

## PARAPHRASE OF 28:1-9

1. The wicked flee when no one is chasing them! But the godly are bold as lions!
2. When there is moral rot within a nation, its government topples easily; but with honest, sensible leaders there is stability.
3. When a poor man oppresses those even poorer, he is like an unexpected flood sweeping away their last hope.
4. To complain about the law is to praise wickedness. To obey the law is to fight evil.
5. Evil men don't understand the importance of justice, but those who follow the Lord are much concerned about it.
6. Better to be poor and honest than rich and a cheater.
7. Young men who are wise obey the law; a son who is a member of a lawless gang is a shame to his father.
8. Income from exploiting the poor will end up in the hands of someone who pities them.
9. God doesn't listen to the prayers of men who flout the law.

## COMMENTS ON 28:1-9

V. 1. Mischievous children and evil adults will often drop the wrong they are doing to run when they hear some sound even though it is not somebody pursuing them. House robbers seldom try to break into a home where there is a light on even though they recognize that probably nobody is there--there just might be. See Lev. 26:17 and Psa. 53:5 for fleeing when no man pursues. On the other hand (by way of contrast) the righteous have nothing to be ashamed of, and their courage causes them to stand right where they are. Noah was bold in a world of iniquity, for he was a preacher of righteousness in it (II Pet. 2:5) as well as an ark-builder (Heb. 11:7). Elijah was bold on Mt. Carmel (I Kings 18:17-40). The apostles were bold when encountered by the authorities (Acts 5:27-29).

V. 2. When a nation was wicked, God brought an unrest that produced many turnovers in leadership (nobody remained in power for long), and in time the whole government collapsed and passed out of existence. The last clause shows that the opposite was true where men of understanding and knowledge were in power. "Clarke": "Nations, as nations, cannot be judged in a future world; therefore, God judges them here."

V. 3. The needy man of this verse picks on the man who is poorer than himself, and when he takes the only thing of value that this poorer man has, there is nothing left. On a "sweeping rain": "These are frequent in the East; and sometimes carry flocks, crops, and houses, away with them" ("Clarke").

V. 4. Other passages on the disobedient praising the wicked: Psa. 10:3; Rom. 1:32. They praise the wicked because they are their kind; "If ye were of the world, the world would love its own" (John 15:19). An old saying: "Birds of a feather flock together." Elijah said to the sinning nation, "How long go ye limping between the two sides?" (I Kings 18:21). Micaiah always contended with wicked King Ahab (I Kings 22:8). Malachi contended with the sinning nation of his day (Mal. 3:5-9). John the Baptist contended with the wicked Pharisees and Sadducees (Matt. 3:7). When Paul saw the wholesale idolatry of Athens, he contended with them (Acts 17:16,17). We are told not to have fellowship with the unfruitful works of darkness but to reprove them (Eph. 5:11).

V. 5. "An evil man's moral conception is perverted; he cannot distinguish between right and wrong; the light that was in him has become darkness (Prov. 29:7" ("Pulpit Commentary"). Compare Matt. 6:23: "If therefore the light that is in thee be darkness how great is the darkness!" On the righteous knowing discernment: "If any man willeth to do his will, he shall know..." (John 7:17). While "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged," "the spiritual judgeth all things" (I Cor. 2:14,15). The righteous "by reason of use have their senses exercised to discern good and evil" (Heb. 5:14). Paul prayed for the Philippians to have this discernment: "And this I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent" (Phil. 1:9,10). That God's enlightened people possess discernment, John affirmed, "Ye have an anointing from the Holy One, and ye know all things" (I John 2:20).

V. 6. The comparison is between a poor man who is honest and a rich man who is perverting his way. Prov. 16:8 affirms the same: "Better is a little, with righteousness, Than great revenues with injustice." In other words righteousness and justice are more important in the sight of God than riches,

even great riches. We are to seek righteousness first and foremost (Matt. 6:33). Prov. 19:1 also speaks of the poor who walk in their integrity (and praises them for it) and of those who pervert their ways. So does Prov. 28:18.

V. 7. This verse reflects that which is seen so often throughout the Bible; namely, that though all people live in the same world and are more or less exposed to the same things, some live right, and some don't. This is even true of one's offspring: a son may be a "wise" son, or he may be a "companion of gluttons". This same contrast is seen in Prov. 29:3: "Whoso loveth wisdom rejoiceth his father; But he that keepeth company with harlots wasteth his substance" (like the Prodigal Son).

V. 8. Of the wicked oppressing the poor to increase their own substance, "Clarke" exclaims, "Oh, that the names of all those unfeeling, hard-hearted, consummate villains in the nation, who thus take advantage of their neighbour's necessities to enrich themselves, were published at every market cross; and then the delinquents all sent to their brother savages in New Zealand!" Other passages bearing out that such ill-gotten gain will in time get back where it belongs: "Though he heap up silver as the dust, And prepare raiment as the clay; He may prepare it, but the just shall put it on, And the innocent shall divide the silver" (Job 27:16,17); "The wealth of the sinner is laid up for the righteous" (Prov. 13:22); "To the man that pleaseth him God giveth wisdom, and knowledge, and joy; but to the sinner he giveth travail, to gather and to heap up, that he may give to him that pleaseth God" (Eccl. 2:26).

V. 9. Of those who turn away their ears from hearing God's Word, Zech. 7:11 says, "They refused to hearken, and pulled away the shoulder, and stopped their ears, that they might not hear." God refused to hear the prayers of many in Isaiah's day because of their disobedience: "When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood" (Isa. 1:15). The curse of God is upon all who turn their ears from His Word: "Whosoever shall not receive you, nor hear your words...it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city" (Matt. 10:14,15). All religious acts by the disobedient are obnoxious to God: "The sacrifice of the wicked is an abomination to Jehovah" (Prov. 15:8).

## TEST QUESTIONS OVER 28:1-9

1. Give Bible examples of righteous people who were bold (v. 1).
2. Why does God judge nations here (v. 2)?
3. Comment upon "sweeping rain" from their weather pattern (v. 3).
4. Why do those who forsake the law "praise the wicked" (v. 4)?
5. Give Bible examples of the obedient contending with the wicked (v. 4).
6. Comment upon those who seek Jehovah understanding all things (v. 5).
7. The comparison in v. 6 is between what two classes?
8. Show from v. 7 that all people do not react the same.
9. Where does the wealth of the rich sometimes come from (v. 8)?
10. Comment upon turning away one's ears from God's law (v. 9).

## TEXT — 28:10-18

10. Whoso causeth the upright to go astray in an evil way,  
He shall fall himself into his own pit;  
But the perfect shall inherit good.
11. The rich man is wise in his own conceit;  
But the poor that hath understanding searcheth him out.
12. When the righteous triumph, there is great glory;  
But when the wicked rise, men hide themselves.
13. He that covereth his transgressions shall not prosper;  
But whoso confesseth and forsaketh them shall obtain mercy.
14. Happy is the man that feareth alway;  
But he that hardeneth his heart shall fall into mischief.
15. As a roaring lion, and a ranging bear,  
So is a wicked ruler over a poor people.
16. The prince that lacketh understanding is also a great oppressor;  
But he that hateth covetousness shall prolong his days.
17. A man that is laden with the blood of any person  
Shall flee unto the pit; let no man stay him.
18. Whoso walketh uprightly shall be delivered;  
But he that is perverse in his ways shall fall at once.

## STUDY QUESTIONS OVER 28:10-18

1. Who might cause the righteous to go astray (v. 10)?
2. Are all poor men ignorant men (v. 11)?
3. Is v. 12 referring primarily to rulers?
4. Cite a Bible example of one who tried to cover his transgression but did not prosper (v. 13).
5. Cite a Bible example of one who confessed and forsook sin and obtained mercy (v. 13).
6. In what sense is "fear" used in v. 14?
7. What would a wicked ruler do to his people (v. 15)?
8. Whom does his covetousness oppress (v. 16)?
9. Is v. 17 a "capital punishment" verse?
10. Is v. 18 another contrasting verse?

## PARAPHRASE OF 28:10-18

10. A curse on those who lead astray the godly. But men who encourage the upright to do good shall be given a worthwhile reward.
11. Rich men are conceited, but their real poverty is evident to the poor.
12. When the godly are successful, everyone is glad. When the wicked succeed, everyone is sad.
13. A man who refuses to admit his mistakes can never be successful. But if he confesses and forsakes them, he gets another chance.
14. Blessed is the man who reveres God, but the man who doesn't care is headed for serious trouble.
15. A wicked ruler is as dangerous to the poor as a lion or bear attacking them.
16. Only a stupid prince will oppress his people, but a king will have a long reign if he hates dishonesty and bribes.
17. A murderer's conscience will drive him into hell. Don't stop him!
18. Good men will be rescued from harm, but cheaters will be destroyed.

## COMMENTS ON 28:10-18

V. 10. "Clarke": "He who strives to pervert one really converted to God in order that he may pour contempt on religion shall fall into that hell to which he has endeavored to lead the other." Satan is out to cause the upright to go astray (I

Pet. 2:8; II Cor. 2:11). It is no wonder that those who are all-out for Satan cause many to stumble if they can: "They think it strange that ye run not with them into the same excess of riot, speaking evil of you" (I Pet. 4:4). About falling into one's own pit see Prov. 26:27. While the plotter falls into his own pit, the perfect (whose downfall he sought) will inherit good. David could say, "Thou preparest a table before me in the presence of mine enemies: Thou hast anointed my head with oil; My cup runneth over" (Psa. 23:5). Did you notice that our verse has three lines instead of the customary two?

V. 11. Because wealth and great earthly possessions often bring conceit to the rich, I Tim. 6:17 warns, "Charge them that are rich in this present world, that they be not highminded." because he is out to get more money, he may be plotting new schemes and moves to increase his wealth, but in so doing he may not fool some of the poor people. Some poor man of understanding may face him with what he is up to, to the rich man's embarrassment. Not all poor people are ignorant people.

V. 12. Judah knew what it was to have both good and bad kings. When men like Hezekiah and Josiah were on the throne, it was a glorious time for the nation. Prov. 11:10 says, "When it goeth well with the righteous, the city rejoiceth." Prov. 11:11: "By the blessing of the upright the city is exalted." But when wicked rulers like Ahaz and Manasseh came to power, there was fear. V. 28 also says, "When the wicked rise, men hide themselves," and "when the wicked perish there is shouting" (Prov. 11:11), and "the righteous increase" (Prov. 28:28). Because Archelaus was ruling in Judea, Joseph was afraid to settle there with his family. (Matt. 2:22,23).

V. 13. When one has done wrong, he can go one of two ways: either seek to cover or conceal his transgress (like Achan--Josh. 7:1,16-26) or confess the transgression and forsake it (like I John 1:9 teaches us to do: "If we confess our sins, he is faithful and righteous to forgive us our sins"). The Prodigal Son is a good example of the latter (Luke 15:21-24). When one tries to conceal sin when he should confess and forsake it, things are not going to go right. It is like keeping a thorn in one's hand that ought to be removed, like keeping a bad tooth in one's mouth that ought to be extracted, like driving a car that is badly out of time, etc. Not until one removes the bad and gets things fixed will things be like they ought to be. Nathan did King David a great favor when he dealt with him about his

sin (II Sam. 12:1-13). After David's sin was all over, after God had uncovered it, and after God had forgiven it, he could write, "Blessed is he whose transgression is forgiven, Whose sin is covered. Blessed is the man unto whom Jehovah imputeth not iniquity, And in whose spirit there is no guile"--no dishonesty in attempting to cover it up (Psa. 32:1,2). And then as he looked back at his own covering up attempt, he said, "When I kept silence, my bones wasted away through my groaning all the day long. For day and night thy hand was heavy upon me: My moisture was changed as with the drought of summer" (Psa. 32:3,4). Then Nathan came, and now David could say, "I acknowledged my sin unto thee, And mine iniquity did I not hide: I said, I will confess my transgressions unto Jehovah; And thou forgavest the iniquity of my sin" (Psa. 32:5).

V. 14. One's attitude toward God is under consideration. He will either fear God (the reverence and godly fear mentioned in Heb. 12:28 and Eccl. 12:13) and depart from evil (Prov. 16:6), or he will harden his heart so he won't fear, and he will continue in his sins. Rom. 2:5 speaks of this "hardness" and "impenitent heart," and they do go together. Prov. 23:13 says we should not envy sinners (that leads to sinning) but to be in the fear of Jehovah all day long.

V. 15. The next two verses have to do with "kings" as do a number of verses in Proverbs. The Hebrews' own history contained a classic example of a "wicked ruler" (Pharaoh) over a "poor people" (when he had them in Egyptian bondage). First the Egyptians "made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field, all their service, wherein they made them serve with rigor" (Exo. 1:14). But that wasn't enough, so Pharaoh said to the Egyptian midwives, "When ye do the office of a midwife to the Hebrew women, and see them upon the birth-stool; if it be a son, then ye shall kill him" (Exo. 1:16). And when he saw that that wasn't working, he issued this order to the Hebrew people themselves: "Every son that is born ye shall cast into the river" (Exo. 1:22). Wicked King Herod, who killed at will throughout his reign, was like a roaring lion and a ranging bear when he "sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under" (Matt. 2:16).

V. 16. Greedy tyrants (like Hitler) want more and more territory, and they become great oppressors (such as he did of

Poland, France, England, Russia, and others). This verse says such a ruler lacks understanding: he does not have the welfare of his people at heart as many of them fall in his battles, and he finally bites off more than he can handle and is finally defeated (as Hitler was). "Bloodthirsty and deceitful men shall not live out half their days" (Psa. 55:23). In contrast the ruler who is not greedy ("hateth covetousness") shall prolong his days. The contrast of this verse is reflected in Psa. 37: "Evildoers shall be cut off; But those that wait for Jehovah, they shall inherit the land. For yet a little while, and the wicked shall not be: Yea, thou shalt diligently consider his place, and he shall not be. But the meek shall inherit the land, And shall delight themselves in the abundance of peace...The wicked have drawn out the sword, and have bent their bow, To cast down the poor and needy, To slay such as are upright in the way. Their sword shall enter into their own heart, And their bows shall be broken...I have seen the wicked in great power, And spreading himself like a green tree in its native soil. But one passed by, and, lo, he was not" (vs. 9-36).

V. 17. "Clarke": "He who...slays the innocent...may flee to hide himself: but let none given him protection. The law demands his life, because he is a murderer; and let none deprive justice of its claim. Murder is the most horrid crime." What law did "Clarke" have in mind? "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9:6); "He that smiteth a man, so that he dieth, shall surely be put to death" (Exo. 21:14); "Whoso killeth any person, the murderer shall be slain...Moreover ye shall take no ransom for the life of a murderer, that is guilty of death; but he shall surely be put to death...Blood, it polluteth the land; and no expiation can be made for the land for the blood that is shed therein, but by the blood of him that shed it" (Num. 35:30-33).

V. 18. A double contrast: "whoso walketh uprightly" vs. "he that is perverse in his ways" and "shall be delivered" vs. "shall fall at once". Prov. 10:9 is similar: "He that walketh uprightly walketh surely; But he that perverteth his ways shall be known." The right way to live proves to be the best way to live!

#### TEST QUESTIONS OVER 28:10-18

1. Comment upon the wicked causing the righteous to go astray (v. 10).
2. Describe a situation as you visualize one from v. 11.



3. Who were some of the good kings and then some of the bad ones of Judah's history (v. 12)?
4. What will happen if one tries to cover his transgression (v. 13)?
5. What will happen if he confesses and forsakes his transgression (v. 13)?
6. Comment upon the difference between fearing and hardening one's heart (v. 16).
7. Connect Pharaoh and Israel with the truth of v. 15.
8. How did Hitler exemplify v. 16?
9. What verse or verses of the Bible command capital punishment (v. 17)?
10. What is the double contrast in v. 18?

## TEXT — 28:19-28

19. He that tilleth his land shall have plenty of bread;  
But he that followeth after vain persons shall have poverty enough.
20. A faithful man shall abound with blessings;  
But he that maketh haste to be rich shall not be unpunished.
21. To have respect of persons is not good;  
Neither that a man should transgress for a piece of bread.
22. He that hath an evil eye hasteth after riches,  
And knoweth not that want shall come upon him.
23. He that rebuketh a man shall afterward find more favor  
Than he that flattereth with the tongue.
24. Whoso robbeth his father or his mother, and saith, It is no transgression,  
The same is the companion of a destroyer.
25. He that is of a greedy spirit stirreth up strife;  
But he that putteth his trust in Jehovah shall be made fat.
26. He that trusteth in his own heart is a fool;  
But whoso walketh wisely, he shall be delivered.
27. He that giveth unto the poor shall not lack;  
But he that hideth his eyes shall have many a curse.
28. When the wicked rise, men hide themselves;  
But when they perish, the righteous increase.

## STUDY QUESTIONS OVER 28:19-28

1. Describe one who is following vain persons (v. 19).
2. Why will the man seeking to be rich hastily suffer punishment (v. 20)?
3. What does a "piece of bread" in v. 21 imply?
4. Connect "evil eye" of v. 22 with "lust of the eye" of I John 2:16.
5. Who believes and who does not believe the statement in v. 23?
6. How perverse is one described in v. 24?
7. Why would the greedy stir up strife (v. 25)?
8. Cite a contrast between statements in vs. 25,26.
9. What wonderful promise does v. 27 contain?
10. Rise where (v. 28)?

## PARAPHRASE OF 28:19-28

19. Hard work brings prosperity; playing around brings poverty.
20. The man who wants to do right will get a rich reward. But the man who wants to get rich quick will quickly fail.
21. Giving preferred treatment to rich people is a clear case of selling one's soul for a piece of bread.
22. Trying to get rich quick is evil and leads to poverty.
23. In the end, people appreciate frankness more than flattery.
24. A man who robs his parents and says, "What's wrong with that?" is no better than a murderer.
25. Greed causes fighting; trusting God leads to prosperity.
26. A man is a fool to trust himself! But those who use God's wisdom are safe.
27. If you give to the poor, your needs will be supplied! But a curse upon those who close their eyes to poverty.
28. When the wicked prosper, good men go away; when the wicked meet disaster, good men return.

## COMMENTS ON 28:19-28

V. 19. Prov. 12:11 is very similar: "He that tilleth his land shall have plenty of bread; But he that followeth after vain persons is void of understanding." A double contrast: "he that tilleth his land" vs. "he that followeth after vain persons" and

“shall have plenty of bread” vs. “shall have poverty enough”. The normal and expected reward of honest labor is to be supplied from it (“bread”). Thus, Prov. 14:23 says, “In all labor there is profit.” Getting in with the non-working bunch, with the play-around group, with the no-good element is a good way to have “poverty enough” instead of “plenty of bread”. One’s companionships will often affect his working-outlook.

V. 20. This is one of several verses dealing with getting-rich-quick: see v. 22; v. 25. Another double contrast: “a faithful man” vs. “he that maketh haste to be rich” and “shall abound with blessings” vs. “shall not be unpunished”. Notice in Deut. 28:1-14 the promises that God made to Israel if they were faithful. “Abound” is related to “abundant”. God will punish--not bless--one who hastens to be rich, for he has the wrong goal in mind, and he will likely sin in pursuing his goal: “They that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows” (I Tim. 6:9,10).

V. 21. The first statement is found in Prov. 18:5 also. We should not have respect of persons when it comes to right and wrong, truth and error. Wrong is wrong even if our best friend does it, and right is right even if somebody does it who doesn’t like us personally. God will not save those who have not obeyed the gospel even if they are our relatives or friends. He has no respect of men’s persons (Rom. 2:11). The second statement of our verse is probably mentioning another thing that should not be done; namely, transgressing for a paltry gain. Of course, the two statements might be related as when a judge would show respect for persons for a small bribe.

V. 22. Hastening after riches is also mentioned in v. 20. “Lust of the eyes” in I John 2:16 is desiring something that we should not have: it might be to desire one who is not our mate or to desire earthly gain at the expense of one’s spirituality. This is an “evil eye” for it leads one into sin. Jesus mentions “evil eye” in Mark 7:22 and says it is one of the things that proceed from within man. We know that the eye feeds the heart, and the wicked heart prompts the eye to be evil—a vicious circle! Our verse is warning against getting-rich-quick, saying that such a one will in time lose it (“want shall

come upon him").

V. 23. Prov. 27:5,6 praises "open rebuke" as "better" than "love that is hidden". Such "wounds of a friend" are said to be "faithful". Our verse says that one that rebukes a man will later find more favor than those who flattered the man when they should have been rebuking him. If a preacher believes this, he will be more faithful to God's Word and will not let the people be lost without saying something about their sins. The "smooth talkers" who never say anything about the sins of the people will really do the people no good. In time to come (sometimes years later) people will look back and have more respect for the honest, outspoken, plain-spoken man than for the coward who was full of good words and fair speeches.

V. 24. Why would somebody rob his father and mother? First of all, it would be easy to do as compared to robbing anybody else, for he would know where everything was, he would be present in the house at times when they weren't, etc. Or, he might think they would be more lenient upon him than upon somebody else, if what he did was ever found out. Or, he might salve his conscience by saying, "It's all going to belong to us children in time anyway." This last thought could account for his saying to himself, "It is no transgression." But as long as one's parents live, it is still theirs, and to take from them is robbing, and the "whoso" of our verse shows that it doesn't matter who does it, it is still robbing. How perverse to rob the very ones who gave him life, provisions, and rearing! He is a "companion of a destroyer" because he is destroying their financial holdings. A similar expression ("brother to him that is a destroyer") is said of a lazy person (Prov. 18:9).

V. 25. "He that is of a greedy spirit" is put over against "he that putteth his trust in Jehovah". Most people who have lived on the earth could have used more than they had, especially at times. Some have been able to content themselves with the bare necessities ("having food and covering we shall be therewith content"--I Tim. 6:8), trusting the Lord to take care of them through the situation. But others of a greedy spirit will not thus content themselves. They fret under their situation and will do anything to get their hands on more, and their greediness usually results in trouble ("stirreth up strife"), for in order for him to get more, it usually means that somebody else has less. He usually outwits somebody else, and hard feelings result. But in the long run, who ends up better? The one who

trusts in Jehovah "shall be made fat" (be prosperous).

V. 26. This may or may not be connected with v. 25. If it is, it talks of the greedy one trusting in his own schemes rather than in God, and the one who walks wisely is the one who trusts in God. Likely, though, it is not connected but is another saying all by itself. If so, what does it mean? Always should one trust God and what He says. When one's heart says to do something but God says not to, we should do what He says. This is walking wisely, and he will end up blessed ("he shall be delivered"). But oh, how many will go "their" way instead of "God's"! That is why God said, "My thoughts are not your thoughts, neither are your ways my ways" (Isa. 55:8). He calls upon those thus living to "forsake his way, and...his thoughts; and...return to Jehovah" (Isa. 55:7). Jeremiah knew the human heart when he said, "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps" (Jer. 10:23); and, "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?" (Jer. 17:9).

