolishly = stupidly. Heb. nabal. See note on

1. 7. Same word as in v. 22.

thought evil = meditated [with evil intent].

31. 1-31 (F3, p. 903). THE WORDS OF KING

LEMUER, FOR SOLOMON: A PRINCE AND KING.

(Division.)

F2 O1 P (p. 904)


O1 Thes. Example. The model woman.

31. 1-9 (O1 above). WARNINGS. "MY SON"

(v. 2). SECOND PERSON. "THY" (vs. 3, 8, 9).

(Introversion.)

O1 P 1. 2. Call to attention.

Q 3. Women. l. Warning.

Q 4-7. Wine.

P 5, 9. Call to advocacy.

2. The words, etc. The Heb. dubity has no governing

noun; so one must be understood thus: [An unnamed

one's words] addressed to king Lemuel: a burden

which his mother [repeatedly] taught him.

3. The words, etc. The Heb. dubity has no governing

noun; so one must be understood thus: [An unnamed

one's words] addressed to king Lemuel: a burden

which his mother [repeatedly] taught him.

king Lemuel = to El and for El, a king. Cp. Jedidiah = beloved of Jah (2 Sam. 12. 23). Solomon was the

royal seed in the line of Him Who is King of kings and Lord of lords. The Talmud says (Avot d' Rab. Nathan,

c. 89): "Solomon was called by the names: Solomon, Jedidiah, Roheleth, Son of Tack, Ager, and Lemuel.

His mother, Cp. the Structure, A (p. 864).
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: 
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. 
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 (8) *Who can find a *virtuous woman? 
For her price is far above rubies.

11 (3) The heart of her husband *doth safely trust in her, 
So that he shall have *no need of *spoil.

12 (8) 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 is like to the merchants' ships; 
She bringeth her food from afar.

15 (1) She riseth also while it is yet night, 
And giveth *meat to her household, 
And a portion to her maidens.

16 (1) She considereth a field, and buyeth it: 
With the fruit of her hands she planteth a vineyard.

17 (7) She girdeth her loins with strength, 
And strengtheneth her arms.

18 (2) She perceiveth that her merchandise is *good; 
Her *candle goeth not out by night.

19 (8) She layeth hands to the spindles, 
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 (5) She *is not afraid of the snow for her household: 
For all her household are clothed with *scarlet.

W 22 (5) She maketh herself coverings of tapestry; 
Her clothing *is silk and purple.

RS 23 (3) Her husband *is known in the gates, 
When he sitteth among the elders of the land.

T 24 (3) She maketh fine linen, and selleth it; 
And delivereth girdles unto the merchant.

25 (8) Strength and honour are her clothing; 
And *she shall rejoice in time to come.

U 26 (5) She openeth her mouth with *wisdom; 
And in her tongue is the law of kindness.

V 27 (5) She looketh well to the ways of her household, 
And eateth not the bread of idleness.

RS 31 (3) 31. 31. THE MODEL WOMAN. 
(Extended Alternation.)

O'R S 10 (8) *Who can find a *virtuous woman? 
For her price is far above rubies.

11 (3) The heart of her husband *doth safely trust in her, 
So that he shall have *no need of *spoil.

12 (8) 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 is like to the merchants' ships; 
She bringeth her food from afar.

15 (1) She riseth also while it is yet night, 
And giveth *meat to her household, 
And a portion to her maidens.

16 (1) She considereth a field, and buyeth it: 
With the fruit of her hands she planteth a vineyard.

17 (7) She girdeth her loins with strength, 
And strengtheneth her arms.

18 (2) She perceiveth that her merchandise is *good; 
Her *candle goeth not out by night.

19 (8) She layeth hands to the spindles, 
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 (5) She *is not afraid of the snow for her household: 
For all her household are clothed with *scarlet.

W 22 (5) She maketh herself coverings of tapestry; 
Her clothing *is silk and purple.

RS 23 (3) Her husband *is known in the gates, 
When he sitteth among the elders of the land.

T 24 (3) She maketh fine linen, and selleth it; 
And delivereth girdles unto the merchant.

25 (8) Strength and honour are her clothing; 
And *she shall rejoice in time to come.

U 26 (5) She openeth her mouth with *wisdom; 
And in her tongue is the law of kindness.

V 27 (5) She looketh well to the ways of her household, 
And eateth not the bread of idleness.


8 of heavy hearts = bitter of soul. Heb. naphšē. 

7 poverty. Heb. rūsh. 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 (6).

9 the poor = a poor one. Heb. 'āfî. See note on 
Prov. 6. 11.

needy = a needy one. Heb. 'ebōyôn. See note on Prov. 6. 11.

10 Who can find . . . ? This heading is the Fig. 
Erotesia. Ap. 6. The twenty-two verses which follow, 
each begin with the twenty-two successive letters of the 
Hebrew alphabet. The acrostic cannot be re- 
produced in English, because the letters of the two 
alphabets vary in their number, order, and equivalents. 
This is to emphasize the great lesson King Solomon 
was to learn. Note the warnings against foreign women 
(A, p. 868.), which, alas! Solomon failed to heed. This 
is why the book closes with the eulogy of the model 
Israelitic matron. See the evidence in Ap. 74. 
virtuous. The English use of this word limits it to 
one kind of excellence. The meaning of the Hebrew 
is wider: hagiq = strong in all moral qualities. Ruth 
is the only one so called in the O.T. May it not be 
that we have here Bathsheba's or Solomon's (and David's) 
commendation of Ruth?

11 doth . . . trust in = hath confided in. Heb. beneq. 
Ap. 60. I. 


13 willingly with her hands = with her hands'

15 meat = [live] prey. Put by Fig. Syncrdoce (of 
Species), Ap. 6, for all kinds of food.

18 candle = lamp.

20 the poor = a poor one. Heb. 'āfî. See note on 
"poverty", 6. 11.

21 is not = will not.

22 known. Fig. Metonymy (of Cause). Ap. 6, for 
the result of that knowledge; viz. respect from all at the 
city gate, which includes high and low, rich and poor, 
peasants, labourers and judges.

23 she shall rejoice, &c. = she laugheth at the future.


28 children = sons.

30 deceitful = Heb. šēker. See note on 11. 18.


28 (p) Her *children arise up, and call her 
blessed;
Her husband also, and he praiseth her.

29 (r) Many daughters have done virtuously, 
But thou excellest them all.

30 (w) Favour is * deceitful, and beauty is vain: 
But a woman that feareth * the LORD, 
she shall be praised.

31 (g) Give her of the fruit of her hands; 
And let her own works praise her in the gates.