V. 27. Jesus said there will always be some poor among us (Mark 14:7), and He went on to say, "Whosoever ye will ye can do them good" (same verse). As we have opportunity, therefore, to give to the poor and needy, we are to do so (Gal. 6:10; I John 3:17). Deut. 15:7 says, "If there be with thee a poor man, one of thy brethren, within any of thy gates in thy land which Jehovah thy God giveth thee, thou shalt not harden thy heart, not shut thy hand from thy poor brother." Prov. 22:9 also says a man shall be blessed who "giveth of his bread to the poor". God will repay all that we give to the poor (Prov. 19:17). Our verse talks about hiding one's eyes from the poor. This is what many do as they merrily go on their own way or busily pursue their business interests. Listen to Prov. 29:7: "The righteous taketh knowledge of the cause of the poor; The wicked hath not understanding to know it." So Jesus made a helpful Samaritan the hero of His parable and the heartless Jewish priest and Levite the goats (Luke 10:30-37). The ultimate blessing and curse to come upon us for our dealings with the poor will be at the Judgment (Matt. 25:34-46).

V. 28. "Rise to power is the thought. How tragic that in the world's history there have been so many wicked as rulers! This may be partly due to the humility of the godly, causing them to be meek among men, not seeking places of eminence even though they be places of service to mankind. But the

wicked are often graspy, covetousness, and proud, and they by nature seek such places of prominence. The first statement of our verse is also found in v. 12. Prov. 29: 2 says, "When a wicked man beareth rule, the people sigh." Israel probably liked the first years of Solomon's reign, when he was seeking to do God's will, better than his latter years, when he was idolatrous. They demanded a more civil rule from his son Rehoboam (I Kings 12:4). Our verse shows that when the wicked leadership passes, righteousness increases to the true exaltation of the nation (Prov. 14:34). "Pulpit Commentary": "The overthrow of the ungodly adds to the prosperity of the righteous...promotes their advancement in influence and numbers."

### TEST QUESTIONS OVER 28:19-28

1. What word or thought is emphatic in v. 19?
2. What about getting in with the non-working, play-around group (v. 19)?
3. According to the contrast in v. 20, one hastening to be rich is probably not a ..... man.
4. What New Testament passage shows the dangers of desiring to be rich (v. 20)?
5. Should we put "persons" before "principle" (v. 21)?
6. What vicious circle was discussed under v. 22?
7. What are the "wounds of a friend" (v. 23)?
8. In what sense is "companion" used in v. 24?
9. Comment upon v. 25.
10. Does v. 26 show that our thoughts are sometimes wrong?
11. What is the double contrast in v. 27?
12. Why have so many rulers been wicked men (v. 28)?

### NOTICEABLE GROUPINGS IN CHAPTER 28

#### *"Wicked"*--

"The wicked flee when no man pursueth" (v. 1).

"They that forsake the law praise the wicked" (v. 4).

"Evil men understand not justice" (v. 5).

"Better is the poor that walketh in his integrity, Than he that is perverse in his ways, though he be rich" (v. 6).

"When the wicked rise, men hide themselves" (vs. 12,28).

"He that is perverse in his ways shall fall at once" (v. 18).

#### *"Poor"*--

"A needy man that oppresseth the poor Is like a sweeping

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rain which leaveth no food" (v. 3).

"Better is the poor that walketh in his integrity, Than he that is perverse in his ways, though he be rich" (v. 6).

"He that augmenteth his substance by interest and increase, Gathereth it for him that hath pity on the poor" (v. 8).

"The poor that hath understanding searcheth him out" (v. 11).

"As a roaring lion, and a ranging bear, So is a wicked ruler over a poor people" (v. 15).

"He that giveth unto the poor shall not lack; But he that hideth his eyes shall have many a curse" (v. 27).

### *"Obedient"--*

"Such as keep the law contend with them" (v. 4).

"Whoso keepeth the law is a wise son" (v. 7).

"The perfect shall inherit good" (v. 10).

### *"Ruler"--*

"For the transgression of a land many are the princes thereof" (v. 2).

"As a roaring lion, and a ranging bear, So is a wicked ruler over a poor people" (v. 15).

"The prince that lacketh understanding is also a great oppressor; But he that hateth covetousness shall prolong his days" (v. 16).

### *"Pit"--*

"Whoso causeth the upright to go astray in an evil way, He shall fall himself into his own pit" (v. 10).

"A man that is laden with the blood of any person Shall flee unto the pit" (v. 17).

### *"Bad associates"--*

"He that is a companion of gluttons shameth his father" (v. 7).

"He that followeth vain persons shall have poverty enough" (v. 19).

### *"Riches"--*

"Better is the poor that walketh in his integrity, Than he that is perverse in his ways though he be rich" (v. 6).

"He that augmenteth his substance by interest and increase, Gathereth it for him that hath pity on the poor" (v. 8).

## CHAPTER 28

"The rich man is wise in his own conceit" (v. 11).

"He that maketh haste to be rich shall not be unpunished" (v. 20).

"He that hath an evil eye hasteth after riches, And knoweth not that want shall come upon him" (v. 22).

"He that is of a greedy spirit stirreth up strife" (v. 25).

### *"Righteous--*

"The righteous are bold as a lion" (v. 1).

"When the righteous triumph, there is great glory" (v. 12).

### *"Children"--*

"Whoso keepeth the law is a wise son; But he that is a companion of gluttons shameth his father" (v. 7).

"Whoso robbeth his father or his mother, and saith, It is no transgression, The same is the companion of a destroyer" (v. 24).

### *"Understanding"--*

"By men of understanding and knowledge the state thereof shall be prolonged" (v. 2).

"Evil men understand not justice; But they that seek Jehovah understand all things" (v. 5).

"The poor that hath understanding searcheth him out" (v. 11).

"The prince that lacketh understanding is also a great oppressor" (v. 16).

### *"Oppression"--*

"A needy man that oppresseth the poor Is like a sweeping rain which leaveth no food" (v. 3).

"The prince that lacketh understanding is also a great oppressor" (v. 16).

"A man that is laden with the blood of any person Shall flee unto the pit" (v. 17).

### *"Transgress"--*

"For the transgression of a land many are the princes thereof" (v. 2).

"He that covereth his transgressions shall not prosper" (v. 13).

"Whoso robbeth his father or his mother, and saith, It is no transgression, The same is the companion of a destroyer" (v. 24).



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*"Hide"--*

"When the wicked rise, men hide themselves" (vs. 12,28).

"He that covereth his transgressions shall not prosper" (v. 13).

"He that hideth his eyes shall have many a curse" (v. 27).

*"Law"--*

"They that forsake the law praise the wicked; But such as keep the law contend with them" (v. 4).

"Whoso keepeth the law is a wise son" (v. 7).

"He that turneth away his ear from hearing the law, Even his prayer is an abomination" (v. 9).

### FOOLS THINK IT IS SMART TO SIN

"It is as sport to a fool to do mischief" (10:23). They think it is smart to cuss somebody out. Some think it is smart to smoke more cigarettes or drink more beers than others. One fool will brag to another fool about how many women he has had. Proverbs has well pin-pointed such people when it calls them fools.

We can surely see the truth of 14:9, "Fools make a mock at sin."

You try to get a fool to repent of his sinful ways, and he will make fun of you and laugh about sin. He is not about to give up his crowd and his fun. Nothing would be more miserable to him to settle down and live the Christian life. To him, nothing would be more miserable; therefore, to him, nothing is more unthinkable. 13:19 says, "It is abomination to fools to depart from evil." He doesn't think any evil is going to come upon him because of the way he is living. 14:16 puts it like this, "A wise man feareth and departeth from evil: but the fool rageth, and is confident."

## TEXT — 29:1-9

1. He that being often reprov'd hardeneth his neck  
Shall suddenly be destroyed, and that without remedy.
2. When the righteous are increased, the people rejoice;  
But when a wicked man beareth rule, the people sigh.
3. Whoso loveth wisdom rejoiceth his father;  
But he that keepeth company with harlots wasteth his substance.
4. The king by justice establisheth the land;  
But he that exacteth gifts overthroweth it.
5. A man that flattereth his neighbor  
Spreadeth a net for his steps.
6. In the transgression of an evil man there is a snare;  
But the righteous doth sing and rejoice.
7. The righteous taketh knowledge of the cause of the poor;  
The wicked hath not understanding to know it.
8. Scoffers set a city in a flame;  
But wise men turn away wrath.
9. If a wise man hath a controversy with a foolish man,  
Whether he be angry or laugh, there will be no rest.

## STUDY QUESTIONS OVER 29:1-9

1. What strong warning does v. 1 contain?
2. What verses in Proverbs besides v. 2 state similar truth?
3. What character in a parable of Jesus fulfilled the last statement of v. 3?
4. Reword the last statement of v. 4.
5. A previous verse on flattery said, "A flattering tongue ....."
6. A "snare" to whom (v. 6)?
7. Does v. 7 indicate that the righteous themselves are not always poor?
8. How would scoffers set a city aflame (v. 8)?
9. Does "whether he be angry or laugh" go with "wise man" or "foolish man" (v. 9)?

## PARAPHRASE OF 29:1-9

1. The man who is often reprov'd but refuses to accept criticism will suddenly be broken and never have

another chance.

2. With good men in authority, the people rejoice; but with the wicked in power, they groan.
3. A wise son makes his father happy, but a lad who hangs around with prostitutes disgraces him.
4. A just king gives stability to his nation, but one who demands bribes destroys it.
- 5,6. Flattery is a trap; evil men are caught in it, but good men stay away and sing for joy.
7. The good man knows the poor man's rights; the godless don't care.
8. Fools start fights everywhere while wise men try to keep peace.
9. There's no use arguing with a fool. He only rages and scoffs, and tempers flare.

#### COMMENTS ON 29:1-9

V. 1. Jehovah had tried to get Judah to do right, but they would not listen; therefore, He destroyed them without remedy: "Jehovah...sent to them by his messengers, rising up early and sending...but they mocked the messengers of God, and despised his words, and scoffed at his prophets, until the wrath of Jehovah arose against his people, until there was no remedy" (II Chron. 36:15,17). When wisdom is thus despised, this is the result: "Ye have set at naught all my counsel, and would none of my reproof...when your fear cometh as a storm, and your calamity cometh on as a whirlwind; when distress and anguish come upon you, then will they call upon me, but I will not answer" (Prov. 1:25-28).

V. 2. The contrast is between a righteous and a wicked ruler and between the people's rejoicing under the righteous ruler and their sighing under the wicked. Previous contrasts involving the same in Proverbs: "When it goeth well with the righteous, the city rejoiceth; And when the wicked perish, there is shouting" (11:10); "When the righteous triumph, there is great glory; But when the wicked rise, men hide themselves" (28:12); "When the wicked rise, men hide themselves; But when they perish, the righteous increase" (28:28).

V. 3. This verse talks of two altogether different kinds of sons and the consequences. Other passages showing a son's conduct's effect upon his parents: "A wise son maketh a glad father; But a foolish son is the heaviness of his mother" (Prov.

10:1); "A wise son maketh a glad father, But a foolish man despiseth his mother" (Prov. 15:20); "My son, be wise, and make my heart glad" (Prov. 27:11). Yes, men have been made poor though their evil lusts: "Lest strangers be filled with thy strength" (Prov. 5:10)--margin says "wealth" instead of "strength"; "On account of a harlot a man is brought to a piece of bread" (Prov. 6:26). The Prodigal Son "wasted his substance with riotous living" (Luke 15:13). According to his elder brother, he spent it on "harlots" (Luke 15:30).

V. 4. A double contrast: "by justice" vs. "exacteth gifts" and "establisheth the land" vs. "overthroweth it". When a king rules according to the laws of justice, things go well with both him and the land, for God blesses, and the people are happy. The bribe-taking king ("he that exacteth gifts") overthrows it because such is not right, God is not pleased, and the people do not approve it.

V. 5. Flattery is insincere compliments. This verse shows it is "buttering" a person in order to "eat" him. "A flattering tongue worketh ruin" (Prov. 26:28). When some people speak "fair", they should not be believed; their hearts may be filled with abominations (Prov. 26:25). The flatteries of our verse are nothing more than something that will draw one's attentions away from the net that is being spread in one's way. Such operate on the idea expressed in Prov. 1:17: "In vain is the net spread in the sight of any bird."

V. 6. The contrast within the verse shows that the "snare" ensnares the transgressor himself. This very language is used in several other passages, all relating to one's transgression: "A fool's mouth is his destruction, And his lips are the snare of his soul" (Prov. 18:7); "It is a snare to a man rashly to say, It is holy and vows to make inquiry" (Prov. 20:25); "Lest thou learn his ways, and get a snare to thy soul" (Prov. 22:25). But righteousness does not ensnare one; it leads to singing and rejoicing.

V. 7. The righteous give to the poor because they first of all take knowledge of their situation and then care. Because the wicked do not care, they do not bother themselves to take knowledge of their condition, and if they know about it, they dismiss it from their thoughts. Job is an example of one who investigated need: "I was a father to the needy: And the cause of him that I knew not I searched out" (Job 29:16). Psa. 41:1 says, "Blessed is he that considereth the poor." This would not

be the priest and the Levite of Jesus' parable (Luke 10:31,33).

V. 8. The setting of this verse is an attacked or besieged city. Men may scoff at the enemy that is able to overthrow the city. Conquerors often spared a city destruction if it surrendered, but if it resisted, it was conquered and then destroyed. Thus, "it is overthrown by the mouth of the wicked" (Prov. 11:11). The wise men who turn away wrath would be those who, seeing that they were hopelessly outnumbered and defeated, asked for terms or conditions of peace.

V. 9. When a foolish man is encountered in a controversy, he may get angry (realizing he is getting the worst end of it), or he may laugh (not sensing that he is being defeated). Such a controversy never comes to a suitable, satisfying point of conclusion as it should. "Pulpit Commentary": "After all has been said, the fool only falls into a passion or laughs at the matter, argument is wasted upon him, and the controversy is never settled." "Wordsworth": "The irreligious fool is won neither by the austere preaching of John the Baptist nor by the mild teaching of Christ, but rejects both (Matt. 11:16-19)."

### TEST QUESTIONS OVER 29:1-9

1. What was cited as an example of v. 1?
2. Comment upon v. 2.
3. Tie v. 3 in with Prov. 6:32.
4. Comment upon the truthfulness of v. 4.
5. Why does one seeking another's destruction employ flattery at times (v. 5)?
6. Where else is "snare" used in this sense (v. 6)?
7. Why do the righteous take knowledge of the poor (v. 7)? Why don't the wicked?
8. What is the setting of v. 8?
9. Comment upon v. 9.

### TEXT — 29:10-18

10. The bloodthirsty hate him that is perfect:  
And as for the upright, they seek his life.
11. A fool uttereth all his anger;  
But a wise man keepeth it back and stilleth it.
12. If a ruler hearkeneth to falsehood, all his servants are wicked.
13. The poor man and the oppressor met together;

- Jehovah lighteneth the eyes of them both.
14. The king that faithfully judgeth the poor,  
His throne shall be established for ever.
  15. The rod and reproof give wisdom;  
But a child left to himself causeth shame to his mother.
  16. When the wicked are increased, transgression  
increaseth;  
But the righteous shall look upon their fall.
  17. Correct thy son, and he will give thee rest;  
Yea, he will give delight unto thy soul.
  18. Where there is no vision, the people cast off restraint;  
But he that keepeth the law, happy is he.

## STUDY QUESTIONS OVER 29:10-18

1. What two things does v. 10 say the bloodthirsty do?
2. What does v. 11 say about losing one's temper?
3. Why would this be the case (v. 12)?
4. Why does v. 13 say, "Jehovah lighteneth the eyes of them both"?
5. What promise does v. 14 contain?
6. Differentiate between "rod" and "reproof" (v. 15)?
7. Describe a child "left to himself" (v. 15).
8. What increases transgression (v. 16)?
9. Comment upon the truthfulness of the first statement in v. 17.
10. What two things will a properly trained child bring to his parents (v. 17)?
11. What is meant by "vision" in v. 18?

## PARAPHRASE OF 29:10-18

10. The godly pray for those who long to kill them.
11. A rebel shouts his anger; a wise man holds his temper in and cools it.
12. A wicked ruler will have wicked aides on his staff.
13. Rich and poor are alike in this: each depends on God for light.
14. A king who is fair to the poor shall have a long reign.
15. Scolding and spanking a child helps him to learn. Left to himself, he brings shame to his mother.
16. When rulers are wicked, their people are too; but good men will live to see the tyrant's downfall.

17. Discipline your son and he will give you happiness and peace of mind.
18. Where there is ignorance of God, the people run wild; but what a wonderful thing it is for a nation to know and keep His laws!

### COMMENTS ON 29:10-18

V. 10. One must pause to analyze this verse. It is Hebrew parallelism in which the latter statement is a restatement of the first. Let us rerun the verse in our own understanding of it: "The bloodthirsty hate him that is perfect; they (the bloodthirsty) seek the life of the upright." Why do they do this? Some out of envy (like Cain--I John 3:12). Some because they are rebuked by the upright (like Ahab--I Kings 22:7,8). Some because the upright are an abomination to them (see v. 27 of this chapter). Some because they fear the upright (like King Saul--I Sam. 18:5-9; 24:17-20; 26:1,2). Some because they can more easily get what the perfect have than they can what others have (see Prov. 1:11-13). Three times does Psa. 37 refer to the wicked seeking to devour the righteous: "The wicked plotteth against the just, And gnasheth upon him with his teeth" (v. 12); "The wicked have drawn out the sword, and have bent their bow, To cast down the poor and needy, to slay such as are upright in the way" (v. 14); "The wicked watcheth the righteous, and seeketh to slay him" (v. 32).

V. 11. A fool does not exercise self-control, for self-control is based upon wisdom which he does not have. Therefore, a wise person quiets his spirit when it could erupt, but a fool doesn't. Compare Prov. 14:33: "Wisdom resteth in the heart of him that hath understanding; but that which is in the inward part of fools is made known."

V. 12. This verse pictures a wicked ruler of which there have been many. Both their advisers are wicked (he hearkens to their "falsehood"), and his servants are "wicked". A wicked ruler, wicked counselors, and wicked servants can only add up to a wicked reign.

V. 13. Prov. 22:2 is similar. Whether a man is poor or an oppressor, God has made him (Prov. 22:2), he lives in God's world, and he is a recipient of God's good whether he makes good use or it or not: "He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust" (Matt.

5:45). This does not say that God is pleased with both (or with either).

V. 14. There will be the poor in every king's realm, and the law of God is to care for them: "The poor will never cease out of the land: therefore I command thee, saying, 'thou shalt surely open thy hand unto thy brother, to thy needy, and to thy poor, in thy land'" (Deut. 15:11). This verse makes a special promise to the king who obeys God's will in the matter as does Psa. 72:2,3; "He will judge thy people with righteousness, And thy poor with justice. The mountains shall bring peace to the people, And the hills, in righteousness." Other factors establishing one's throne: "Kindness and truth" (Prov. 20:28); "Righteousness" (Prov. 25:5).

V. 15. When children misbehave, they need correction ("Correct thy son, and he will give thee rest"--Prov. 29:17). If you don't, if you let him keep on in his ways, he will bring "shame to his mother" and other heartaches to both parents: "A foolish son is the heaviness of his mother" (Prov. 10:1); "He that begetteth a fool doeth it to his sorrow; And the father of a fool hath no joy" (Prov. 17:21); "A foolish son is a grief to his father, And bitterness to her that bare him" (Prov. 17:25). In correcting, some merely "talk" to their children, and others merely "whip" them. But this verse points out the necessity of doing both properly, for it speaks of the "rod" (whipping) and of "reproof" (talking) giving wisdom. Don't you want your child to be wise? Then wisely reprove him and wisely whip him. This is Bible: Prov. 19:18; 22:15; 23:13,14; Eph. 6:4; Heb. 12:9. A child "left to himself" is one who is neglected, whose parents have not taught him, have not overseen him, have not been with him, have not loved him, and have not corrected him. "Pulpit Commentary": "The verb translated 'left' is used in Job 39:5 of the wild ass left to wander free where it wills." No child is capable of self-rearing. Such neglected offspring "causeth shame". His parents who neglected him will be ashamed of him, and his desire to get away from home will probably be matched by their relief to see him go!

V. 16. The more wicked those people are, the more sin there will be. Sin spreads like a mighty contagion: "Because iniquity shall be multiplied, the love of the many will wax cold" (Matt. 24:12). John tells us that there has been a big "take-over" of this world by sin: "The whole world lieth in the evil one" (I John 5:19). Paul speaks of "this present evil world"



(Gal. 1:4). If you "follow the crowd," you will be lost, for Jesus said, "Wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby" (Matt. 7:14). Knowing the tendency of mankind to do whatever the crowd does, Exo. 23:2 says, "Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to turn aside after a multitude to wrest justice". Thank God, there will always be some who will not give in to the ways of the world. They are "the righteous". There will always be a "Noah" or a "Jeremiah" or an "Elijah" or a "Daniel" or a "Caleb and Joshua" to uphold what is right and who will be spared when the wicked fall: "He that dwelleth in the secret place of the Most High shall surely abide under the shadow of the Almighty...A thousand shall fall at thy side, And ten thousand at thy right hand; But it shall not come nigh thee. Only with thine eyes shalt thou behold, And see the reward of the wicked" (Psa. 91:1-8).

V. 17. Any godly parent is grieved at the wrongdoing of a child. And an undisciplined child will go from bad to worse until his parents' nerves can take no more. "Correct" him, and he will give you "rest"; yes, and more: he will actually grow out into something good to bring "Delight" to your heart. Your author observes in his book, "Simple, Stimulating Studies in the Proverbs": "Some parents have no rest because of the misdeeds of their children. They are always into something, always tearing something up, always breaking something, always doing something the parents don't want them to do; in short, they weary the parents going from one thing to another. The right kind of correction...will not only give you rest concerning your child, but the child will actually be a delight to your soul. What a difference!"

V. 18. The word "vision" here implies the inspired message of God (often by a living representative of it). When there was not prophet to reveal God's will to the people or no preacher to hinder their going into sin, people get into sin with nothing to restrain them. "We note the license of Eli's time, when there was no open vision (I Sam.3:1); in Asa's day, when Israel had long been without a teaching priest (II Chron. 15:3); and when the impious Ahaz 'made Judah naked' (II Chron. 28:19); or when the people were destroyed by reason of lack of knowledge of Divine things (Hos. 4:6)" ("Pulpit Commentary"). Yet, even in those days there would still be some who would keep the law, and those who did would be blessed of God:

"Blessed are they that hear the word of God, and keep it" (Luke 11:28); "If you know these things, blessed are ye if ye do them" (John 13:17); "He that looketh into the perfect law...and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing" (Jas. 1:25).

### TEST QUESTIONS OVER 29:10-18

1. Why do the wicked seek the life of the upright (v. 10)?
2. Self-control is based upon what which a fool lacks (v. 11)?
3. Locate three wicked persons or groups in v. 12.
4. Where did Jesus show that God makes earthly benefits available to both just and unjust (v. 13)?
5. What is God's promise for the king who properly regards the poor in his realm (v. 14)?
6. According to v. 15, where do some parents fail?
7. Who have been some of the righteous when sin has flourished (v. 16)?
8. Correction of a child can change a parent's disgust to .....(v. 17).
9. Comment upon the first statement in v. 18.
10. What are some Bible promises to the obedient (v. 18)?

### TEXT — 29:19-27

19. A servant will not be corrected by words;  
For though he understand, he will not give heed.
20. Seest thou a man that is hasty in 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 a son at last.
22. An angry man stirreth up strife,  
And a wrathful man aboundeth in transgression.
23. A man's pride shall bring him low;  
But he that is of a lowly spirit shall obtain honor.
24. Whoso is partner with a thief hateth his own soul;  
He heareth the adjuration and uttereth nothing.
25. The fear of man bringeth a snare;  
But whoso putteth his trust in Jehovah shall be safe.
26. Many seek the ruler's favor;  
But a man's judgment cometh from Jehovah.
27. An unjust man is an abomination to the righteous;

And he that is upright in the way is an abomination to the wicked.

### STUDY QUESTIONS OVER 29:19-27

1. What kind of person do you envision in v. 19?
2. Our saying, "Think before you .....", is similar to v. 20.
3. Why would v. 21 be so?
4. Find other passages in the Bible on anger to go along with v. 22.
5. Cite some New Testament passages that say the same as v. 23.
6. What does "adjuration" mean (v. 24)?
7. Illustrate the first statement of v. 25.
8. What do you understand by v. 26?
9. Is v. 27 why people usually change crowds when they become Christians?

### PARAPHRASE OF 29:19-27

19. Sometimes mere words are not enough--discipline is needed. For the words may not be heeded.
20. There is more hope for a fool than for a man of quick temper.
21. Pamper a servant from childhood, and he will expect you to treat him as a son!
22. A hot-tempered man starts fights and gets into all kinds of trouble.
23. Pride ends in a fall, while humility brings honor.
24. A man who assists a thief must really hate himself! For he knows the consequence but does it anyway.
25. Fear of man is a dangerous trap, but to trust in God means safety.
26. Do you want justice? Don't fawn on the judge, but ask the Lord for it.
27. The good hate the badness of the wicked. The wicked hate the goodness of the good.

### COMMENTS ON 29:19-27

V. 19. Servants were an uneducated group of persons. Personal gain and advancement held no motivation for them. There were likely times when they would sulk. When they got into this mood, it took more than words to get them going

again, Bodily punishment was the only "language" that would get through to them ("A whip for the horse, a bridle for the ass, And a rod for the back of fools"--Prov. 26:3), and sometimes not even that worked ("A rebuke entereth deeper into one that hath understanding than a hundred stripes into a fool"--Prov. 17:10). Such sullen, unresponding stubbornness might result in his death or his sale. An observation: Such stubbornness is not limited to slaves of long-ago. There are people who will not respond to words of wisdom, for even though they understand, they prefer the preservation of their ego than giving heed to the wisdom of another.

V. 20. Yes, there are some who are hasty of speech. They may be nervous, fidgety people to whom a moment of silence is killing and who speak from the top of their heads instead of the bottom their hearts. Such will have many an apology to make throughout life or suffer the loss of friends. Or some are hasty of speech because of not being aware of the problems that can be caused by such utterances. We have a saying, "Think before you speak." Some say, "think twice before you speak." A quick-tongued person suffers from this verse's comparison ("There is more hope of a fool than of him") as does a conceited man in Prov. 26:12.

V. 21. "Delicately bringeth up" means to pamper, to spoil, to give one privileges and favors without expecting corresponding responsibilities and obligations. On "son", the marginal note reads: "The meaning of the word is doubtful," accounting for various translations: "ungrateful" (Ewald); "as a son" ("American Bible Union"); "his continuator" ("Young's Literal"). "Clarke" observes that "such persons are generally forgetful of their obligations, assume the rights and privileges of children, and are seldom good for anything." Isn't that true of most people who are "delicately brought up", pampered, spoiled? Such boys grow up to be men in name only, and such girls grow up to be poor wives.

V. 22. Hebrew parallelism again: "angry man" and "wrathful man"; "stirreth up" and "aboundeth"; and "strife" and "transgression". Prov. 15:8 says, "A wrathful man stirreth up contention;" and Prov. 28:25 says, "He that is of a greedy spirit stirreth up strife." One who is angry is stirred up, and this causes him to say things and to do things that stirs up strife in others. This "strife" is not usually a passing thing, but it causes transgression to abound. Because of this Eph. 4:26

says, "be ye angry, and sin not." In other words, when angry, take care that you do not sin by what you do and say. How can one keep from sinning further when angry? By taking care of oneself instead of the other fellow: "Let not the sun go down upon your wrath" (Eph. 4:26)--get yourself under control immediately. Let us remember Jas. 1:20: "The wrath of man worketh not the righteousness of God."

V. 23. Each individual will have likes and dislikes, spirit, and desires, but just as v. 22 shows that such can get out of control by way of anger, this verse shows that such can get out of control by way of pride. Man's pride is when he is puffed up, but such actually leads down instead of up. Humility (being of a lowly spirit) actually leads up instead. Others sense a person's pride and deplore it. So does God. Both are against promoting such. For teaching and instances of this subject, see Prov. 15:33; 16:18; 18:12; Isa. 66:2; Dan. 4:30,31; Matt. 23:12; Luke 14:11; Luke 18:14; Acts 12:23; Jas. 4:6,10; I. Pet. 5:6.

V. 24. This is a court scene. The thief is brought in, and the one wronged. The judge has pronounced a curse upon the thief and upon anyone who knows the crime but refuses to divulge the information. He "hateth his own soul" in that he is bringing a curse upon himself by his action.

V. 25. What "snare"? "The snare of the devil" (II Tim. 2:26). Fearing men caused Abraham to deny that Sarah was his wife (Gen. 12:11-13; 20:2), some of the Jewish rulers who believed on Jesus not to say openly (John 12:42), Peter to deny Jesus (Matt. 26:69-74) and to withdraw himself from some Gentiles (Ga. 2:12), leaders to compromise the truth (I Sam. 15:24), weak Christians to recant under persecution (Matt. 13:20,21), etc. This is one of the greatest causes of preachers failing to preach the Word of God as they should.

V. 26. The last statement of the verse indicates that people try to buy off the king from condemning them in court. They will do everything they can (legitimate and illegitimate) to secure his favorable verdict, but even if they succeed in doing this, they still have God to deal with. Men may have let Jonah on board, but God still prevailed in his case. Ahab may have gotten Naboth's vineyard, but God didn't let him enjoy it (I Kings 21:17-19).

V. 27. The just and the unjust live in the same world, both eat to sustain physical life, live in houses, etc., but there the comparison ends, for they have adopted altogether different

ways of living. The righteous deplore the ways of the wicked (stealing, lying, cheating, drinking, fighting, hating, immorality, etc.). Jesus commended the church at Ephesus: "Thou canst not bear evil men" (Rev. 2:2). But the wicked deplore the upright just as much, for their ways are a rebuke to them. The wicked have often persecuted the righteous.

### TEST QUESTIONS OVER 29:19-27

1. V. 19 reflects what attitude sometimes encountered even today?
2. What kind of person is often "hasty in his words" (v. 20)?
3. What often happens when people are pampered in childhood (v. 21)?
4. What does the New Testament say about man's wrath (v. 22)?
5. Cite other passages of Scripture on pride besides v. 23.
6. V. 24 pictures what kind of scene?
7. Cite Bible instances of v. 25.
8. Whose favor in v. 26 should one be seeking?
9. What is mutual, according to v. 27?

### NOTICEABLE GROUPINGS IN CHAPTER 29

#### *"Ruler"--*

"When a wicked man beareth rule, the people sigh" (v. 2).

"The king by justice established the land; But he that exacteth gifts overthroweth it" (v. 4).

"If a ruler hearkeneth to falsehood, all his servants are wicked" (v. 12).

"The king that faithfully judgeth the poor, His throne shall be established for ever" (v. 14).

"Many seek the ruler's favor" (v. 26).

#### *"Righteous"--*

"When the righteous are increased, the people rejoice" (v. 2).

"The righteous doth sing and rejoice" (v. 6).

"The righteous take knowledge of the cause of the poor" (v. 7).

"The righteous shall look upon their fall" (v. 16).

"An unjust man is an abomination to the righteous" (v. 27).

"He that is upright in the way is an abomination to the wicked" (v. 27).

## PONDERING THE PROVERBS

### *"Trap"--*

"A man that flattereth his neighbor Spreadeth a net for his steps" (v. 5).

"In the transgression of an evil man there is a snare" (v. 6).

### *"Wise"--*

"Whoso loveth wisdom rejoiceth his father" (v. 3).

"Wise men turn away wrath" (v. 8).

"If a wise man hath a controversy with a foolish man, Whether he be angry or laugh, there will be no rest" (v. 9).

"A wise man keepeth it back and stilleth it" (v. 11).

"The rod and reproof give wisdom" (v. 15).

### *"Parenthood"--*

"Whoso loveth wisdom rejoiceth his father; But he that keepeth company with harlots wasteth his substance" (v. 3).

"The rod and reproof give wisdom; But a child left to himself causeth shame to his mother" (v. 15).

"Correct thy son, and he will give thee rest; Yea, he will give delight unto thy soul" (v. 17).

"He that delicately bringeth up his servant from a child Shall have him become a son at the last" (v. 21).

### *"Destruction"--*

"He that being often reproveth hardeneth his neck shall suddenly be destroyed, and that without remedy" (v. 1).

"He that exacteth gifts overthroweth it" (v. 4).

"A man that flattereth his neighbor spreadeth a net for his steps" (v. 5).

"Scoffers set a city in a flame" (v. 8).

"The righteous look upon their fall" (v. 16).

### *"Wicked"--*

"In the transgression of an evil man there is a snare" (v. 6).

"The wicked hath not understanding to know it" (v. 7).

"The bloodthirsty hate him that is perfect; And as for the upright, they seek his life" (v. 10).

"If a ruler hearkeneth to falsehood, all his servants are wicked" (v. 12).

"When the wicked are increased, transgression increaseth" (v. 16).

### *"Abomination"--*

"The bloodthirsty hate him that is perfect" (v. 10).

"An unjust man is an abomination to the righteous; And he

## CHAPTER 29

that is upright in the way is an abomination to the wicked"  
(v. 27).

*"Poor"--*

"The righteous taketh knowledge of the cause of the poor;  
The wicked hath not understanding to know it" (v. 7).

"The poor and the oppressor meet together; Jehovah  
lighteneth the eyes of them both" (v. 13).

"The king that faithfully judgeth the poor; His throne shall  
be established for ever" (v. 14).

*"Fool"--*

"If a wise man hath a controversy with a foolish man;  
Whether he be angry or laugh, there will be no rest" (v. 9).

"A fool uttereth all his anger" (v. 11).

"Seest thou a man that is hasty in his words: There is more  
hope of a fool than of him" (v. 20).

*"Speech"--*

"A man that flattereth his neighbor spreadeth a net for his  
steps" (v. 5).

"Scoffers set a city in a flame" (v. 5).

"The rod and reproof give wisdom" (v. 15).

"A servant will not be corrected by words" (v. 19).

"Seest thou a man that is hasty in his words? there is more  
hope of a fool than of him" (v. 20).

*"Bad company"--*

"He that keepeth company with harlots wasteth his  
substance" (v. 3).

"Whoso is partner with a thief hateth his own soul" (v. 24).

*"Anger"--*

"Wise men turneth away wrath" (v. 8).

"If a wise man that a controversy with a foolish man,  
Whether he be angry or laugh, there will be no rest" (v. 9).

"A fool uttereth all his anger; But a wise man keepeth it  
back and stilleth it" (v. 11).

*"Established"--*

"The king by justice establisheth the land" (v. 4).

"The king that faithfully judgeth the poor, His throne shall  
be established for ever" (v. 14).

*"Jehovah"--*

"The poor man and the oppressor meet together; Jehovah  
lighteneth the eyes of them both" (v. 13).

"Whoso putteth his trust in Jehovah shall be safe" (v. 25).

"A man's judgment cometh from Jehovah" (v. 26).



## PONDERING THE PROVERBS

*"Rejoice"--*

"When the righteous are increased, the people rejoice" (v. 2).

"Whoso loveth wisdom rejoiceth his father" (v. 3).

"The righteous doth sing and rejoice" (v. 6).

"Correct thy son, and he will give thee rest; Yea, he will give delight unto thy soul" (v. 17).

"He that keepeth the law, happy is he" (v. 18).

## THOUGHTS OF THE WICKED

"The thoughts of the wicked are an abomination to the Lord: but the words of the pure are pleasant words" (15:26).

The wicked have thoughts. They are usually expressing them too. You talk to them about Jesus, and you will see that they have thoughts. But, they are not the kind of thoughts that God would have. They are thoughts that do not agree with God's thoughts. They are thoughts that lead away from God rather than to Him. They are thoughts that degrade instead of inspire. They are thoughts that oppose God rather than submit to Him.

Because of the way that wicked people think, it is hard to help them, it is hard to deal with them for God. God knows this. The just deplore the way of the wicked, and the feeling is mutual--the wicked deplore the way of the righteous (29:27). God deplores the way of the wicked and would have them turn from it immediately.

## TEXT — 30:1-10

1. The words of Agur the son of Jakeh; the oracle.  
The man saith unto Ithiel, unto Ithiel and Ucal:
2. Surely I am more brutish than any man,  
And have not the understanding of a man;
3. And I have not learned wisdom,  
Neither have I the knowledge of the Holy One.
4. Who hath ascended up into heaven and descended?  
Who hath gathered the wind in his fists?  
Who hath bound the waters in his garment?  
Who hath established all the ends of the earth?  
What is his name, and what is his son's name, if thou knowest?
5. Every word of God is tried:  
He is a shield unto them that take refuge in him.
6. Add thou not unto his words,  
Lest he reprove thee, and thou be found a liar.
7. Two things I have asked of thee;  
Deny me them not before I die:
8. Remove far from me falsehood and lies;  
Give me neither poverty nor riches; Feed me with the  
food that is needful for me:
9. Lest I be full, and deny thee, and say, Who is Jehovah?  
Or lest I be poor, and steal,  
And use profanely the name of my God.
10. Slander not a servant unto his master,  
Lest he curse thee, and thou be held guilty.

## STUDY QUESTIONS OVER 30:1-10

1. Who was "Agur" (v. 1)?
2. What does "oracle" mean (v. 1)?
3. Who were "Ithiel" and "Ucal" (v. 1)?
4. Does "brutish" in v. mean what we usually understand by this word?
5. What is meant by the statements in v. 3?
6. What is the author getting at in v. 4?
7. "Tried" in what sense (v. 5)?
8. Where else in the Bible is the same instruction given (v. 6)?
9. What are these "two things" (v. 7)?
10. Was this his own "falsehood" or somebody else's (v. 8)?

11. What is the danger of having too much (v. 9)?
12. What is a danger of having too little (v. 9)?
13. What is "slander" (v. 10)?

#### PHARAPHRASE OF 30:1-10

1. These are the messages of Agur, son of Jakeh, from Massa, addressed to Ithiel and Ucal:
- 2-4. I am tired out, O God, and ready to die. I am too stupid even to call myself a human being! I cannot understand man; let alone God. Who else but God goes back and forth to heaven? Who else holds the wind in his fists, and wraps up the oceans in His cloak? Who but God has created the world? If there is any other, what is name--and his son's name--if you know it?
- 5-6. Every word of God proves true. He defends all who come to Him for protection. Do not add to His words, lest He rebuke you, and you be found a liar.
- 7-10. O, God, I beg two favors from you before I die: First, help me never to tell a lie. Second, give me neither poverty nor riches! Give me just enough to satisfy my needs! For if I grow rich, I may become content without God. And if I am too poor, I may steal, and thus insult God's holy name. Never falsely accuse a man to his employer, lest he curse you for your sin.

#### COMMENTS ON 30:1-10

V. 1. Four names are here introduced to us, unknown to us but probably well known in those days: "Agur" (the author), "Jakeh" (his father); and "Ithiel" and "Ucal" (the ones being addressed). Ithiel is more important of the two in that he is not only mentioned first but twice. These last two chapters contain material that is not compiled by Solomon (this chapter by "Agur" and chapter 31 by "King Lemuel"). Both chapters depart from the one-verse "sayings" to sections of material. The word "Oracle" shows that what follows is inspired even if not written by Solomon.

V. 2. Whoever Agur was, he here reveals the fact that it was not through natural endowment that he was about to write. Psa. 73:22 also uses the word "brutish", and it carries the idea of a low level of understanding.

V. 3. And this verse shows that it was not through

education received from others that he was about to write. "It is very probable that he was a rustic, without education, and without any human help, as was the prophet Amos; and that all that he knew now was by the inspiration of the Almighty, independent of which he was rustic and uneducated" ("Clarke").

V. 4. Here are five questions dealing with the sublime and divine. Concerning the ascending and descending, Rom. 10:6,7 asks two questions: "Who shall ascend into heaven?...and Who shall descend into the abyss?" What would be the purpose of such ascending and descending? Deut. 30:11-13 is that from which Rom. 10 is quoting, and it shows that such going up and going down (or out) was for the purpose of gaining divine knowledge and bringing it back to mankind: "This commandment...is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it to us, and make us hear it, that we may do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it to us?" The answer to the first four questions in this verse is, "No man!" Creation and Providence are the works of God--Job 38- Psalms 104; Isaiah 40:12-14 (questions 2-4), and so is the Revelation--I Cor. 2:9-11 (question 1). If somebody insisted that some man has done these things which we attribute to God, Agur wanted to know his name and his son's name.

V. 5. "As the light of nature and metaphysical speculation are of no avail in obtaining the perfect knowledge of God which the seeker craves, he must be all the more thankful for the revealed Word of God, which teaches him as much as he is capable of learning" ("Pulpit Commentary"). The message that Agur is bringing is the "Word of God", and every word of it is true for it is "tried": "The words of Jehovah are pure words; As silver tried in a furnace of the earth, Purified seven times" (Psalms 12:6); "Thy word is very pure" (Psalms 119:140). Psalm 19:8 again states its purity and what it does for mankind: "The precepts of Jehovah are right, rejoicing the heart: The commandment of Jehovah is pure, enlightening the eyes." God and His Word are spokes of as a shield to those who take refuge in Him: "The word of Jehovah is tried; He is a shield unto all them that take refuge in him" Psalm 18:30); "Jehovah God is a sun and a shield" (Psalms 84:11); "O Israel, trust thou in Jehovah: He is their help and their shield. O house of Aaron, trust ye in Jehovah: He is their help and their shield. Ye that fear Jehovah, trust in Jehovah: He is their help and their shield"

(Psa. 115:9-11)

V. 6. Since God's Word is pure (just like He wants it), true, and right, He does not want man tampering with it. Twice in Deut. did God sound the same warning: "Ye shall not add unto the word which I command you, neither shall ye diminish from it" (4:2); "What thing soever I command you, that shall ye observe to do: thou shalt not add thereto, nor diminish from it" (12:32). And the last warning in the Bible says, "If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book" (Rev. 22:18,19). Anyone wrestling (twisting) the Scripture does so to his own destruction (II Pet. 3:16). If we deny God's Word, He will "reprove" us (prove us wrong, deal with us), and we will be found to be nothing less in His sight than a "liar" (absolutely wrong). Examples: II Kings 6:24-31; 7:1-17; Jer. 27:2,6,8; 28:1-4, 10-17.

V. 7. This chapter contains several groupings (vs. 7-9, vs. 11-14, vs. 15,16, vs. 18,19, vs. 21-23, vs. 24-28, vs. 29-31), and this verse introduces the first group or set. "Two things" were urgently desired or were asked of God, and which he did not want to be denied. "Before I die" means "while I am in the flesh" or "while I live."

V. 8. No. 1: "Remove far from me falsehood and lies"; No. 2: "Give me neither poverty nor riches". "Feed me with the food that is needful for me" goes with No. 2 as a restatement of it. And v. 9 is an explanation of request No. 2. As we look at these two requests, the first is what he wished God to remove from him, and the second is what he wished God to give him. Now knowing Agur (the compiler), we do not know whether he was personally plagued with "falsehood and lies" and wanted to be delivered from them or whether he saw so much unfaithfulness in humanity that he personally wanted to be completely free from it himself (let us hope it was the latter). And we too need to be free from such unfaithfulness: "Wherefore, putting away falsehood, speak ye truth each one with his neighbor" (Eph. 4:25). Agur also wished that in God's providential dealings with him, he would spare him from the extremes of both poverty and wealth, for he saw dangers in both (see comments on v. 9). His wish was that he might merely have the provisions that were suitable for him. And observation

shows that people are more righteous, happier, and more satisfied when they are found in the great middle class that has to work for what they have, and that appreciate what they get.

V. 9. What was the danger of "riches"? "Lest I be full, and deny thee, and say, Who is Jehovah?" Over and over in the Bible shows this tendency: "Lest, when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied; then thy heart be lifted up, and thou forget Jehovah thy God...and lest thou say in thy heart, My power and the might of my hand hath gotten me this wealth" (Deut. 8:12-17); "Thou are waxed fat, thou art grown thick, thou art become sleek; Then he forsook God" (Deut. 32:15). Also see Deut. 31:20; Neh. 9:25,26; Job 31:24,25,28; Hos. 13:6. What was the danger of "poverty"? "Lest I be poor, and steal, And use profanely the name of my God." Stealing is wrong whether one is stealing out of want or otherwise, "Situation Ethics" notwithstanding. But one cannot deny the tendency of the poverty-stricken to steal from others. Under those circumstances one might "use profanely" the name of God by cursing Him for his circumstances, or he might affirm his innocence by an oath in which he used God's name (likely the former: "When they shall be hungry, they shall fret themselves, and curse by their king and by their God"--Isa. 8:21).

V. 10. "Slander" is not good: Rom. 3:8; Psa. 101:5; Psa. 50:19,20; I. Tim. 3:11. "Lest he curse thee"--who is the "he"? More likely the "servant" than the "master"--the one slandered rather than the one who hears the slander. Since the slanderer would be "guilty", the "curse" would be effective.

#### TEST QUESTIONS OVER 30:1-10

1. What four persons are mentioned in v. 1, and what do we know of each?
2. What word in v. 1 shows the contents of the chapter to be inspired?
3. From what two sources did the author of this chapter not get the material he was about to present (vs. 2,3)?
4. Discuss the ascending and descending of v. 4.
5. How "pure" is the Word of God said to be (v. 5)?
6. Where else besides v. 6 does God warn about tampering with His Word?
7. Why did Agur want falsehood and lies removed from

him (v. 8)?

8. What is meant by "Food that is needful for me" (v. 8)?
9. Where else besides v. 9 does the Bible warn about the danger of riches?
10. How might a poverty-stricken person use the name of God "profanely" (v. 9)?
11. Who is the "he" of v. 10?

#### TEXT — 30:11-20

11. There is a generation that curse their father,  
And bless not their mother.
12. There is a generation that are pure in their own eyes,  
And yet are not washed from their filthiness.
13. There is a generation, of how lofty are their eyes!  
And their eyelids are lifted up.
14. There is a generation whose teeth are as swords, and  
their jaw teeth as knives,  
To devour the poor from off the earth, and the needy  
from among men.
15. The horseleach hath two daughters, crying, Give, give.  
There are three things that are never satisfied, Yea,  
four that say not, Enough:
16. Sheol; and the barren womb;  
The earth that is not satisfied with water;  
And the fire that saith not, Enough.
17. The eye that mocketh at his father,  
And despiseth to obey his mother,  
The ravens of the valley shall pick it out,  
And the young eagles shall eat it.
18. There are three things which are too wonderful for me,  
Yea, four which I know not:
19. The way of an eagle in the air;  
The way of a serpent upon a rock;  
The way of a ship in the midst of the sea;  
And the way of a man with a maiden.
20. So is the way of an adulterous woman;  
She eateth, and wipeth her mouth,  
And saith, I have done no wickedness.

#### STUDY QUESTIONS OVER 30:11-20

1. Is "generation" used in v. 11 as we use it?

2. Is the generation in v. 12 the same as in v. 11 or some other generation?
3. What is wrong with the generation mentioned in v. 13?
4. To what extent will greedy people go in order to get gain (v. 14)?
5. Comment on "horseleach" (v. 15).
6. Can you name these four things without looking (v. 16)?
7. What is meant by the birds picking out such a one's eyes (v. 17)?
8. "Too wonderful" in what sense (v. 18)?
9. Comment upon each thing mentioned in v. 19.
10. What does sin do to a person (v. 20)?

#### PARAPHRASE OF 30:11-20

- 11-14. There are those who curse their father and mother, and feel themselves faultless despite their many sins. They are proud beyond description, arrogant, disdainful. They devour the poor with teeth as sharp as knives!
- 15,16. There are two things never satisfied, like a leech forever craving more: no, three things! no, four! Hell, the barren womb, a barren desert, fire.
17. A man who mocks his father and despises his mother shall have his eye plucked out by ravens and eaten by vultures.
- 18,19. There are three things too wonderful for me to understand--no four! How an eagle glides through the sky, how a serpent crawls upon a rock, how a ship finds its way across the heaving ocean, the growth of love between a man and a girl.
20. There is another thing too: how a prostitute can sin and and then say, "What's wrong with that?"

#### COMMENTS ON 30:11-20

V. 11. The next four verses all begin with, "There is a generation." Is this a prophecy of a coming wicked generation? He doesn't say, "There shall be a generation." Was it his own generation? He didn't say, "This generation." Or was it four different generations being described in the four different statements? Likely what he says has fit various generations from time to time. For sure the four statements seem to fit our own generation, and others who have lived before us have felt



that they fit theirs also. Our verse is picturing a generation openly violating the Fifth Commandment ("Honor thy father and thy mother"--Exo. 20:12). A child who does not honor and respect his parents is off to a bad start in life: the basis of good character is lacking. Imagine a whole generation of such and the society that would result! This verse and "disobedient to parents" in II Tim. 3:2 aptly find their fulfillment in the "juvenile delinquency" of our times.

V. 12. It is natural for any people to have a concern over human guilt before God, not that everybody comes to God for cleansing and forgiveness. But our verse pictures a time when men will feel no need for such cleansing: they will feel all right as they are. Gospel preaching, evangelistic appeals, and surrender to Christ are indeed foreign, unnecessary, and indeed foolish to such a people. Nor does our present generation miss being this generation by much!

V. 13. This verse describes a proud, conceited age. This was the sin of King Nebuchadnezzar. Remember his pride when one day as he was walking in his palace, he proudly said to himself, "Is this not great Babylon, which I have built for the royal dwelling-place, by the might of my power and for the glory of my majesty" (Dan. 4:30)? This spirit is not far from the present attitude: "See what we have done! Look at what man has accomplished!" The more that man is puffed up with his own knowledge, own attainments, and own importance, the less he bows before God, seeks His will, and walks by faith. This is a dangerous spirit to get into.

V. 14. This verse tells of a greedy age, when the "big" eat up the "little," when the "rich" devour the "poor". Have we not come to this time when everything big drives everything small out of business. The small farmer with no capital can no longer farm. The man with his small store on the corner can no longer compete. The greed mentioned in this verse has characterized many generations. Amos 8:4 uses the same language: "Hear this, O ye that would swallow up the needy, and cause the poor of the land to fail."

V. 15. This verse and the one following will deal with things that seemingly cannot get enough, are never satisfied. To begin with, he compares them with the blood-sucking horseleach whose two daughters can never get enough blood ("Give, give," they cry). But the number of things he has in mind are not two, so he raises it to three; and finally he says

there are "Four that say not, Enough."

V. 16. Wat are those four? (1) "Sheol"--the abode of men's departed spirits. Sheol is never satisfied: it keeps claiming new victims and never says, "Enough." Prov. 27:20 and Hab. 2:5 also states that Sheol is never satisfied. (2) The barren womb--the married woman who has not been able to bear children. It keeps crying out for conception. Recall that the barren Rachel said to her husband Jacob, "Give me children, or else I die" (Gen. 30:1). Elkannah's words to his barren wife Hannah ("Am I not better off to thee than ten sons?"--I Sam. 1:8) did not satisfy her longing for offspring (read I Sam. 1:4-11). (3) The earth--oh, how quickly it dries out after a heavy rain and is ready for more! (4) Fire--instead of being extinguished from fuel put upon it, fire leaps higher and roars louder as if to say, "More, more." Acutally, what is the moral of such a verse? We conjecture a guess: not so much for the sake of the earth and fire not being satisfied but to remind man of the coming of death and that the barren womb of woman can be a problem.

V. 17. Mixed in with the groupings of this chapter are occasional single-proverbs (such as this verse and v. 10). This verse returns to the subject of v. 11. Other passages on showing disrespect to one's parents: Gen. 9:22; Lev. 20:9, Prov. 20:20. On this verse: "Such an undutiful son shall die a violent death; his corpse shall lie unburied, and the birds of prey shall feed upon him...Ravens, vultures, and other birds that live on carrion first attack the eyes of their prey" ("Pulpit Commentary").

V. 18. Agur begins another series--this time four things he can but wonder at but not comprehend. Job 42:3 speaks of "Things too wonderful for me, which I knew not."

V. 19. What are these four things that excited Agur's wonderment? (1) The way of an eagle in the air--how marvelous his flight! (2) The way of a serpent on a rock--how man likes to conceal himself and study such! (3) The way of a ship in the midst of the sea--to see a large vessel take to the deep waters and to go with no land in sight was another marvel. (4) The way of a man with a maiden--it remains a marvel the way that love develops between two people and grows into the ultimate relation of husband and wife. We personally think the "Paraphrase" gets to the correct idea better than the commentaries. The "Paraphrase" reads: "There are three things too wonderful for me to understand--no four! How an

eagle glides through the sky. How a serpent crawls upon a rock. How a ship finds its way across the heaving ocean. The growth of love between a man and a girl."

V. 20. And here is another thing to marvel at: how an adulterous woman can sin, knowing she has sinned, and say, "I have done no wickedness." She would fit the "Generation" spoken in v. 12 ("pure in their own eyes, and yet are not washed from their filthiness").

### TEST QUESTIONS OVER 30:11-20

1. Comment upon "generation" as used in vs. 11-14.
2. Which commandment of the Ten would be violated by those in v. 11?
3. What is the picture of those in v. 12?
4. What evidence can you think of that might relate our generation with what is said in v. 13?
5. Has v. 14 characterized many generations or an occasional one?
6. V. 15 introduces four things that seemingly are never ..... .
7. What are those four (v. 16)?
8. Comment upon v. 17.
9. What type of things does v. 18 introduce?
10. What are those four things (v. 19)?
11. What additional thing to marvel at was mentioned in v. 20?

### TEXT — 30:21-33

21. For three things the earth doth tremble,  
And for four, which it cannot bear:
22. For a servant when he is king;  
And a fool when he is filled with food;
23. For an odious woman when she is married;  
And a handmaid that is heir to her mistress.
24. There are four things which are little upon the earth,  
But they are exceeding wise:
25. The ants are a people not strong,  
Yet they provide their food in the summer;
26. The conies are but a feeble folk,  
Yet make they their houses in the rocks;
27. The locusts have no king,

- Yet go they forth all of them by bands;  
28. The lizard taketh hold with her hands,  
Yet is she in kings' palaces.  
29. There are three things which are stately in their march,  
Yea, four which are stately in going:  
30. The lion, which is the mightiest among beasts,  
And turneth not away for any;  
31. The greyhound; the he-goat also;  
And the king against whom there is no rising up.  
32. If thou hast done foolishly in lifting up thyself,  
Or if thou hast thought evil,  
Lay thy hand upon thy mouth.  
33. For the churning of milk bringeth forth butter,  
And the wringing of the nose bringeth forth blood;  
So the forcing of wrath bringeth forth strife.

## STUDY QUESTIONS OVER 30:21-33

1. Why should the things mentioned in vs. 21,22 cause the earth to "tremble"?
2. Comment upon the two things mentioned in v. 22.
3. What does "odious" mean (v. 23)?
4. By contrast, what are some things that are large but not wise (v. 24)?
5. Comment on the ant as used in v. 25.
6. What are conies (v. 26)?
7. Comment on the locust as used in v. 27.
8. Comment on the lizard as used in v. 28.
9. What does "stately" mean (v. 29)?
10. In what passage are the righteous compared to a lion (v. 30)?
11. Comment on each thing mentioned in v. 31.
12. When did ancients lay their hands upon their mouths (v. 32)?
13. Comment upon v. 33.

## PARAPHRASE OF 30:21-33

- 21-23. There are three things that make the earth tremble--no, four it cannot stand: A slave who becomes a king. A rebel who prospers. A bitter woman when she finally marries. A servant girl who marries her mistress' husband.

- 24-28. There are four things that are small but continually wise: Ants: they aren't strong, but they store up food for the winter. Cliff badgers: delicate little animals who protect themselves by living among the rocks. The locusts: though they have no leader, they stay together in swarms. The spiders: they are easy to catch and kill, yet are found even in king's palaces!
- 29-31. There are three stately monarchs in the earth--no, four: The lion, king of the animals. He won't turn aside for anyone. The peacock. The he-goat. A king as he leads his army.
32. If you have been a fool by being proud or plotting evil, don't brag about it--cover your mouth with your hand in shame.
33. As the churning of cream yields butter, and a blow to the nose causes bleeding, so anger causes quarrels.

## COMMENTS ON 30:21-33

V. 21. This verse begins another group, a group of four, four things that bring sorrow, trouble and anguish. "Earth" here concerns those who live upon it.

V. 22,23. What four things? (1) A servant when he is king--sometimes a servant is elevated to a ruling status, and sometimes he "grabbed the reins of power". Prov. 19:10 speaks of a servant having rule over princes, and Eccl. 10:7 speaks of servants upon horses instead of their usual place (walking). Former servants now ruling or being in charge can become "drunk" with their newly found position of authority--each will show everybody who is boss! (2) A fool when he is filled with food--another case of "promotion" that doesn't work anymore, so it allows much evil to result. (3) An odious woman when she is married--a hateful woman, a woman with a bad disposition, who finally gets married. Watch out! She will cause her husband trouble, his people trouble, etc. "She is a woman who has passed much of her life without love, having nothing about her attractive either in looks, attainments, or manner, and is consequently soured and ill-tempered. If such a one does at last win a husband, she uses her new position to vex those who formerly depreciated her, and to make them as miserable as he can" ("Pulpit Commentary"). One person like that in a previously quiet set of people can be like a "bombshell". (4) A handmaid that is heir to her mistress--another "elevation" that

backfires. It was agreeable to Abraham and Sarah for him to father a child by the handmaid Hagar (Gen. 16:1,2). The result: "When she [Hagar] saw that she was conceived, her mistress wad despised in her eyes" (Gen. 16:4).

V. 24. With this verse Agur begins another series of things, this time four things that are little but exceedingly wise. "Pulpit Commentary": "In contrast with the intolerable pretensions of the last group."

V. 25-28. What four? (1) Ants. An ant may not be strong, but an ant is wise enough to prepare his food in the summertime for the winter when it would be hard to find. Ever notice how busy ants are as they work? "In countries where ants do not hibernate, they do make granaries for themselves in the summer, and use these supplies as food in the winter months" ("Pulpit Commentary"). (2) Conies--the "rock-badger" (Hart in "Animals of the Bible"). "Geike": "The coney abounds in the gorge of the Kedrom and along the foot of the mountains west of the Dead Sea." Because they are small (about the size of a rabbit) they live in the rocks. ("The rocks are a refuge for the conies"--(sa. 104:18). Their wisdom is displayed in their other protective measures: "It is very hard to capture one...They have sentries regularly placed on the lookout while the rest are feeding; a squeak from the watchman sufficing to send the flock scudding to their holes" ("Pulpit Commentary"). (3) The locusts. They have no leader, yet they all seem to know what to do. Joel 2:7,8 says of them, "They run like mighty men; they climb the wall like men of war; and they march every one on his ways, and they break not their ranks. Neither doth one thrust another; they march every one in his path; and they burst through their weapons, and break not off their course." (4) The lizard--the small kind with special suction-cup toes that enable it to run up walls and cling to ceilings. This would be the "taketh hold with her hands". "Small as it is, and easy to catch and crush, it is agile and clever enough to make its way into the very palace of the king, and to dwell there" ("Pulpit Commentary"). The unstated conclusion of this list would be that we should be wise, and we will succeed in spite of various limitations.

V. 29. This verse introduces another set of four, this time things that are "stately in their going" or whose movements are remarkable.

V. 30,31. What four? (1) The lion who fearlessly walks

wherever he chooses and is fearlessly unafraid. (2) The greyhound who can run like the wind. (3) The he-goat. "Clarke" says this is referring to "How he walks, and what state he assumes, in the presence of his part of the flock". (4) A king who has things under control so that there is no danger of rebelling against him. This is the way every king wishes it to be.

V. 32,33. Butter results from churning, nosebleed results from twisting the nose, and strife results from stirring up wrath. What will stir up this wrath? Foolishly lifting oneself up (like James and John were doing in their request for the chief seats in Christ's then-coming kingdom: "When the ten heard it, they were moved with indignation concerning the two brethren"--Matt. 20:24) or sometimes even just thinking evil about another (like Eccl. 10:20 pictures: "Reville not the king, no, not in thy thought; and revile not the rich in thy bedchamber: for a bird of the heavens shall carry the voice, and that which hath wings shall tell the matter"). Putting the hand over the mouth is also mentioned in Job 21:5, Job 40:4; Mic. 7:16. This was done when one recognized he had said the wrong thing or to keep from saying more.

NOTE: "Noticeable Groupings" within a chapter are found only in those chapters made up of 1-verse sayings (chapters 10-29).

### TEST QUESTIONS OVER 30:21-33

1. What does "earth" mean in v. 21?
2. What 2 ways might a "servant" rise to power (v. 22)?
3. Name 3 other "promotions" in vs. 22,23 that don't usually succeed.
4. How did "Pulpit Commentary" contrast the group-of-four things in vs. 24,25 with those in vs. 22,23?
5. What are ants known for (v. 25)?
6. How large is a "conie" (v. 26)?
7. What other Old Testament book described the ways of the locust (v. 27)?
8. What is meant by the lizard taking "hold with her hands" (v. 28)?
9. What is the unstated conclusion of vs. 27, 28?
10. What is the group-of-four set forth in vs. 29-31 known for?
11. What would you say was the purpose of vs. 29-31?
12. What is the lesson of vs. 32,33?

## TEXT — 31:1-9

1. The words of king Lemuel:  
The oracle which his mother taught him.
2. Why, my son? and what, O son of my womb?  
And what, O son of my vows?
3. Give not thy strength unto women,  
Nor thy ways to that which destroyeth kings.
4. It is not for kings, O Lemuel, it is not for kings to drink  
wine;  
Nor for princes to say, Where is strong drink?
5. Lest they drink, and forget the law,  
And pervert the justice due to any that is afflicted.
6. Give strong drink unto him that is ready to perish,  
And wine unto the bitter in soul:  
Let him drink, and forget his poverty,  
And remember his misery no more.
8. Open thy mouth for the dumb,  
In the cause of all such as are left desolate.
9. Open thy mouth, judge righteously,  
And minister justice to the poor and needy.

## STUDY QUESTIONS OVER 31:1-9

1. Who was Lemuel (v. 1)?
2. What three things did Lemuel's mother call him in v. 2?
3. How did kings behave (v. 3)?
4. What city in the U.S.A. is said to consume the most liquor per capita (v. 4)?
5. Why should rulers especially leave strong drink alone (v. 5)?
6. How did ancients use alcohol besides as a beverage (v. 6)?
7. Is strong drink really for well people to drink to forget their sorrow (v. 7)?
8. What does "open thy mouth" mean in v. 8?
9. Why have the poor and needy often suffered in court (v. 9)?

## PARAPHRASE OF 31:1-9

1. These are the wise sayings of King Lemuel of Massa, taught to him at his mother's knee:



- 2,3. O my son, whom I have dedicated to the Lord, do not spend your time with women--the royal pathway to destruction.
- 4-7. And it is not for kings, O Lemuel, to drink wine and whiskey. For if they drink they may forget their duties and be unable to give justice to those who are oppressed. Hard liquor is for sick men at the brink of death, and wine for those in deep depression. Let them drink to forget their poverty and misery.
- 8,9. You should defend those who cannot help themselves. Yes, speak up for the poor and needy and see that they get justice.

#### COMMENTS ON 31:1-9

V. 1. This chapter is another supplement (just like Chapter 30). History has not preserved, nor has archaeology uncovered, information that would help us identify "king Lemuel". If his father was a king with a harem of wives, the rearing and teaching of his sons became the work of his own mother. "Oracle" indicates a divine message. We are glad for this supplement that closes out the book of Proverbs, especially the material about the virtuous woman (vs. 10-31).

V. 2. "The thrice repeated... 'what', which Luther appropriately rendered by 'Ach!', is plainly an impassioned exclamation expressing the inward emotion of the mother's heart at the thought that the son might possible fall into an evil way" ("Lange"). The preciousness of this son to his mother is evident from her three expressions concerning him: (1) "my son"--her very own son, one of the dearest possessions that any woman can have; (2) "son of my womb"--not adopted by her but born by her, the fruit of her own body as blessed and enabling by God; (3) "son of my vows"--she, like Hannah (I Sam. 1:2,8,10,11), may have been barren, earnestly prayed for a child, and vowed that if God granted her a child she would rear the same to His honor and glory. Her teaching these important things to Lemuel were likely part of her fulfilling those vows.

V. 3. Her first plea was for him not to sacrifice his strength (Hebrew: "vigor") to women (kings kept harems). Her second plea concerning "that which destroyeth kings" was likely referring to "strong drink", which she goes on to discuss in succeeding verses. She was warning him against "wine" and "women".

V. 4. Solomon rightfully prayed for wisdom that he might be capable of ruling Israel (I Kings 3:9), but strong drink can affect man's reasoning powers. A king needs all of his mentality (and then some!) all the time, so his mother correctly said, "It is not for kings, O Lemuel." Ben-hadad and the thirty-two kings with him were drinking themselves drunk, and the Israelites defeated them that day (I Kings 20:16-21). Belshazzar was having a drunken feast when the handwriting appeared on the wall, telling him that that very night his kingdom would be given to the Medes and Persians (Dan. 5:1-5,25-28). Eccl. 10:17 observes, "Happy art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!". It is too bad that our own capital city (Washington D.C.) has been consuming more alcoholic beverages per capita than other city in the U.S.A.

V. 5. A drinking monarch will not be a good king; he will "forget the law" and "pervert...justice". Matters that need attention will be neglected because of drinking. As was observed, boozing affects one's mental powers, judgment-ability and general direction. Hos. 4:11 says, "Whoredome and wine and new wine take away the understanding."

Vs. 6,7. Another case of Hebrew parallelism in which the latter statement is but a restatement of the first. In other words, the "bitter in soul" is the same as "him that is ready to perish". We do utilize drugs and alcoholic-based medicines to relieve the afflicted in their final sufferings. If one overlooks the Hebrew parallelism here, he would end up having God advising the sorrowful to turn to booze. But life has proven that people who do that don't "drown their sorrows"; it is more as Archie Word observes: "They only give them swimming lessons."

V. 8. "The 'dumb' is any one who for any reason whatever is unable to plead his own cause; he may be of tender age, or of lowly station, or ignorant, timid, and boorish; and the prince is enjoined to plead for him" ('Pulpit Commentary'). The next verse continues the subject.

V. 9. The command to "judge righteously" is found elsewhere in the Bible also: "Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor" (Lev. 19:15); "I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between a man and his brother, and the

sojourner that is with him. Ye shall not respect persons in judgment; ye shall hear the small and the great alike" (Deut. 1:16,17); "Judge not according to appearance, but judge righteous judgment" (John 7:24). But often the poor and afflicted had no one to see that they received justice. The Bible speaks elsewhere on that also: "Judge the fatherless, plead for the widow" (Isa. 1:17); "He judged the cause of the poor and needy; then it was well" (Jer. 22:16); "I delivered the poor that cried, The fatherless also, that had none to help" (Job 29:12).

### TEST QUESTIONS OVER 31:1-9

1. Why is Lemuel's mother teaching him instead of his father (v. 1)?
2. Comment on each of the ways Lemuel's mother spoke of him in v. 2.
3. Lemuel was not to dissipate his strength upon ..... (v. 3).
4. What else was Lemuel warned about in v. 3?
5. What instruction is given again in v. 4?
6. Suppose Lemuel drank as a king (v. 6).
7. What use for wine is mentioned in v. 7?
8. Who all would be included under "dumb" in v. 8?
9. What does the Bible say about judging righteously (v. 9)?

### TEXT — 31:10-21

10. A worthy woman who can find?  
For her price is far above rubies.
11. The heart of her husband trusteth in her,  
And he shall have no lack of gain.
12. She doeth him good and not evil.  
All the days of her life.
13. She seeketh wool and flax,  
And worketh willingly with her hands.
14. She is like the merchant-ships;  
She bringeth her bread from afar.
15. She riseth also while it is yet night,  
And giveth food to her household.
16. She considereth a field, and buyeth it;  
With the fruit of her hands she planteth a vineyard.
17. She girdeth her loins with strength,

- And maketh strong her arms.
18. She perceiveth that her merchandise is profitable;  
Her lamp goeth not out by night.
  19. She layeth her hands to the distaff,  
And her hands hold the spindle.
  20. She stretcheth out her hand to the poor;  
Yea, she reacheth forth her hands to the needy.
  21. She is not afraid of the snow for her household;  
For all her household are clothed with scarlet.

## STUDY QUESTIONS OVER 31:10-21

1. Would such a woman be put into the slave market (v. 10)?
2. "Trust" in her in what sense (v. 11)?
3. "Good and not evil" in what ways (v. 12)?
4. What was flax used for (v. 13)?
5. How far (v. 14)?
6. What about her and late-morning sleeping (v. 15)?
7. Was she acting independent of her husband or for her husband (v. 16)?
8. How does v. 17 contrast her with many women?
9. Why "goeth not out" (v. 18)?
10. What are the "distaff" and "spindle" (v. 19)?
11. Did this busy woman think only of her family (v. 20)?
12. What is the connection between the two statements in v. 21?

## PARAPHRASE OF 31:10-21

- 10-21. If you can find a truly good wife, she is worth more than precious gems! Her husband can trust her, and she will richly satisfy his needs. She will not hinder him, but help him all her life. She finds wool and flax and busily spins it. She buys imported foods, brought by ship from distant ports. She gets up before dawn to prepare breakfast for her household, and plans the day's work for her servant girls. She goes out to inspect a field, and buys it; with her own hands she plants a vineyard. She is energetic, a hard worker, and watches for bargains. She works far into the night! She sews for the poor, and generously gives to the needy. She has no fear of winter for her household, for she has made warm clothes for all of them.

## COMMENT ON 31:10-21

V. 10. From here to the end of the chapter sets for the the beautiful description of a virtuous woman, wife and mother. It is the Bible's longest and best description of her. It has been a favorite of many Christian women, and every Christian girl should know it well. Each of the verses of this detailed description begins with the different letters of the Hebrew alphabet. To describe it in English, V. 10 begins with A, v. 11 with B, v. 12 with C, etc. to the end. Other passages on the virtuous woman: "A worthy woman is the crown of her husband" (Prov. 12:4); "A prudent wife is from Jehovah" (Prov. 18:22); "Whose adorning let it not be the outward adorning...but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price. For after this manner aforetime the holy women also, who hoped in God, adorned themselves" (1 Pet. 3:3-5).

V. 11. The first part of this description relates her to her husband, and the first thing it says is that he can trust her. "The husband of such a wife goes forth to his daily occupations, having full confidence in her whom he leaves at home that she will act discreetly and promote his interests while he is absent" ("Pulpit Commentary"). See the contrast in Prov. 7:18,19. "The man is not at home; He is gone on a long journey...Come, let us take<sup>v</sup>our fill of love until morning." His confidence in her integrity and her attention to the family's interests shows up in "he shall have no lack of gain". V. 13 onward shows the important part she plays in the sound financial condition of the home. Contrast her relationship to this with the spendthrift wives who fairly wreck their husbands financially.

V. 12. She is altogether an asset to him and in no sense a liability. Again, she brings him joy and not sorrow by her behaviour and by her contributions. "Her good is unmixed: she will do him good and not evil...Her good is...constant and permanent...all the days of her life" ("Clarke"). "All the days of her life" shows that she will still be his wife in years to come; she will be faithful to the marriage vow: "Until death do us part." She will not only do good to him while he is strong and able but also when he is older and infirm.

V. 13. Wool and flax (from whence comes linen) were made into yarn or thread, the yarn or thread into cloth, and the

cloth into garments. This made it a big job to make clothes for the family, but she did it "willingly" and cheerfully. She was neither lazy nor complaining.

V. 14. Even as she sought wool and flax (v. 13), evidently wanting good materials to work with, even so she provides her family with good food, some of which came from distant places. Their markets contained items made possible by merchantships. She had planned meals--not just thrown-together ones or krick-krack eating.

V. 15. We notice three things: (1) she gets up early--is no late-sleeper who is only concerned about herself instead of her family; (2) she cooks a good breakfast for the family--a good breakfast is a good foundation for the family's day's activities: they do not leave the house with empty stomachs; (3) she gets the family's maidens busy with their work for the day. By that time some of our society-loving women finally get out of bed, she has a half-day's work already done. She is filling her God-intended role in the home.

V. 16. In this she is probably not acting independent of her husband, but since he is one of the elders of the land (v. 23), she acts as his agent to investigate the worth of a particular field, to purchase it, and to plant it with vines for a vineyard.

V. 17. All of this activity and working with her own hands elevated her out of being a weak, sickly woman. She was strong and healthy and able to uphold her part of the family's work and projects. And she didn't think she needed to be "liberated"!

V. 18. She is a busy woman. She not only gives tasks to the maidens (v. 15), but she herself works. She not only works outdoors, planting vineyards, etc. (v. 16), but she makes garments and sells them (v. 24). No wonder "her lamp goeth not out by night"! Yet she is not just a slave who works but has no responsibility to see that the business is profitable: she so manages things that her merchandise is "profitable".

V. 19. In v. 13 we saw that "she seeketh wool and flax" (the raw materials). In this verse she is using the "distaff" and the "spindle" to make the thread or yarn. V. 24 tells of her going on to make the actual garments and delivering them to the merchant to sell to the public. The distaff-and-spindle system of making thread preceded the spinning wheel: "The spindle and distaff are the most ancient of all the instruments used for spinning, or making thread. The spinning wheel superseded them" ("Clarke"). The distaff held the wool to be

made into thread or yarn, and the spindle was what the finished thread or yarn was collected on. Before the spinning wheel, which mounted both of these on its solid framework, they were two independent pieces that had to be held and handled by the hands, under the arm, on the lap, etc. during the operation.

V. 20. More Hebrew parallelism: "stretcheth out her hand" is the same as "reacheth forth her hands"; "to the poor" is the same as "to the needy". She works for her family (v. 20), but she does not forget others who are needy. Again, she is interested in business (personal, legitimate gain), but in so doing she is not unmindful of those who are having financial difficulties. We are taught to remember the unfortunate also: Matt. 25:34-36; Acts 11:29; I Cor. 16:1,2; Eph. 4:28; I John 3:17.

V. 21. They did not have the severe winters that we do; on the other hand, they didn't have the weather-tight houses and furnaces that we have. So they had to have warm clothing to cope with their times of colder weather. Her children were well and comfortably clothed--they were not neglected waifs of the street. The scarlet color would be warmer than plain white garments and dressier too. Every good mother wants her family to look nice.

#### TEST QUESTIONS OVER 30:10-21

1. What subject is discussed in these verses (v. 10)
2. How does each verse from v. 10 to the end of the chapter begin (v. 10)?
3. What is the first thing affirmed of the virtuous woman (v. 11)?
4. What does v. 12 say of her goodness to her husband?
5. What caused making clothing to be such a big job in those times (v. 13)?
6. What is said of her spirit in v. 13?
7. How concerned was she that her family was well fed (v. 14)?
8. What three things are affirmed of her in v. 15?
9. Why is she doing all this work instead of her husband (v. 16)?
10. Why is she a strong, healthy woman (v. 17)?
11. Comment upon the busy life that she leads (v. 18).
12. What was made with the distaff and spindle (v. 19)&
13. What does v. 20 tell us about this busy woman?
14. What about her family's clothing (v. 21)?

## TEXT — 31:22-31

22. She maketh for herself carpets of tapestry;  
Her clothing is fine linen and purple.
23. Her husband is known in the gates,  
When he sitteth among the elders of the land.
24. She maketh linen garments and selleth them,  
And delivereth girdles to the merchant.
25. Strength and dignity are her clothing;  
And she laugheth at the time to come.
26. She openeth her mouth with wisdom;  
And the law of kindness is on her tongue.
27. She looketh well to the ways of her household,  
And eateth not the bread of idleness.
28. Her children rise up, and call her blessed;  
Her husband also, and he praiseth her saying:
29. Many daughters have done worthily,  
But thou excellest them all.
30. Grace is deceitful, and beauty is vain;  
But a woman that feareth Jehovah, she shall be praised.
31. Give her of the fruit of her hands;  
And let her works praise her in the gates.

## STUDY QUESTIONS OVER 31:22-31

1. What kind of man did the virtuous woman marry (v. 22)?
2. Why would she work (making and selling things) when her husband was one of the leaders of the city (v. 24)?
3. Why does she "laugh at the time to come" (v. 25)?
4. Why give special attention to her speech in v. 26?
5. What is meant by the "ways of her husband" (v. 27)?
6. How long has it been since you praised your wife (or been praised by your husband if you are a woman) (v. 28)?
7. She has excelled whom (v. 29)?
8. What is "grace" in v. 30?
9. Why is beauty "vain" (v. 30)?
10. What is meant by "in the gates" in v. 31?

## PARAPHRASE OF 31:22-31

- 22-24. She also upholsters with finest tapestry; her own clothing is beautifully made—a purple gown of pure



linen. Her husband is well known, for he sits in the council chamber with the other civic leaders. She makes belted linen garments to sell to the merchants.

25-29. She is a woman of strength and dignity, and has no fear of old age. When she speaks, her words are wise, and kindness is the rule for everything she says. She watches carefully all that goes on throughout her household, and is never lazy. Her children stand and bless her; so does her husband. He praises her with these words: "There are many fine women in the world, but you are the best of them all!"

30,31. Charm can be deceptive and beauty doesn't last, but a woman who fears and reverences God shall be greatly praised. Praise her for the many fine things she does. These good deeds of hers shall bring her honor and recognition from even the leaders of the nation.

#### COMMENTS ON 31:22-31

V. 22. The virtuous woman continues to be described in her relationship to different aspects of life. This verse shows that she likes nice things ("Carpets of tapestry") and is gifted at making them. She not only likes outdoor work ("she planteth a vineyard"--v. 16) but indoor work (needlework) as well. But she doesn't go overboard on making nice things--she doesn't neglect her family making them. Our verse also shows that this healthy, hardworking woman also likes to look nice ("her clothing is fine linen and purple"). Her wearing purple and fine linen shows that the family was not poor (compare Luke 16:19).

V. 23. And what about her husband? Is he a lazy, no-good type of man? No, she was married to a prominent man, a successful man, one of the rulers of the land. Instead of a courthouse where legal transactions were recorded, their legal business was transacted in the city gates in the presence of the elders: Ruth 4:11; Deut. 25:5-10. He was one of them.

V. 24. Reference has already been made to her business enterprises: see vs. 16,18,19.

V. 25. Clothes, we are told, express the person. In this sense this woman is expressed by two qualities: "strength" and "dignity". These two qualities are evident in all that has been said of her. "This 'laughing at the future' is of course not to be understood as expressive of a presumptuous self-confidence, but only of a consciousness of having all appropriate and

possible preparation and competence for the future" ("Lange").

V. 26. Special mention is here made of her speech habits. An idle woman will often get herself into tongue-trouble: "Withal they learn also to be idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not" (I Tim. 5:13). The busy, useful life lived by Proverbs' "virtuous woman" would help keep her from the above. Tit. 2:3 instructs womanhood to be "not slanderers". This will be foreign to the virtuous woman, for she is both wise and kind in her speech. When she speaks, it is wisdom that comes forth, and the "law of kindness" governs her lips also.

V. 27. Her thorough care of her household is again emphasized (we might say in contrast with those women who are neglectful of their households, not seeing that they have proper meals, not seeing that their clothing is in good order, not keeping up the house, etc.). And her busyness in their behalf is again emphasized (we might say in contrast with those women who are lazy, sleeping in far beyond the proper time to get up, and then not working with diligence after they get up).

V. 28. And her household notices her care of them and her work in their behalf, and she is greatly appreciated. Her husband does not overlook her good life and work, but "he praiseth her" (to herself, privately, to others upon appropriate occasion, and to God who gave her to him). And he teaches the children to appreciate her many efforts too, and the longer they live and the older they get, the more they rise up and call her "blessed", making "Mother" one of the sweetest and dearest words in all the world to them. "Mother and goodness" and "Mother and love" go together in their minds. You men have good wives, tell them so, and you children who have good mothers, tell them so.

V. 29. "Many daughters" means "many women" (or "many daughters of men"). Yes, the husband admits that there are many women who have done worthily, but to him his own is the very best of all! And isn't this the way it should be? Thinking of her in this way, he will be happy and satisfied with her. He will not be thinking of other women nor leaving her for them.

V. 30. He realizes that others may have "grace", and others may display "beauty", but it is better to be married to a woman who "feareth Jehovah". Such a woman as he has will be

praised, but to fall for the grace of the other woman will be found to be "deceitful", and he will see how empty ("vain") her beauty can be when she lacks the important qualities of womanhood. Oh, that all women realized how deceitful grace can be and how vain mere physical beauty is! Concerning "elegance of shape, symmetry of features, dignity of mien, and beauty of countenance," "Clarke" says, "Sickness impairs them, suffering deranges them, and death destroys them."

V. 31. Psa. 128:1,2 speaks of the righteous person getting to eat the product of one's hands: "Blessed is every one that feareth Jehovah, That walketh in his ways. For thou shalt eat the labor of thy hands." God's final message concerning her to us is that we should give her what she deserves, what she has rightfully earned, especially praise and public recognition ("in the gates"). Let us listen to "Clarke" in his rather eloquent close: "Let what she has done be spoken of for a memorial to her; let her bright example be held forth in the most public places. Let it be set before the eyes of every female, particularly of every wife, and especially of every mother; and let them learn from this exemplar what men have a right to expect in their wives, the mistresses of their families and the mothers of their children."

### TEST QUESTIONS OVER 31:22-31

1. What new thoughts concerning the virtuous woman are found in v. 22?
2. Tell of her husband (v. 23).
3. What items did she make to sell (v. 24)?
4. What two qualities stand out in her (v. 25)?
5. How is her speech described (v. 26)?
6. What does v. 27 re-emphasize concerning this good woman?
7. Besides the satisfaction that she receives from a job well done, what does v. 28 tell us of her reward?
8. How does her husband express his feelings concerning her great worth (v. 29)?
9. V. 30 says, "..... is deceitful, and ..... is vain."
10. What is God's final message concerning her to us (v. 31)?

NOTE: "Noticeable Groupings" within a chapter are found only in those chapters made up of 1-verse sayings (chapters 10-29).

## OUTLINE OF THE VIRTUOUS WOMAN

- I. She is married to a good man (v. 23).
- II. Her husband has no fears of her unfaithfulness to him (vs. 11,12).
- III. She gets up early, cooks breakfast for the family, and gets the day underway (v. 15).
- IV. She lives a busy, industrious, useful life:
  - A. She clothes her family in a commendable way (vs. 13,19,21).
  - B. She raises some of their food (v. 16), but she buys those things that she cannot raise (v. 14).
  - C. She looks after every need of her household (v. 27).
  - D. She is strong and healthy as a result of her work (v. 17).
  - E. She likes nice things and makes them (v. 22).
  - F. She makes extras and sells them (v. 24).
  - G. She puts in a long day (v. 26).
- V. She is known for her kind speech (v. 26).
- VI. She looks nice (v. 22), but she steers away from feminine vanities (v. 30).
- VII. She is not afraid of the passing of years but will grow old gracefully (v. 25).
- VIII. She should and shall be praised (vs. 28-31).

## PONDERING THE PROVERBS

### GOD BELIEVES IN CORRECTION

God is not with the modern trend to let evil go unrebuked. He Himself is a corrector: "My son, despise not the chastening of the Lord; neither be weary of his correction: for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth" (3:11,12).

He says to fathers, "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell" (23:13, 14). He says, "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul" (29:17).

God says that people who believe in keeping His law believe in contending with the wicked, that those who pat the wicked on the back are the ones who depart from the law themselves: "They that forsake the law praise the wicked: but such as keep the law contend with them" (28:4).

These verses present but a sample of the many things said in the book of Proverbs on the subject of correction.

## TOPICAL INDEX OF THE PROVERBS

ABHOR (See "Hate")

ABOMINATION (See "Hate")

ANGER, WRATH

"Riches profit not in the day of wrath" (11:4).

"The expectation of the wicked is wrath" (11:23).

"A fool's vexation is presently known" (12:16).

"He that is slow to anger is of great understanding" (14:29).

"The king's...wrath will be against him that causeth shame" (14:35).

"A soft answer turneth away wrath (15:1).

"Grievous words stirreth up anger" (15:1).

"A wrathful man stirreth up contention" (15:18).

"He that is slow to anger appeaseth strife" (15:18).

"The wrath of a king is as messengers of death; But a wise man will pacify it" (16:14).

"He that is slow to anger is better than the mighty" (16:32).

"The discretion of a man maketh him slow to anger" (19:11).

"The king's wrath is as the roaring of a lion" (19:12).

"A man of great wrath shall bear the penalty; For if thou deliver him, thou must do it yet again" (19:19).

"The terror of a king is as the roaring of a lion: He that provoketh him to anger sinneth against his own life" (20:2).

"A gift in secret pacifieth anger; And a present in the bosom, strong wrath" (21:14).

"He that soweth iniquity...the rod of his wrath shall fail" (22:8).

"A stone is heavy, and the sand weighty; But a fool's vexation is heavier than they both" (27:3).

"Wrath is cruel, and anger is overwhelming" (27:4).

"Wise men turn away wrath" (29:8).

"If a wise man hath a controversy with a foolish man, Whether he be angry or laugh, there will be no rest" (29:9).

"The forcing of wrath bringeth forth strife" (30:33).

## BRIBES, GIFTS

"He that hateth bribes shall live" (15:27).

"A bribe is a precious stone in the eyes of him that hath it; Whithersoever it turneth, it prospereth" (17:8).

"A wicked man receiveth a bribe out of the bosom, To pervert

## PONDERING THE PROVERBS

the ways of justice" (17:23).

"He that exacteth gifts overthroweth it" (29:4).

CHEERFUL (See "Joy")

CHILDREN (See "Parent-Child")

COMMANDMENTS IN "PROVERBS"

"Hear the instruction of thy father" (1:8).

"Refrain thy foot from their path" (1:15).

"Turn you at my reproof" (1:23).

"Let thy heart keep my commandments" (3:1).

"Bind them about thy neck; Write them upon the tablet of thy heart" (3:3).

"Trust in Jehovah with all they heart" (3:5).

"In all thy ways acknowledge him" (3:6).

"Fear Jehovah, and depart from evil" (3:7).

"Honor Jehovah with thy substance, And with the first-fruits of all thine increase" (3:9).

"Keep sound wisdom and discretion" (3:21).

"Hear, my sons, the instruction of a father" (4:1).

"Attend to know understanding" (4:1).

"Let thy heart retain my words; Keep my commandments" (4:4).

"Get wisdom, get understanding" (4:5).

"Love her" (4:6).

"Exalt her" (4:8).

"Hear, O my son, and receive my sayings" (4:10).

"Take fast hold of instruction...Keep her" (4:13).

"Avoid it...Turn from it, and pass on" (4:15).

"My son, attend to my words; Incline thine ear unto my sayings...Keep them in the midst of thy heart" (4:20,21).

"Keep thy heart with all diligence" (4:23).

"Put away from thee a wayward mouth, And perverse lips put far from thee" (4:24).

"Let thine eyes look right on, And let thine eyelids look straight before thee" (4:25).

"Remove thy foot from evil" (4:27).

"My son, attend unto my wisdom; Incline thine ear to my understanding" (5:1).

"My sons, hearken unto me" (5:7).

"Remove thy way far from her" (5:8).

"Drink waters out of thine own cistern, And running waters out

## TOPICAL INDEX OF THE PROVERBS

of thine own well" (5:15).

"Let them be for thyself alone" (5:17).

"Let thy fountain be blessed; And rejoice in the wife of thy youth" (5:18).

"Let her breasts satisfy thee at all times" (5:19).

"Deliver thyself...as a roe from the hand of the hunter" (6:3,5).

"Go to the ant, thou sluggard; Consider her ways, and be wise" (6:6).

"Keep the commandment of thy father...Bind them continually upon thy heart; Tie them about thy neck" (6:20,21).

"My son, keep my words, And lay up my commandments with thee. Keep my commandments" (7:1,2).

"Say unto wisdom, Thou art my sister" (7:4).

"Call understanding thy kinswoman" (7:4).

"My sons, hearken unto me, And attend to the words of my mouth" (7:24).

"Understand prudence...be of an understanding heart" (8:5).

"Receive my instruction...And knowledge rather than choice gold" (8:10).

"My sons, hearken unto me...Hear instruction, and be wise" (8:32,33).

"Leave off, ye simple ones...Walk in the way of understanding" (9:6).

"Reprove a wise man" (9:8).

"Give instruction to a wise man...Teach a righteous man" (9:9).

"Walk with wise men" (13:20).

"Commit thy works unto Jehovah" (16:3).

"Leave off contention, before there is quarrelling" (17:14).

"Chasten thy son" (19:18).

"Hear counsel, and receive instruction" (19:20).

"Smite a scoffer, and the simple will learn prudence; And reprove one that hath understanding, and he will understand knowledge" (19:25).

"Cease, my son, to hear instruction Only to err from words of knowledge" (19:27).

"Open thine eyes" (20:13).

"Take his garment that is surety for a stranger; And hold him in pledge that is surety for foreigners" (20:16).

"By wise guidance make thou war" (20:18).

"Train up a child in the way he should go" (22:6).

"Cast out the scoffer" (22:10).

"Incline thine ear, and hear the words of the wise, And apply



## PONDERING THE PROVERBS

thy heart unto my knowledge" (20:17).

"When thou sittest to eat with a ruler, Consider diligently him that is before thee; And put a knife to thy throat, If thou be a man given to appetite" (23:1,2).

"Cease from thine own wisdom" (23:4).

"Apply thy heart unto instruction, And thine ears to the words of knowledge" (23:12).

"Hear thou, my son, and be wise, And guide thy heart in the way" (23:19).

"Hearken unto thy father that begat thee" (23:22).

"Buy the truth" (23:23).

"Let thy father and thy mother be glad, And let her that bare thee rejoice" (23:25).

"My son, give me thy heart; And let thine eyes delight in my ways" (23:26).

"Deliver them that are carried away unto death, And those that are ready to be slain see that thou hold back" (24:11).

"Eat thou honey...And the droppings of the honeycomb" (24:13).

"Fear Jehovah and the king" (24:21).

"Prepare thy work without, And make it ready for thee in the field; And afterwards build thy house" (24:27).

"Take away the dross from the silver...Take away the wicked from before the king" (25:4,5).

"Debate thy cause with thy neighbor himself" (25:9).

"Let thy foot be seldom in thy neighbor's house" (25:17).

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

"Answer a fool according to his folly" (26:5).

"Let another praise thee" (27:2).

"My son, be wise, and make my heart glad" (27:11).

"Take his garment that is surety for a stranger; And hold him in pledge that is surety for a foreign woman" (27:13).

"Be thou diligent to know the state of thy flocks, And look well to thy herds" (27:23).

"Correct thy son" (29:17).

"If thou hast done foolishly in lifting up thyself, Or if thou hast thought evil, Lay thy hand upon thy mouth" (30:32).

"Give strong drink unto him that is ready to perish, And wine unto the bitter of soul" (31:6).

"Open thy mouth for the dumb...judge righteously" (31:8,9).

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

## TOPICAL INDEX OF THE PROVERBS

### COMPANIONSHIP

"If sinners entice thee, Consent thou not. If they say, Come with us, Let us lay wait for blood...walk not thou in the way with them; Refrain thy foot from their path" (1:10,11,15).

"Walk with wise men, and thou shalt be wise: But the companion of fools shall smart for it" (13:20).

"Make no friendship with a man that is given to anger; And with a wrathful man thou shalt not go: Lest thou learn his ways" (22:24,25).

"Company not with them that are given to change" (24:21).

"He that is a companion of gluttons shameth his father" (28:7).

"He that followeth after vain persons shall have poverty enough" (28:19).

"He that keepeth company with harlots wasteth his substance" (29:3).

"Whoso is partner with a thief hateth his own soul" (29:24).

### CONCEAL, COVER, HIDE

"Love covereth all transgressions" (10:12).

"He that hideth hatred is of lying lips" (10:18).

"He that goeth about as a talebearer revealeth secrets; But he that is of a faithful spirit concealeth a matter" (11:13).

"A prudent man concealeth shame" (12:16).

"A prudent man concealeth knowledge" (12:23).

"He that covereth a transgression seeketh love" (17:9).

"A prudent man seeth the evil, and hideth himself" (22:3).

"It is the glory of God to conceal a thing" (25:2).

"Though his hatred cover itself with guile, His wickedness shall be openly showed before the assembly" (26:26).

"A prudent man seeth the evil, and hideth himself" (27:12).

"When the wicked rise, men hide themselves" (28:12).

"He that covereth his transgressions shall not prosper" (28:13).

"He that giveth unto the poor shall not lack; But he that hideth his eyes shall have many a curse" (28:27).

"When the wicked rise, men hide themselves" (28:28).

### CONCEIT (See "Pride")

### CORRECTION, REBUKE, REPROVE

"Turn you at my reproof" (1:23).

"Ye...would none of my reproof" (1:25).

"They despised all my reproof" (1:30).

## PONDERING THE PROVERBS

"Despise not the chastening of Jehovah; Neither be weary of his reproof" (3:11).

"My heart despised reproof" (5:12).

"Reproofs of instruction are the way of life" (6:23).

"...as one in fetters to the correction of the fool" (7:22).

"He that correcteth a scoffer getteth to himself reviling" (9:7).

"He that reproveth a wicked man getteth himself a blot" (9:7).

"Reprove not a scoffer, lest he hate thee" (9:8).

"Reprove a wise man, and he will love thee" (9:8).

"He is in the way of life that heedeth correction" (10:17).

"He that forsaketh reproof erreth" (10:17).

"Whoso loveth correction loveth knowledge" (12:1).

"He that hateth reproof is brutish" (12:1).

"A scoffer heareth not rebuke" (13:1).

"Poverty and shame shall be to him that refuseth correction" (13:18).

"He that regardeth reproof shall be honored" (13:18).

"A fool despiseth his father's correction" (15:5).

"He that regardeth reproof getteth prudence" (15:5).

"There is grievous correction for him that forsaketh the way" (15:10).

"He that hateth reproof shall die" (15:10).

"A scoffer loveth not to be reprov'd" (15:12).

"The ear that hearkeneth to the reproof of life shall abide among the wise" (15:31).

"He that refuseth correction despiseth his own soul" (15:32).

"He that hearkeneth to reproof getteth understanding" (15:32).

"A rebuke entereth deeper into one that hath understanding than a hundred stripes into a fool" (17:10).

"Reprove one that hath understanding, and he will understand knowledge" (19:25).

"Foolishness is bound up in the heart of a child; But the rod of correction shall drive it far from him" (22:15).

"Withhold not correction from the child" (23:13).

"To them that rebuke him shall be delight, And a good blessing shall come upon them" (24:25).

"As an ear-ring of gold, and an ornament of fine gold, So is a wise reprover upon an obedient ear" (25:12).

"Better is open rebuke Than love that is hidden" (27:5).

"He that rebuketh a man shall afterward find more favor Than he that flattereth with the tongue" (28:23).

"The rod and reproof give wisdom" (29:15).

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"Add thou not unto his words, Lest he reprove thee, and thou be found a liar" (30:6).

### COUNSEL

"That the man of understanding may attain unto sound counsels" (1:5).

"Ye have set at nought all my counsel" (1:25).

"They would none of my counsel" (1:30).

"Counsel is mine" (8:14).

"In the multitude of counsellors there is safety" (11:14).

"The counsels of the wicked are deceit" (12:5).

"He hearkeneth unto counsel" (12:15).

"To the counsellors of peace is joy" (12:20).

"Where there is no counsel, purposes are disappointed" (15:22).

"In the multitude of counsellors they are established" (15:22).

"Hear counsel...That thou mayest be wise in thy latter end" (19:20).

"The counsel of Jehovah, that shall stand" (19:21).

"Counsel in the heart of man is like deep water; But a man of understanding will draw it out" (20:5).

"Every purpose is established by counsel" (20:18).

"There is no...counsel against Jehovah" (21:30).

"Have not I written unto thee excellent things of counsels?" (22:20).

"In the multitude of counsellors there is safety" (24:6).

"Oil and perfume rejoice the heart; So doth the sweetness of a man's friend that cometh of hearty counsel" (27:9).

### COVER (See "conceal")

### DECEIT

"The counsels of the wicked are deceit" (12:5).

"He that uttereth truth showeth forth righteousness; But a false witness, deceit" (12:17).

"Be not desirous of his dainties; Seeing they are deceitful food" (23:3).

"Eat and drink, saith he to thee; But his heart is not with thee" (23:7).

"So is the man that deceiveth his neighbor, And saith, Am not I in sport?" (26:19).

"He layeth up deceit within him" (26:24).

"When he speaketh fair, believe him not; For there are seven

## PONDERING THE PROVERBS

abominations in his heart" (26:25).

"Though his hatred cover itself with guile, His wickedness shall be openly showed before the assembly" (26:26).

"A lying tongue hateth those whom it hath wounded" (26:28).

"A flattering mouth worketh ruin" (26:28).

### DELIGHT, FAVOR, PLEASE

"How long...will...scoffers delight them in scoffing?" (1:22).

"Who rejoice to do evil, And delight in the perverseness of evil" (2:14).

"Whom Jehovah loveth he reproveth, Even as a father the son in whom he delighteth" (3:12).

"I was daily his delight" (8:30).

"A just weight is his delight" (11:1).

"Such as are perfect in their way are his delight" (11:20).

"He that diligently seeketh good seeketh favor" (11:27).

"A good man shall obtain favor of Jehovah" (12:2).

"A man shall be commended according to his wisdom" (12:8).

"They that deal truly are his delight" (12:22).

"Good understanding giveth favor" (13:15).

"Among the upright there is good will" (14:9).

"The king's favor is toward a servant that dealeth wisely" (14:35).

"The prayer of the upright is his delight" (15:8).

"Righteous lips are the delight of kings; And they love him that speaketh right" (16:13).

"His favor is as a cloud of the latter rain" (16:15).

"A fool hath no delight in understanding" (18:2).

"Whoso findeth a wife...obtaineth favor of Jehovah" (18:22).

"Many will entreat the favor of the liberal man" (19:6).

"His favor is as dew upon the grass" (19:12).

"His neighbor findeth no favor in his eyes" (21:10).

"A good name is rather to be chosen than great riches, And loving favor rather than silver and gold" (22:1).

"To them that rebuke him shall be delight" (24:25).

"Correct thy son, and...he will give delight unto thy soul" (29:17).

"Many seek the ruler's favor" (29:26).

"Grace is deceitful" (31:30).

### DELIVER

"To deliver thee from the way of evil, From the men that speak

## TOPICAL INDEX OF THE PROVERBS

perverse things" (2:12).

"To deliver thee from the strange women" (2:16).

"Deliver thyself, Seeing thou art come into the hand of thy neighbor" (6:3).

"Deliver thyself as a roe from the hand of the hunter" (6:5).

"Righteousness delivereth from death" (10:2).

"Righteousness delivereth from death" (11:4).

"The righteousness of the upright shall deliver them" (11:6).

"The righteous is delivered out of trouble" (11:8).

"Through knowledge shall the righteous be delivered" (11:9).

"The seed of the righteous shall be delivered" (11:21).

"The mouth of the upright shall deliver them" (12:6).

"A true witness delivereth souls" (14:25).

"A man of great wrath shall bear the penalty; For if thou deliver him, thou must do it yet again" (19:19).

"Thou shalt beat him with the rod, And shalt deliver his soul from Sheol" (23:14).

"Deliver them that are carried away unto death" (24:11).

"Whoso walketh wisely, he shall be delivered" (28:26).

## DILIGENCE, DILIGENT

"Keep thy heart with all diligence" (4:23).

"Therefore came I forth to meet thee, Diligently to seek thy face, and I have found thee" (7:15).

"The hand of the diligent maketh rich" (10:4).

"He that gathereth in summer is a wise son" (10:5).

"The labor of the righteous tendeth to life" (10:16).

"He that diligently seeketh good seeketh favor" (11:27).

"The hand of the diligent shall bear rule" (12:24).

"The precious substance of men is to the diligent" (12:27).

"The soul of the diligent shall be made fat" (13:4).

"The thoughts of the diligent tend only to plenteousness" (21:5).

"Seest thou a man diligent in his business? he shall stand before kings; He shall not stand before mean men" (22:29).

"When thou sittest to eat with a ruler, Consider diligently him that is before thee" (23:1).

"Be thou diligent to know the state of thy flocks, And look well to thy herds" (27:23).

## DIRECT QUOTATIONS

Because some of these are lengthy, the references are given

## PONDERING THE PROVERBS

where they may be found rather than their statements: 1:10; 1:11; 1:12-14; 1:22-33; 2:28; 4:4; 4:5; 5:12-14; 6:10; 7:14-20; 8:4-10; 8:14-36; 9:4-6; 9:16; 9:17; 20:9; 20:14; 22:13; 26:13; 26:18,19; 28:24; 30:2-4; 30:7-9; 30:18,19; 30:20; 31:2-7.

### DISHONESTY IN BUSINESS

"A false balance is an abomination to Jehovah" (11:1).  
"Diverse weights, and diverse measures, Both of them alike are an abomination to Jehovah" (20:10).  
"It is bad, it is bad, saith the buyer; But when he is gone his way, then he boasteth" (20:14).  
"Diverse weights are an abomination to Jehovah; And a false balance is not good" (20:23).

### EATING (See "Gluttony")

### ENVY, ENVOIOUS

"Envy thou not the man of violence" (3:31).  
"Envy is the rottenness of the bones" (14:30).  
"Let not thy heart envy sinners" (23:17).  
"Be not thou envious against evil men" (24:1).  
"Neither be thou envious at the wicked" (24:19).

### EVIL (See "Wicked")

### FATHERS (See "Parent-Child")

### FAVOR (See "Delight")

### FEAR

"The fear of Jehovah is the beginning of knowledge" (1:7).  
"I will mock when your fear cometh; When your fear cometh as a storm" (1:26,27).  
"They...did not choose the fear of Jehovah" (1:29).  
"Whoso hearkeneth unto me...shall be quiet without fear of evil" (1:33).  
"Then shalt thou understand the fear of Jehovah" (2:5).  
"Fear Jehovah, and depart from evil" (3:7).  
"Be not afraid of sudden fear" (3:25).  
"The fear of Jehovah is to hate to evil" (8:13).  
"The fear of Jehovah is the beginning of wisdom" (9:10).  
"The fear of the wicked, it shall come upon him" (10:24).  
"The fear of Jehovah prolongeth days" (10:27).  
"He that feareth the commandment shall be rewarded" (13:13).  
"He that walketh in his uprightness feareth Jehovah" (14:2).

## TOPICAL INDEX OF THE PROVERBS

- "In the fear of Jehovah is strong confidence" (14:26).  
"The fear of Jehovah is a fountain of life, That one may depart from the snares of death" (14:27).  
"Better is a little, with the fear of Jehovah, Than great treasure and trouble therewith" (15:16).  
"The fear of Jehovah is the instruction of wisdom" (15:33).  
"By the fear of Jehovah men depart from evil" (16:6).  
"The fear of Jehovah tendeth to life; And he that hath it shall abide satisfied; He shall not be visited with evil" (19:23).  
"The terror of a king is as the roaring of a lion" (20:2).  
"The reward of humility and the fear of Jehovah is riches, and honor, and life" (22:4).  
"Be thou in the fear of Jehovah all the day long" (23:17).  
"Fear thou Jehovah and the king" (24:21).  
"Happy is the man that feareth alway" (28:14).  
"The fear of man bringeth a snare" (29:25).  
"A woman that feareth Jehovah, she shall be praised" (31:30).

## FOOLS, FOOLISH, FOOLISHNESS, FOLLY

- "The foolish despise wisdom and instruction" (1:7).  
"How long, ye simple ones, will ye love simplicity...And fools hate knowledge?" (1:22).  
"The careless ease of fools shall destroy them" (1:32).  
"Shame shall be the promotion of fools" (3:35).  
"...as one in fetters to the correction of the fool" (7:22).  
"O...ye fools, be of an understanding heart" (8:5).  
"The foolish woman is clamorous" (9:13).  
"A foolish son is the heaviness of his mother" (10:1).  
"A prating fool shall fall" (10:8).  
"A prating fool shall fall" (10:10).  
"The mouth of the foolish is a present destruction" (10:14).  
"He that uttereth a slander is a fool" (10:18).  
"The foolish die for lack of understanding" (10:21).  
"It is as sport to a fool to do wickedness" (10:23).  
"The foolish shall be servant to the wise of heart" (11:29).  
"The way of a fool is right in his own eyes" (12:15).  
"A fool's vexation is presently known" (12:16).  
"The heart of fools proclaimeth foolishness" (12:23).  
"A fool flaunteth his folly" (13:16).  
"It is an abomination to fools to depart from evil" (13:19).  
"The companion of fools shall smart for it" (13:20).



## PONDERING THE PROVERBS

- "The foolish plucketh it down with her own hands" (14:1).  
"In the mouth of the foolish is a rod for his pride" (14:3).  
"Go into the presence of an foolish man, And thou shalt not perceive in him the lips of knowledge" (14:7).  
"The folly of fools is deceit" (14:8).  
"A trespass-offering mocketh fools" (14:9).  
"The fool beareth himself insolently, and is confident" (14:16).  
"He that is soon angry will deal foolishly" (14:17).  
"The folly of fools is only folly" (14:24).  
"He that is hasty of spirit exalteth folly" (14:29).  
"That which is in the inward part of fools is made known" (14:33).  
"The mouth of fools poureth out folly" (15:2).  
"A fool despiseth his father's correction" (15:5).  
"The lips of the wise disperse knowledge; But the heart of the foolish doeth not so" (15:7).  
"The mouth of fools feedeth on folly" (15:14).  
"A foolish man despiseth his mother" (15:20).  
"Folly is joy to him that is void of wisdom" (15:21).  
"The correction of fools is their folly" (16:22).  
"Excellent speech becometh not a fool" (17:7).  
"Rebuke entereth deeper into one that hath understanding Than a hundred stripes into a fool" (17:10).  
"Let a bear robbed of her whelps meet a man, Rather than a fool in his folly" (17:12).  
"Wherefore is there a price in the hand of a fool to buy wisdom, Seeing he hath no understanding?" (17:16).  
"He that begetteth a fool doeth it to his sorrow" (17:21).  
"The father of a fool hath no joy" (17:21).  
"The eyes of a fool are in the ends of the earth" (17:24).  
"A foolish son is a grief to his father, And bitterness to her that bare him" (17:25).  
"Even a fool, when he holdeth his peace, is counted wise; When he shutteth his lips, he is esteemed as prudent" (17:28).  
"A fool hath no delight in understanding, But only that his heart may reveal itself" (18:2).  
"A fool's lips enter into contention, And his mouth calleth for stripes" (18:6).  
"A fool's mouth is his destruction, And his lips are the snare of his soul" (18:7).  
"He that giveth answer before he heareth, It is folly and shame unto him" (18:13).

## TOPICAL INDEX OF THE PROVERBS

"Better is the poor that walketh in his integrity Than he that is perverse in his lips and is a fool" (19:1).

"The foolishness of man subverteth his way" (19:3).

"Delicate living is not seemly for a fool" (19:10).

"A foolish son is the calamity of his father" (19:13).

"Judgments are prepared for scoffers, And stripes for the back of fools" (19:29).

"Every fool will be quarrelling" (20:3).

"There is precious treasure and oil in the dwelling of the wise; But a foolish man swalloweth it up" (21:20).

"Foolishness is bound up in the heart of a child; But the rod of correction shall drive it far from him" (22:15).

"Speak not in the hearing of a fool; For he will despise the wisdom of thy words" (23:9).

"Wisdom is too high for a fool: He openeth not his mouth in the gate" (24:7).

"The thought of foolishness is sin" (24:9).

"Honor is not seemly for a fool" (26:1).

"A whip for the horse, a bridle for the ass, And a rod for the back of fools" (26:3).

"Answer not a fool according to his folly, Lest thou also be like unto him. Answer a fool according to his folly, Lest he be wise in his own conceit" (26:4,5).

"The legs of the lame hang loose; So is a parable in the mouth of fools" (26:7).

"As a thorn that goeth up into the hand of a drunkard, So is a parable in the mouth of fools" (26:9).

"As one that bindeth a stone in a sling, So is he that giveth honor to a fool" (26:8).

"As an archer that woundeth all, So is he that hireth a fool" (26:10).

"As a dog that returneth to his vomit, So is a fool that repeateth his folly" (26:11).

"Seest thou a man wise in his own conceit? There is more hope of a fool than of him" (26:12).

"A stone is heavy, and the sand weighty; But a fool's vexation is heavier than they both" (27:3).

"Though thou shouldest bray a fool in a mortar with a pestle along with bruised grain, Yet will not his foolishness depart from him" (27:22).

"He that trusteth in his own heart is a fool" (28:26).

"If a wise man hath a controversy with a foolish man, Whether

## · PONDERING THE PROVERBS

he be angry or laugh, there will be no rest" (29:9).

"A fool uttereth all his anger" (29:11).

"Seest thou a man that is hasty in his words? There is more hope of a fool than of him" (29:20).

"The earth doth tremble...for...a fool when he is filled with food" (30:21,22).

"If thou hast done foolishly in lifting up thyself...Lay thy hand upon thy mouth" (30:32).

### FRIENDSHIP

"The rich hath many friends" (14:20).

"A whisperer separateth chief friends" (16:28).

"He that harpeth on a matter separateth chief friends" (17:9).

"A friend loveth at all times" (17:17).

"He that maketh many friends doeth it to his own destruction" (18:24).

"Wealth addeth many friends; But the poor is separated from his friend" (19:4).

"Every man is a friend to him that giveth gifts" (19:6).

"All the brethren of the poor do hate him: How much more do his friends go far from him!" (19:7).

"He that loveth pureness of heart, For the grace of his lips the king will be his friend" (22:11).

"Make no friendship with a man that is given to anger" (22:24).

"Faithful are the wounds of a friend" (27:6).

"Oil and perfume rejoice the heart; So doth the sweetness of man's friend that cometh of hearty counsel" (27:9).

"Thine own friend, and thy father's friend, forsake not" (27:10).

"He that blesseth his friend with a loud voice, rising early in the morning, It shall be counted a curse to him" (27:14).

"Iron sharpeneth iron; So a man sharpeneth the countenance of his friend" (27:17).

### GIFTS (See "Bribes")

### GLUTTONY, EATING

"When thou sittest to eat with a ruler, Consider diligently him that is before thee; And put a knife to thy throat, If thou be a man given to appetite. Be not desirous of his dainties; Seeing they are deceitful food" (23:1-3).

"Eat thou not the bread of him that hath an evil eye, Neither desire thou his dainties: For as he thinketh within himself, so is

## TOPICAL INDEX OF THE PROVERBS

he: Eat and drink, saith he to thee; But his heart is not with thee. The morsel which thou hast eaten shalt thou vomit up, And lose thy sweet words" (23:6-8).

"My son, eat thou honey, for it is good; And the droppings of the honeycomb, which are sweet to thy taste" (24:13).

"Hast thou found honey? eat so much as is sufficient for thee, Lest thou be filled therewith, and vomit it" (25:16).

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

"It is not good to eat much honey" (25:27).

"Whoso keepeth the fig-tree shall eat the fruit thereof" (27:18).

HAPPY (See "Joy")

HATE, ABHOR, ABOMINATION

"The foolish despise wisdom and instruction" (1:7).

"How long...will...fools hate knowledge?" (1:22).

"They hated knowledge" (1:29).

"They despised all my reproof" (1:30).

"Despise not thou the chastening of Jehovah" (3:11).

"The perverse is an abomination to Jehovah" (3:32).

"How have I hated instruction, And my heart despised reproof" (5:12).

"There are six things which Jehovah hateth; Yea, seven which are an abomination unto him: Haughty eyes, a lying tongue, And hands that shed innocent blood; A heart that deviseth wicked purposes, Feet that are swift in running to mischief, A false witness that uttereth lies, And he that soweth discord among brethren" (6:16-19).

"Men do not despise a thief, if he steal To satisfy himself when he is hungry" (6:30).

"Wickedness is an abomination to my lips" (8:7).

"The fear of Jehovah is to hate evil" (8:13).

"Pride, and arrogancy, and the evil way, And the perverse mouth, do I hate" (8:13).

"All they that hate me love death" (8:36).

"Reprove not a scoffer, lest he hate thee" (9:8).

"A false balance is an abomination to Jehovah" (11:1).

"He that despiseth his neighbor is void of wisdom" (11:12).

"He that hateth suretyship is secure" (11:15).

"They that are perverse in heart are an abomination to Jehovah" (11:20).

## PONDERING THE PROVERBS

- "He that hateth reproof is brutish" (12:1).  
"He that is of a perverse heart shall be despised" (12:8).  
"Better is he that is lightly esteemed, and hath a servant, Than he that honoreth himself, and lacketh bread" (12:9).  
"Lying lips are an abomination to Jehovah" (12:22).  
"A righteous man hateth lying" (13:5).  
"A wicked man is loathsome, and cometh to shame" (13:5).  
"It is an abomination to fools to depart from evil" (13:19).  
"He that spareth his rod hateth his son" (13:24).  
"He that is perverse in his ways despiseth him" (14:2).  
"A man of wicked devices is hated" (14:17).  
"The poor is hated even of his own neighbor" (14:20).  
"He that despiseth his neighbor sinneth" (14:21).  
"A fool despiseth his father's correction" (15:5).  
"The sacrifice of the wicked is an abomination to Jehovah" (15:8).  
"The way of the wicked is an abomination to Jehovah" (15:9).  
"He that hateth reproof shall die" (15:10).  
"A foolish man despiseth his mother" (15:20).  
"Evil devices are an abomination to Jehovah" (15:26).  
"He that hateth bribes shall live" (15:27).  
"He that refuseth correction despiseth his own soul" (15:32).  
"Every one that is proud in heart is an abomination to Jehovah" (16:5).  
"It is an abomination to kings to commit wickedness" (16:12).  
"All the brethren of the poor do hate him: How much more do his friends go far from him!" (19:7).  
"Diverse weights, and diverse measures, Both of them alike are an abomination to Jehovah" (20:10).  
"Diverse weights are an abomination to Jehovah" (20:23).  
"The sacrifice of the wicked is an abomination; How much more, when he bringeth it with a wicked mind!" (21:27).  
"He that is abhorred of Jehovah shall fall therein" (22:14).  
"A fool...will despise the wisdom of thy words" (23:9).  
"Despise not thy mother when she is old" (23:22).  
"The scoffer is an abomination to men" (24:9).  
"He that saith unto the wicked, Thou art righteous, Peoples shall curse him, nations shall abhor him" (24:24).  
"Let thy foot be seldom in thy neighbor's house, Lest he be weary of thee, and hate thee" (25:17).  
"He that hateth dissembleth with his lips" (26:24).  
"When he speaketh fair, believe him not; For there are seven

## TOPICAL INDEX OF THE PROVERBS

abominations in his heart" (26:25).

"A lying tongue hateth those whom it hath wounded" (26:28).

"He that turneth away his ear from hearing the law, Even his prayer is an abomination" (28:9).

"The bloodthirsty hate him that is perfect" (29:10).

"Whoso is partner with a thief hateth his own soul" (29:24).

"An unjust man is an abomination to the righteous" (29:27).

"He that is upright in the way is an abomination to the wicked" (29:27).

"The eye that...despiseth to obey his mother, The ravens of the valley shall pick it out" (30:17).

### HEART

"Apply thy heart to understanding" (2:2).

"Wisdom shall enter into thy heart, And knowledge shall be pleasant unto thy soul" (2:10).

"Let thy heart keep my commandments" (3:1).

"Write them upon the tablet of thy heart" (3:3).

"Trust in Jehovah with all thy heart" (3:5).

"Let thy heart retain my words" (4:4).

"Keep them in the midst of thy heart" (4:21).

"Keep thy heart with all diligence; For out of it are the issues of life" (4:23).

"How have I hated instruction, And my heart despised reproof" (5:12).

"In whose heart is perverseness" (6:14).

"A heart that deviseth wicked purposes" (6:18).

"Bind them continually upon thy heart" (6:21).

"Lust not after her beauty in thy heart" (6:25).

"Write them upon the tablet of thy heart" (7:3).

"Wily of heart" (7:10).

"Let not thy heart decline to her ways" (7:25).

"Ye fools, be of an understanding heart" (8:5).

"The wise in heart will receive commandments" (10:8).

"The heart of the wicked is little worth" (10:20).

"They that are perverse in heart are an abomination to Jehovah" (11:20).

"The foolish shall be servant to the wise of heart" (11:39).

"He that is of a perverse heart shall be despised" (12:8).

"Deceit is in the heart of them that devise evil" (12:20).

"The heart of fools proclaimeth foolishness" (12:23).

## PONDERING THE PROVERBS

"Heaviness in the heart of a man maketh it stoop" (12:25).

"Hope deferred maketh the heart sick" (13:12).

"The heart knoweth its own bitterness; And a stranger doth not intermeddle with its joy" (14:10).

"Even in laughter the heart is sorrowful" (14:13).

"A tranquil heart is the life of the flesh" (14:30).

"Wisdom resteth in the heart of him that hath understanding" (14:33).

"The heart of the foolish doeth not so" (15:7).

"Sheol and Abaddon are before Jehovah; How much more then the hearts of the children of men!" (15:11).

"A glad heart maketh a cheerful countenance; But by sorrow of heart the spirit is broken" (15:13).

"The heart of him that hath understanding seeketh knowledge" (15:14).

"He that is of a cheerful heart hath a continual feast" (15:15).

"The heart of the righteous studieth to answer" (15:28).

"The light of the eyes rejoiceth the heart" (15:30).

"The plans of the heart belong to man" (16:1).

"Every one that is proud in heart is an abomination to Jehovah" (16:5).

"A man's heart deviseth his way" (16:9).

"The wise in heart shall be called prudent" (16:21).

"The heart of the wise instructeth his mouth, And addeth learning to his lips" (16:23).

"Jehovah trieth the hearts" (17:3).

"He that hath a wayward heart findeth no good" (17:20).

"A cheerful heart is a good medicine; But a broken spirit drieth up the bones" (17:22).

"A fool hath no delight in understanding, But only that his heart may reveal itself" (18:2).

"Before destruction the heart of man is haughty" (18:12).

"The heart of the prudent getteth knowledge" (18:15).

"His heart fretteth against Jehovah" (19:3).

"There are many devices in a man's heart" (19:21).

"Counsel in the heart of man is like deep water" (20:5).

"Who can say, I have made my heart clean, I am pure from my sin?" (20:9).

"The king's heart is in the hand of Jehovah as the watercourses: He turneth it whithersoever he will" (21:1).

"Jehovah weigheth the heart" (21:2).

"A proud heart...is sin" (21:4).

## TOPICAL INDEX OF THE PROVERBS

- "How much more, when he bringeth it with a wicked mind!" (21:27).
- "He that loveth pureness of heart, For the grace of his lips the king will be his friend" (22:11).
- "Foolishness is bound up in the heart of a child" (22:15).
- "Apply thy heart unto my knowledge" (22:17).
- "As he thinketh within himself, so is he" (23:7).
- "Apply thy heart unto instruction" (23:12).
- "My son, if thy heart be wise, My heart will be glad...My heart will rejoice" (23:15,16).
- "Let not thy heart envy sinners" (23:17).
- "Guide thy heart in the way" (23:19).
- "My son, give me thy heart" (23:26).
- "Thy heart shall utter perverse things" (23:33).
- "Their heart studieth oppression" (24:2).
- "Doth not he that weigheth the hearts consider it?" (24:12).
- "Let not thy heart be glad when he is overthrown" (24:17).
- "The heart of kings is unsearchable" (25:3).
- "So is he that singeth songs to a heavy heart" (25:20).
- "Fervent lips and a wicked heart Are like an earthen vessel overlaid with silver dross" (26:23).
- "There are seven abominations in his heart" (26:25).
- "Oil and perfume rejoice the heart" (27:9).
- "My son, be wise, and make my heart glad" (27:11).
- "As in water face answereth to face, So the heart of man to man" (27:19).
- "He that hardeneth his heart shall fall into mischief" (28:14).
- "He that trusteth in his own heart is a fool" (28:26).
- "The heart of her husband trusteth in her" (31:11).

HIDE (See "Conceal")

HONOR

- "Honor Jehovah with thy substance, And with the first-fruits of all thine increase" (3:9).
- "In her left hand are riches and honor" (3:16).
- "She will bring thee to honor, when thou dost embrace her" (4:8).
- "Lest thou give thine honor unto others" (5:9).
- "Riches and honor are with me" (8:18).
- "The memory of the righteous is blessed" (10:7).
- "A gracious woman obtaineth honor" (11:16).



## PONDERING THE PROVERBS

"In the multitude of people is the king's glory" (14:28).

"Before honor goeth humility" (15:33).

"Before honor goeth humility" (18:12).

"It is an honor for a man to keep aloof from strife (20:3).

"He that followeth after righteousness and kindness findeth... honor" (21:21).

"A good name is rather to be chosen than great riches, and Loving favor rather than silver and gold" (22:1).

"The reward of humility and the fear of Jehovah Is...honor" (22:4).

"It is the glory of God to conceal a thing; But the glory of kings is to search out a matter" (25:2).

"Honor is not seemly for a fool" (26:1).

"As one that bindeth a stone in a sling, So is he that giveth honor to a fool" (26:8).

"He that is of a lowly spirit shall obtain honor" (29:23).

"Strength and dignity are her clothing" (31:25).

## JEHOVAH

The following passages use "Jehovah": 1:7; 1:29; 2:6-8; 3:5-7; 3:9; 3:11,12; 3:19,20; 3:26; 3:32; 3:33,34; 5:21; 6:16-19; 8:13; 8:22; 8:35; 9:10; 10:3; 10:27; 10:29; 11:1; 11:20; 12:7,2; 12:22; 14:26,27; 15:3; 15:9; 15:11; 15:16; 15:25; 15:26; 15:29; 15:33; 16:1; 16:2; 16:3; 16:4; 16:5; 16:6; 16:7; 16:9; 16:11; 16:20; 16:33; 17:3; 17:15; 18:10; 18:22; 19:17; 19:21; 19:23; 20:10; 20:12; 20:22; 20:23; 20:24; 20:27; 21:1; 21:2; 21:3; 21:30; 22:2; 22:12; 22:14; 22:19; 22:22,23; 23:17; 24:17,18; 24:21; 25:21,22; 28:5; 28:25; 29:13; 29:25; 30:8,9; 31:30.

## JOY, HAPPY, REJOICE, CHEERFUL

"Who rejoice to do evil" (2:14).

"Happy is every one that retaineth her" (3:18).

"Rejoice in the wife of thy youth" (5:18).

"I was daily his delight, Rejoicing always before him, Rejoicing in his habitable earth" (8:30,31).

"When it goeth well with the righteous, the city rejoiceth" (11:10).

"To the counsellors of peace is joy" (12:20).

"The light of the righteous rejoiceth" (13:9).

"A stranger doth not intermeddle with its joy" (14:10).

"He that hath pity on the poor, happy is he" (14:21).

## TOPICAL INDEX OF THE PROVERBS

- "A glad heart maketh a cheerful countenance" (15:13).  
"Folly is joy to him that is void of wisdom" (15:21).  
"A man hath joy in the answer of his mouth" (15:23).  
"The light of the eyes rejoiceth the heart" (15:30).  
"Whoso trusteth in Jehovah, Happy is he" (16:20).  
"The father of a fool hath no joy" (17:21).  
"It is joy to the righteous to do justice" (21:15).  
"My son, if thy heart be wise, My heart will be glad, even mine:  
Yea, my heart will rejoice, When thy lips speak right things"  
(23:15,16).  
"Thy father of the righteous will greatly rejoice" (23:24).  
"Let thy father and thy mother be glad" (23:25).  
"Rejoice not when thine enemy falleth, And let not thy heart be  
glad when he is overthrown" (24:17).  
"Oil and perfume rejoice the heart" (27:9).  
"Happy is the man that feareth alway" (28:14).  
"When the righteous are increased, the people rejoice" (29:2).  
"Whoso loveth wisdom rejoiceth his father" (29:3).  
"The righteous doth sing and rejoice" (29:6).  
"He that keepeth the law, happy is he" (29:18).  
"She laugheth at the time to come" (31:25).

## KINDNESS

- "That which maketh a man to be desired is his kindness"  
(19:22).  
"Most men will proclaim every one his own kindness" (20:6).  
"Kindness and truth preserve the king; And his throne is  
upholden by kindness" (20:28).  
"The law of kindness is on her tongue" (31:26).

## KING, RULER

- "The proverbs of Solomon...king of Israel" (1:1).  
"By me kings reign, And princes decree justice. By me princes  
rule, And nobles, even all the judges of the earth" (8:15,16).  
"A divine sentence is in the lips of the king; His mouth shall not  
transgress in judgment" (16:10).  
"It is an abomination to kings to commit wickedness; For the  
throne is established by righteousness" (16:12).  
"Righteous lips are the delight of kings; And they love him that  
speaketh right" (16:13).  
"The wrath of a king is as messengers of death; But a wise man

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will pacify it" (16:14).

"In the light of the king's countenance is life; And his favor is as a cloud of the latter rain" (16:15).

"The terror of a king is as the roaring of a lion: He that provoketh him to anger sinneth against his own life" (20:2).

"A king that sitteth on the throne of judgment Scattereth away all evil with his eyes" (20:8)

"A wise king winnoweth the wicked, And bringeth the threshing-wheel over them" (26).

"Kindness and truth perserve the king; And his throne is upholden by kindness" (20:28)

"He that loveth pureness of heart, For the grace of his lips the king will be his friend" (22:11).

"Seest thou a man diligent in his business? He shall stand before kings; He shall not stand before mean men" (22:29).

"Fear thou Jehovah and the king" (24:21).

"These also are proverbs of Solomon, which the men of Hezekiah king of Judah copied out" (25:1).

"The glory of kings is to search out a matter" (25:2).

"As the heavens for height, and the earth for depth, So the heart of kings is unsearchable" (25:3).

"Take away the wicked from before the king, And his throne shall be established in righteousness" (25:5).

"Put not thyself forward in the presence of the king...For better is it that it be said unto thee, Come up hither, Than that thou shouldest be put lower in the presence of the prince" (25:6,7).

"By long forbearing is a ruler persuaded" (25:15).

"For the transgression of a land many are the princes thereof" (28:2).

"As a roaring lion, and a raging bear, So is a wicked ruler over a poor people" (28:15).

"The prince that lacketh understanding is a great oppressor" (28:16).

"When a wicked man beareth rule, the people sigh" (29:2).

"The king by justice establisheth the land" (29:4).

"If a ruler hearkeneth to falsehood, All his servants are wicked" (29:12).

"The king that faithfully judgeth the poor, His throne shall be established for ever" (29:14).

"Many seek the ruler's favor" (29:26).

"The locusts have no king" (30:27).

"The lizard taketh hold with her hands, Yet is she in kings'

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palaces" (30:28).

"There are three things which are stately in their march...and the king against whom there is no rising up" (30:31).

"The words of king Lemuel" (31:1).

"Give not thy strength unto women, Nor thy ways to that which destroyeth kings" (31:3).

"It is not for kings to drink wine" (31:4).

## KNOWLEDGE, UNDERSTANDING

"To discern the words of understanding" (1:2).

"To give...to the young man knowledge and discretion" (1:4).

"...that the man of understanding may attain unto wise counsels" (1:5).

"To understand a proverb, and a figure" (1:6).

"The fear of Jehovah is the beginning of knowledge" (1:7).

"So as to...apply thy heart to understanding" (2:2).

"If thou...lift up thy voice for understanding; If thou seek her as silver, And search for her as for his treasures: Then shalt thou understand the fear of Jehovah, And find the knowledge of God" (2:3-5).

"Out of this mouth cometh knowledge and understanding" (2:6).

"Then shalt thou understand righteousness and justice" (2:9).

"So shalt thou find favor and good understanding In the sight of God and man" (3:4).

"Lean not unto thine own understanding" (3:5).

"Happy is...the man that getteth understanding" (3:13).

"Attend to know understanding" (4:1).

"Walk in the way of understanding" (9:6).

"So is wisdom to a man of understanding" (10:23).

"Through knowledge shall the righteous be delivered" (11:9).

"A man of understanding holdeth his peace" (11:12).

"Whoso loveth correction loveth knowledge" (21:1).

"Good understanding giveth favor" (13:15).

"Knowledge is easy unto him that hath understanding" (14:6).

"He that is slow to anger is of great understanding" (14:29).

"The heart of him that hath understanding seeketh knowledge" (15:14).

"A man of understanding maketh straight his going" (15:21).

"Wisdom is before the face of him that hath understanding" (17:24).

"He that is of a cool spirit is a man of understanding" (17:27).

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- "That the soul be without knowledge is not good" (19:2).  
"He that keepeth understanding shall find good" (19:8).  
"Reprove one that hath understanding, and he will understand knowledge" (19:25).  
"A man of understanding will draw it out" (20:5).  
"The lips of knowledge are a precious jewel" (20:15).  
"Apply...thine ears to the words of knowledge" (23:12).  
"Through wisdom is a house builded; And by understanding it is established; And by knowledge are the chambers filled With all precious and pleasant riches" (24:3,4).  
"By men of understanding and knowledge the state thereof shall be prolonged" (28:2).  
"Evil men understand not justice" (28:5).  
"They that seek Jehovah understand all things" (28:5).  
"The poor that hath understanding searcheth him out" (28:11).  
"The prince that lacketh understanding is also a great oppressor" (28:16).

## LAW, COMMANDMENT

- "Forsake not the law of thy mother" (1:8).  
"Let thy heart keep my commandments" (3:1).  
"Forsake ye not my law" (4:2).  
"Keep the commandment of thy father" (6:20).  
"Forsake not the law of thy mother" (6:20).  
"The commandment is a lamp; and the law is light" (6:23).  
"Lay up my commandments with thee" (7:1).  
"Keep my commandments...And my law as the apple of thine eye" (7:2).  
"When he gave to the sea its bound, That the waters should not transgress his commandment..." (8:29).  
"The wise in heart will receive commandments" (10:8).  
"He that feareth the commandment shall be rewarded" (13:13).  
"The law of the wise is a fountain of life" (13:14).  
"He that keepeth the commandment keepeth his soul" (19:16).  
"They that forsake the law praise the wicked; But such as keep the law contend with them" (28:4).  
"Whoso keepeth the law is a wise son" (28:7).  
"He that turneth away his ear from hearing the law, Even his prayer is an abomination" (28:9).  
"He that keepeth the law, happy is he" (29:18).  
"Lest they drink, and forget the law" (31:5).  
"The law of kindness is on her tongue" (31:26).

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### LAZINESS, SLOTHFULNESS, SLUGGARD

"Go to the ant, thou sluggard; Consider her ways, and be wise: Which having no chief, Overseer, or ruler, provideth her bread in the summer, And gathereth her food in the harvest. How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep?" (6:6-9).

"The slothful shall be put under taskwork" (12:24).

"The slothful man roasteth not that which he took in hunting" (12:27).

"The soul of the sluggard desireth, and hath nothing" (13:4).

"The way of the sluggard is as a hedge of thorns" (15:19).

"He also that is slack in his work Is brother to him that is a destroyer" (18:9).

"Love not sleep, lest thou come to poverty" (20:13).

"The desire of the sluggard killeth him; For his hands refuse to labor" (21:25).

"The sluggard saith, There is a lion without; I shall be slain in the streets" (22:13).

"The sluggard saith, There is a lion in the way; A lion is in the streets" (26:13).

"As the door turneth upon its hinges, So doth the sluggard upon his bed" (26:14).

"The sluggard burieth his hand in the dish; It wearieth him to his mouth" (26:15).

"The sluggard is wiser in his own conceit Than seven men that can render a reason" (26:16).

### MOTHERS (See "Parent-Child")

### NEIGHBOR

"Say not unto thy neighbor, Go, and come again, And to-morrow I will give thee" (3:28).

"Devise not evil against thy neighbor, Seeing he dwelleth securely by thee" (3:29).

"So is he that goeth in to his neighbor's wife; Whosoever toucheth her shall not be unpunished" (6:29).

"With his mouth the godless man destroyeth his neighbor" (11:9).

"He that despiseth his neighbor is void of wisdom" (11:12).

"The righteous is a guide to his neighbor; But the way of the wicked causeth them to err" (12:26).

"The poor is hated even of his own neighbor" (14:20).

## PONDERING THE PROVERBS

"He that despiseth his neighbor sinneth" (14:21).

"A man of violence enticeth his neighbor, And leadeth him in a way that is not good" (16:29).

"He that pleadeth his cause first seemeth just; But his neighbor cometh and searcheth him out" (18:17).

"The soul of the wicked desireth evil: His neighbor findeth no favor in his eyes" (21:10).

"Be not a witness against thy neighbor without cause" (24:28).

"Go not forth hastily to strive, Lest thou know not what to do in the end thereof, When thy neighbor hath put thee to shame. Debate thy cause with thy neighbor himself, And disclose not the secret of another" (25:8,9).

"Let thy foot be seldom in thy neighbor's house, Lest he be weary of thee, and hate thee" (25:17).

"A man that beareth false witness against his neighbor Is a maul, and a sword, and a sharp arrow" (25:18).

"As a madman who casteth firebrands, Arrows, and death, So is the man that deceiveth his neighbor, And saith, Am not I in sport?" (26:18,19).

"Better is a neighbor that is near than a brother far off" (27:10).

"A man that flattereth his neighbor Spreadeth a net for his steps" (29:5).

NET (See "Snares")

### OBEDIENCE

"Keep my commandments, and live" (4:4).

"Keep the commandment of thy father, And forsake not the law of thy mother" (6:20).

"Keep my words, And lay up my commandments with thee. Keep my commandments...And my law as the apple of thine eye" (7:1,2).

"Blessed are they that keep my ways" (8:32).

"Hearken unto thy father" (23:22).

"As an ear-ring of gold, and an ornament of fine gold, So is a wise reprovér upon an obedient ear" (25:12).

"They that forsake the law praise the wicked, But such as keep the law contend with them" (28:4).

"Whoso keepeth the law is a wise son" (28:7).

"He that keepeth the law, happy is he" (29:18).

### OPPRESS, OPPRESSION, STEAL, THIEF

"If they say, Come with us, Let us lay wait for blood; Let us

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lurk privily for the innocent without cause; Let us swallow them up alive as Sheol, And whole, as those that go down into the pit; We shall find all precious substance; We shall fill our houses with spoil; Thou shalt cast thy lot among us; We will all have one purse: My son, walk not thou in the way with them; Refrain thy foot from their path: For their feet run to evil, And they make haste to shed blood" (1:11-16).

"Envy thou not the man of violence, And choose none of his ways" (3:31).

"Men do not despise a thief, if he steal To satisfy himself when he is hungry" (6:30).

"He that oppresseth the poor reproacheth his Maker" (14:31).

"He that oppresseth the poor to increase his gain...shall come only to want" (22:16).

"Rob not the poor, because he is poor; Neither oppress the afflicted in the gate: For Jehovah will plead their cause, and despoil of life those that despoil them" (22:22).

"A needy man that oppresseth the poor Is like a sweeping rain which leaveth no food" (28:3).

"The prince that lacketh understanding is also a great oppressor" (28:16).

"Whoso robbeth his father or his mother, and saith, It is no transgression, The same is the companion of a destroyer" (28:24).

"...lest I be poor, and steal" (30:9).

### PARENT-CHILD, SON, CHILDREN, FATHERS, MOTHERS

"The proverbs of Solomon the son of David" (1:1).

"My son, hear the instruction of thy father, And forsake not the law of thy mother" (1:8).

"My son, if sinners entice thee, Consent thou not" (1:10).

"My son, walk not thou in the way with them; Refrain thy foot from their path" (1:15).

"My son, if thou wilt receive my words, And lay up my commandments with thee...Then shalt thou understand the fear of Jehovah, And find the knowledge of God" (2:1-5).

"My son, forget not my law; But let thy heart keep my commandments" (3:1).

"My son, despise not the chastening of Jehovah; Neither be weary of his reproof" (3:11).

"Whom Jehovah loveth he reproveth, Even as a father the son



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in whom he delighteth" (3:12).

"My son, let them not depart from thine eyes; Keep sound wisdom and discretion" (3:21).

"Hear, my sons, the instruction of a father, And attend to know understanding" (4:1).

"I was a son unto my father, Tender and only beloved in the sight of my mother. And he taught me, and said unto me: Let thy heart retain my words; Keep my commandments, and live..." (4:3-9).

"Hear, O my son, and receive my sayings; And the years of thy life shall be many" (4:10).

"My son, attend to my words; Incline thine ear unto my sayings. Let them not depart from thine eyes; Keep them in the midst of thy heart" (4:20,21).

"My son, attend unto my wisdom; Incline thine ear to my understanding" (5:1).

"My sons, hearken unto me, And depart not from the words of my mouth" (5:7).

"Why shouldest thou, my son, be ravished with a strange woman, And embrace the bosom of a foreigner?" (5:20).

"My son, if thou art become surety for thy neighbor, If thou hast stricken thy hands for a stranger; Thou art snared with the words of thy mouth...Do this now, my son, and deliver thyself, Seeing thou art come into the hand of thy neighbor: Go humble thyself and importune thy neighbor" (6:1-3).

"My son, keep the commandment of thy father, And forsake not the law of thy mother: Bind them continually upon thy heart; Tie them about thy neck" (6:20,21).

"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 tablet of thy heart" (7:1-3).

"My sons, hearken unto me, And attend to the words of my mouth" (7:24).

"A wise son maketh a glad father; But a foolish son is the heaviness of his mother" (10:1).

"He that gathereth in summer is a wise son; But he that sleepeth in harvest is a son that causeth shame" (10:5).

"A wise son heareth his father's instruction" (13:1).

"A good man leaveth an inheritance to his children's children" (13:22).

"He that spareth his rod hateth his son; But he that loveth him

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chasteneth him betimes" (13:24).

"A wise son maketh a glad father; But a foolish man despiseth his mother" (15:20).

"A servant that dealeth wisely shall have rule over a son that causeth shame" (17:2).

"Children's children are the crown of old men; And the glory of children are their fathers" (17:6).

"He that begetteth a fool doeth it to his sorrow; And the father of a fool hath no joy" (17:21).

"A foolish son is a grief to his father, And bitterness to her that bare him" (17:25).

"A foolish son is the calamity of his father" (19:13).

"House and riches are an inheritance from fathers" (19:14).

"Chasten thy son, seeing there is hope; And set not thy heart on his destruction" (19:18).

"He that doeth violence to his father, and chaseth away his mother, Is a son that causeth shame and bringeth reproach" (19:26).

"Cease, my son, to hear instruction Only to err from the words of knowledge" (19:27).

"Even a child maketh himself known by his doings, Whether his work be pure, and whether it be right" (20:11).

"Who curseth his father or his mother, His lamp shall be put out in blackness of darkness" (20:20).

"Train up a child in the way he should go, And even when he is old he will not depart from it" (22:6).

"Foolishness is bound up in the heart of a child; But the rod of correction shall drive it far from him" (22:15).

"Remove not the ancient landmark which thy fathers have set" (22:28).

"Withhold not correction from the child; For if thou beat him with the rod, he will not die. Thou shalt beat him with the rod, And shalt deliver his soul from Sheol" (23:13,14).

"My son, if thy heart be wise, My heart will be glad, even mine: Yea, my heart will rejoice, When thy lips speak right things" (23:15,16).

"Hear thou, my son, and be wise, And guide thy heart in the way" (23:19).

"Hearken unto thy father that beget thee, And despise not thy mother when she is old" (23:22).

"The father of the righteous will greatly rejoice; And he that begetteth a wise child will have joy of him. Let thy father and

## PONDERING THE PROVERBS

thy mother be glad, And let her that bare thee rejoice" (23:24,25).

"My son, give me thy heart; And let thine eyes delight in my ways" (23:26).

"My son, eat thou honey, for it is good; And the droppings of the honeycomb, which are sweet to thy taste" (24:13).

"My son, be wise, and Make my heart glad, That I may answer him that reproacheth me" (27:11).

"Whoso keepeth the law is a wise son; But he that is a companion of gluttons shameth his father" (28:7).

"Whoso robbeth his father or his mother, and saith, It is no transgression, The same is the companion of a destroyer" (28:24).

"Whoso loveth wisdom rejoiceth his father" (29:3).

"The rod and reproof give wisdom; But a child left to himself causeth shame to his mother" (29:15).

"Correct thy son, and he will give thee rest; Yea, he will give delight unto thy soul" (29:17).

"He that delicately bringeth up his servant from a child Shall have him become a son at the last" (29:21).

"The words of Agur the son of Jakeh" (30:1).

"There is a generation that curse their father, And bless not their mother" (30:11).

"The eye that mocketh at his father, And despiseth to obey his mother, The ravens of the valley shall pick it out, And the young eagles shall eat it" (30:17).

"The words of King Leuel; the oracle which his mother taught him" (31:1).

"What, my son? and what, O son of my womb? And what, O son of my vows?" (31:2).

"She is not afraid of the snow for her household; For all her household are clothed with scarlet" (31:21).

"She looketh well to the ways of her household" (31:27).

"Her children rise up, and call her blessed" (31:28).

PLEASE (See "Delight")

POOR

"He becometh poor that worketh with a slack hand" (10:4).

"The destruction of the poor is their poverty" (10:15).

"There is that maketh himself poor, yet hath great wealth" (13:7).

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- "The poor heareth no threatening" (13:8).  
"Much food is in the tillage of the poor" (13:23).  
"The poor is hated even of his own neighbor" (14:20).  
"He that hath pity on the poor, happy is he" (14:21).  
"He that oppresseth the poor reproacheth his Maker; But he that hath mercy on the needy honoreth him" (14:31).  
"Whoso mocketh the poor reproacheth his Maker" (17:5).  
"The poor useth entreaties" (18:23).  
"Better is the poor that walketh in his integrity Than he that is perverse in his lips and is a fool" (19:1).  
"The poor is separated from his friend" (19:4).  
"All the brethren of the poor do hate him; How much more do his friends go far from him!" (19:7).  
"He that hath pity upon the poor lendeth unto Jehovah, And his good deed will he pay him again" (19:17).  
"A poor man is better than a liar" (19:22).  
"Every one that is hasty hasteth only to want" (21:5).  
"Whoso stoppeth his ears at the cry of the poor, He also shall cry, but shall not be heard" (21:13).  
"He that loveth pleasure shall be a poor man" (21:17).  
"The rich and the poor meet together: Jehovah is the maker of them all" (22:2).  
"The rich ruleth over the poor" (22:7).  
"He that hath a bountiful eye shall be blessed; For he giveth of his bread to the poor" (22:9).  
"He that oppresseth the poor to increase his gain...shall come only to want" (22:16).  
"Rob not the poor, because he is poor" (22:22).  
"A needy man that oppresseth the poor Is like a sweeping rain which leaveth no food" (28:3).  
"Better is the poor that walketh in his integrity, Than he that is perverse in his ways, though he be rich" (28:6).  
"He that augmenteth his substance by interest and increase, Gathereth it for him that hath pity on the poor" (28:8).  
"The rich man is wise in his own conceit; But the poor that hath understanding searcheth him out" (28:11).  
"As a roaring lion, and a ranging bear, So is a wicked ruler over a poor people" (28:15).  
"He that giveth unto the poor shall not lack; But he that hideth his eyes shall have many a curse" (28:27).  
"The righteous taketh knowledge of the cause of the poor; The wicked hath not understanding to know it" (29:7).

## PONDERING THE PROVERBS

"The poor man and the oppressor meet together; Jehovah lighteneth the eyes of them both" (29:13).

"The king that faithfully judgeth the poor, His throne shall be established for ever" (29:14).

"...lest I be poor, and steal" (30:9).

"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" (30:14).

"Open thy mouth, judge righteously, And minister justice to the poor and needy" (31:9).

"She stretcheth out her hand to the poor; Yea, she reacheth forth her hands to the needy" (31:20).

## PRAISE

"Let another man praise thee, and not thine own mouth; A stranger, and not thine own lips" (27:2).

"The refining pot is for silver, and the furnace for gold; And a man is tried by his praise" (27:21).

"They that forsake the law praise the wicked" (28:4).

"Her children rise up, and call her blessed; Her husband also, and he praiseth her" (31:28).

"A woman that feareth Jehovah, she shall be praised" (31:30).

"Let her works praise her in the gates" (31:31).

## PRIDE (See "Conceit")

### PROHIBITIONS (All the prohibitions in Proverbs)

"Forsake not the law of thy mother" (1:8).

"If sinners entice thee, Consent thou not" (1:10).

"Walk not thou in the way with them" (1:15).

"My son, forget not my law" (3:1).

"Let not kindness and truth forsake thee" (3:3).

"Lean not upon thine own understanding" (3:5).

"Be not wise in thine own eyes" (3:7).

"Despise not the chastening of Jehovah; Neither be weary of his reproof" (3:11).

"My son, let them not depart from thine eyes" (3:21).

"Be not afraid of sudden fear, Neither of the desolation of the wicked, when it cometh" (3:25).

"Withhold not good from them to whom it is due, When it is in the power of thy hand to do it. Say not unto thy neighbor, Go, and come again, And to-morrow I will give; When thou hast it

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by thee" (3:27,28).

"Devise not evil against thy neighbor" (3:29).

"Strive not with a man without cause, If he have done thee no harm" (3:30).

"Envy thou not the man of violence, And choose none of his ways" (3:31).

"Forsake ye not my law" (4:2).

"Forget not, neither decline from the words of my mouth" (4:5).

"Forsake her not" (4:6).

"Enter not into the path of the wicked, And walk not in the way of evil man...Pass not by it" (4:14,15).

"Let them not depart from thine eyes" (4:21).

"Turn not to the right hand nor to the left" (4:27).

"Depart not from the words of my mouth" (5:7).

"Come not nigh the door of her house" (5:8).

"Let them be for thyself alone, And not for strangers with thee" (5:17).

"Give not sleep to thine eyes; Nor slumber to thine eyelids" (6:4).

"Forsake not the law of thy mother" (6:20).

"Lust not after her beauty in thy heart; Neither let her take thee with her eyelids" (6:25).

"Let not thy heart decline to her ways; Go not astray in her paths" (7:25).

"Refuse it not" (8:33).

"Reprove not a scoffer" (9:8).

"Love not sleep" (20:13).

"Company not with him that openeth wide his lips" (20:19).

"Say not thou, I will recompense evil" (20:22).

"Rob not the poor, because he is poor; Neither oppress the afflicted in the gate" (22:22).

"Make no friendship with a man that is given to anger; And with a wrathful man thou shalt not go" (22:24).

"Be thou not one of them that strike hands, Or of them that are sureties for debts" (22:26).

"Remove not the ancient landmark, Which thy fathers have set" (22:28).

"Be not desirous of his dainties" (23:3).

"Weary not thyself to be rich" (23:4).

"Eat thou not the bread of him that hath an evil eye, Neither desire thou his dainties" (23:6).

"Speak not in the hearing of a fool" (23:9).

## PONDERING THE PROVERBS

"Remove not the ancient landmark; And enter not into the fields of the fatherless" (23:10).

"Withhold not correction from the child" (23:13).

"Let not thy heart envy sinners" (23:17).

"Be not among winebibbers, Among gluttonous eaters of flesh" (23:20).

"Despise not thy mother when she is old" (23:22).

"Buy the truth, and sell it not" (23:23).

"Look not thou upon the wine when it is red, When it sparkleth in the cup, When it goeth down smoothly" (23:31).

"Be not thou envious against evil men; Neither desire to be with them" (24:1).

"Lay not wait, O wicked man, against the habitation of the righteous; Destroy not his resting-place" (24:15).

"Rejoice not when thine enemy falleth, And let not thy heart be glad when he is overthrown" (24:17).

"Fret not thyself because of evil-doers; Neither be thou envious at the wicked" (24:19).

"Company not with them that are given to change" (24:21).

"Be not a witness against thy neighbor without cause; And deceive not with thy lips" (24:28).

"Say not, I will do so to him as he hath done to me; I will render to the man according to his work" (24:29).

"Put not thyself forward in the presence of the king, And stand not in the place of great men" (25:6).

"Go not forth hastily to strive, Lest thou know not what to do in the end thereof, When thy neighbor hath put thee to shame" (25:8).

"Disclose not the secret of another" (25:9).

"Answer not a fool according to his folly" (26:4).

"When he speaketh fair, believe him not; For there are seven abominations in his heart" (26:25).

"Boast not thyself of tomorrow" (27:1).

"Thine own friend, and thy father's friend, forsake not" (27:10).

"Go not to thy brother's house in the day of thy calamity: Better is a neighbor that is near than a brother far off" (27:10).

"Add thou not unto his words" (30:6).

"Slander not a servant unto his master" (30:10).

"Give not thy strength unto women, Nor thy ways to that which destroyeth kings" (31:3).

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### PUNISHMENT

"Because I have called, and ye have refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, And would none of my reproof: I also will laugh in the day of your calamity; I will mock when your fear cometh; When your fear cometh as a storm, And your calamity cometh on as a whirlwind; When distress and anguish come upon you. Then will they call upon me, but I will not answer; They will seek me diligently, but they shall not find me" (1:24-28).

"Her house inclineth unto death, And her paths unto the dead; None that go unto her return again, Neither do they attain unto the paths of life" (2:18,19).

"The wicked shall be cut off from the land, And the treacherous shall be rooted out of it" (2:22).

"The curse of Jehovah is in the house of the wicked" (3:33).

"Shame shall be the promotion of fools" (3:35).

"The way of the wicked is as darkness; They know not at what they stumble" (4:19).

"In the end she is bitter as wormwood, Sharp as a two-edged sword" (5:4).

"Remove thy way far from her, And come not nigh the door of her house; Lest thou give thine honor unto others, And thy years unto the cruel; Lest strangers be filled with thy strength, And thy labors be in the house of an alien, And thou mourn at thy latter end, When thy flesh and thy body are consumed" (5:8-11).

"He shall die for lack of instruction" (5:23).

"Therefore shall his calamity come suddenly; On a sudden shall he be broken, and that without remedy" (6:15).

"On account of a harlot a man is brought to a piece of bread" (6:26).

"He that committeth adultery...would destroy his own soul. Wounds and dishonor shall he get; And his reproach shall not be wiped away" (6:32,33).

"Her house is the way to Sheol, Going down to the chambers of death" (7:27).

"He that sinneth against me wrongeth his own soul: All they that hate me love death" (8:36).

"He thrusteth away the desire of the wicked" (10:3).

"A prating fool shall fall" (10:8).

"A prating fool shall fall" (10:10).



## PONDERING THE PROVERBS

- "The mouth of the foolish is a present destruction" (10:14).  
"When the whirlwind passeth, the wicked is no more" (10:25).  
"The years of the wicked shall be shortened" (10:27).  
"The way of Jehovah...is a destruction to the workers of iniquity" (10:29).  
"The wicked shall not dwell in the land" (10:30).  
"The perverse tongue shall be cut off" (10:31).  
"When pride cometh, then cometh shame" (11:2).  
"The perverseness of the treacherous shall destroy them" (11:3).  
"Riches profit not in the day of wrath" (11:4).  
"The wicked shall fall by his own wickedness" (11:5).  
"The treacherous shall be taken in their own iniquity" (11:6).  
"He that is cruel troubleth his own flesh" (11:17).  
"He that pursueth evil doeth it to his own death" (11:19).  
"He that searcheth after evil, it shall come unto him" (11:27).  
"He that trusteth in his riches shall fall" (11:28).  
"The righteous shall be recompensed in the earth; How much more the wicked and the sinner!" (11:31).  
"A man of wicked devices will he condemn" (12:2).  
"The wicked are overthrown, and are not" (12:7).  
"He that openeth wide his lips shall have destruction" (13:3).  
"Wickedness overthroweth the sinner" (13:6).  
"Whoso despiseth the word bringeth destruction on himself" (13:13).  
"The way of the transgressor is hard" (13:15).  
"The companion of fools shall smart for it" (13:20).  
"The belly of the wicked shall want" (13:25).  
"The house of the wicked shall be overthrown" (14:11).  
"There is a way which seemeth right unto a man; But the end thereof are the ways of death" (14:12).  
"The wicked is thrust down in his evil-doing" (14:32).  
"Jehovah will root up the house of the proud" (15:25).  
"Jehovah is far from the wicked" (15:29).  
"Pride goeth before destruction, And a haughty spirit before a fall" (16:18).  
"There is a way which seemeth right unto a man, But the end thereof are the ways of death" (16:25).  
"He that is glad at calamity shall not be unpunished" (17:5).  
"He that raiseth high his gate seeketh destruction" (17:19).  
"A fool's mouth is his destruction, And his lips are the snare of his soul" (18:7).

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- "Before destruction the heart of man is haughty" (18:12).  
"He that maketh many friends doeth it to his own destruction" (18:24).  
"A false witness shall not be unpunished; And he that uttereth lies shall perish" (19:9).  
"He that provoketh him to anger sinneth against his own life" (20:2).  
"He shall beg in harvest, and have nothing" (20:4).  
"Afterwards his mouth shall be filled with gravel" (20:17).  
"Whoso curseth his father or his mother, His lamp shall be put out in blackness of darkness" (20:20).  
"An inheritance may be gotten hastily at the beginning; But the end thereof shall not be blessed" (20:21).  
"The getting of treasures by a lying tongue Is a vapor driven to and fro by them that seek death" (21:6).  
"The violence of the wicked shall sweep them away" (21:7).  
"The righteous man considereth the house of the wicked, How the wicked are overthrown to their ruin" (21:12).  
"To do justice...is a destruction to the workers of iniquity" (21:15).  
"The man that wandereth out of the way of understanding Shall rest in the assembly of the dead" (21:16).  
"A false witness shall perish" (21:28).  
"Thorns and snares are in the way of the perverse" (22:5).  
"He that soweth iniquity shall reap calamity" (22:8).  
"He overthroweth the words of the treacherous man" (22:12).  
"Foolishness is bound up in the heart of a child; But the rod of correction shall drive it far from him" (22:15).  
"He that oppresseth the poor to increase his gain, And he that giveth to the rich, shall come only to want" (22:16).  
"Jehovah will...despoil of life those that despoil them" (22:23).  
"Who hath woe? who hath sorrow? who hath contentions? Who hath complaining? who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine" (23:29,30).  
"There shall be no reward to the evil man: The lamp of the wicked shall be put out" (24:20).  
"Whoso diggeth a pit shall fall therein" (26:27).  
"Whoso causeth the upright to go astray in an evil way, He shall fall himself into his own pit" (28:10).  
"He that covereth his transgressions shall not prosper" (28:13).  
"He that hardeneth his heart shall fall into mischief" (28:14).  
"A man that is laden with the blood of any person Shall flee

## PONDERING THE PROVERBS

unto the pit" (28:17).

"He that is perverse in his ways shall fall at once" (28:18).

"He that hideth his eyes shall have many a curse" (28:27).

"He that being often reprov'd hardeneth his neck Shall suddenly be destroyed, and that without remedy" (29:1).

"He that exacteth gifts overthroweth it" (29:4).

"Scoffers set a city in a flame" (29:8).

"The righteous shall look upon their fall" (29:16).

## QUESTIONS

"How long, ye simple ones, will ye love simplicity? And scoffers delight them in scoffing, And fools hate knowledge?" (1:22).

"Should thy springs be dispersed abroad, And streams of water in the streets?" (5:16).

"Why shouldest thou...be ravished with a strange woman, And embrace the bosom of a foreigner?" (5:20).

"How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep?" (6:9).

"Can a man take fire in his bosom, And his clothes not be burned? Or can one walk upon hot coals, And his feet not be scorched?" (6:27,28).

"Doth not wisdom cry, And understanding put forth her voice?" (8:1).

"Do they not err that devise evil?" (14:22).

"Wherefore is there a price in the hand of a fool to buy wisdom, Seeing he hath no understanding?" (17:16).

"A broken spirit who can bear?" (18:14).

"A faithful man who can find?" (20:6).

"Who can say, I have made my heart clean, I am pure from my sin?" (20:9).

"How then can man understand his way?" (20:24).

"Have not I written unto thee excellent things...?" (22:20,21).

"If thou hast not wherewith to pay, Why should he take away thy bed from under thee?" (22:27).

"Seest thou a man diligent in his business? he shall stand before kings" (22:29).

"Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings" (23:5).

"Who hath woe? who hath sorrow? who hath contentions? Who hath complaining? who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine" (23:29,30).

"When shall I awake? I will seek it yet again" (23:35).

## TOPICAL INDEX OF THE PROVERBS

"If thou sayest, Behold, we knew not this; Doth not he that weigheth the hearts consider it? And he that keepeth thy soul, doth not he know it? And shall not he render to every man according to his work?" (24:12).

"Their calamity shall rise suddenly; And the destruction from them both, who knoweth it?" (24:22).

"Hast thou found honey? eat so much as is sufficient for thee" (25:16).

"Seest thou a man wise in his own conceit? There is more hope of a fool than of him" (26:12).

"So is the man that deceiveth his neighbor, And saith, Am not I in sport?" (26:19).

"Who is able to stand before jealousy?" (27:4).

"Doth the crown endure unto all generations?" (27:24).

"Seest thou a man that is hasty in his words? There is more hope of a fool than of him" (29:20).

"Who hath ascended up into heaven, and descended? Who hath gathered the wind in his fists? Who hath bound the waters in his garment? Who hath established all the ends of the earth? What is his name, and what is his son's name, if thou knowest?" (30:4).

"What, my son? and what, O son of my womb? And what, O son of my vows?" (31:2).

"It is not for kings...Nor for princes to say, Where is strong drink?" (31:4).

"A worthy woman who can find?" (31:10).

QUOTATIONS (See "Direct Quotations")

REBUKE (See "Correction")

REJOICING (See "Joy")

REPROVE (See "Correction")

REWARD

"My son, hear the instruction of thy father, And forsake not the law of thy mother: For they shall be a chaplet of grace unto thy head, And chains about thy neck" (1:8,9).

"Whoso hearkeneth unto me shall dwell securely, And shall be quiet without fear of evil" (1:33).

"My son, if thou wilt receive my words, And lay up my commandments with thee; So as to incline thine ear unto wisdom, And apply thy heart to understanding; Yea, if thou cry after discernment, And lift up thy voice for understanding; If thou seek her as silver, And search for her as for hid treasures:

## PONDERING THE PROVERBS

Then shalt thou understand the fear of Jehovah, And find the knowledge of God...Then shalt thou understand righteousness and justice, And equity, yea, every good path (2:1-9).

"The upright shall dwell in the land. And the perfect shall remain in it" (2:21).

"My son, forget not my law; But let thy heart keep my commandments: For length of days, and years of life, And peace, will they add to thee" (3:1,2).

"Let not kindness and truth forsake thee: Bind them about thy neck; Write them upon the tablet of thy heart: So shalt thou find favor and good understanding In the sight of God and man" (3:3,4).

"In all thy ways acknowledge him, And he will direct thy paths" (3:6).

"Be not wise in thine own eyes; Fear Jehovah, and depart from evil: It will be health to thy navel, And marrow to thy bones" (3:7,8).

"Honor Jehovah with thy substance, And with the first-fruits of all thine increase: So shall thy barns be filled with plenty, And thy vats shall overflow with new wine" (3:9,10).

"My son, let them not depart from thine eyes; Keep sound wisdom and discretion: So shall they be life unto thy soul, And grace to thy neck. Then shalt thou walk in thy way securely, And thy foot shall not stumble. When thou liest down, thou shalt not be afraid: Yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, Neither of the desolation of the wicked, when it cometh: For Jehovah will be thy confidence, And will keep thy foot from being taken" (3:21-26).

"He blesseth the habitation of the righteous" (33:33).

"The wise shall inherit glory" (3:33).

"Forsake her not, and she will preserve thee; Love her, and she will keep thee" (4:6).

"Exalt her, and she will promote thee; She will bring thee to honor, when thou dost embrace her. She will give to thy head a chaplet of grace; A crown of beauty will she deliver to thee" (4:8,9).

"Hear, O my son, and receive my sayings; And the years of thy life shall be many" (4:10).

"The path of the righteous is as the dawning light, That shineth more and more unto the perfect day" (4:18).

"My son, attend to my words; Incline thine ear unto my sayings. Let them not depart from thine eyes; Keep them in the

## TOPICAL INDEX OF THE PROVERBS

midst of thy heart. For they are life unto those that find them, And health to all their flesh" (4:20-22).

"My son, keep the commandment of thy father, And forsake not the law of thy mother: Bind them continually upon thy heart; Tie them about thy neck. When thou walkest, it shall lead thee; When thou sleepest, it shall watch over thee; And when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; And reproofs of instruction are the way of life: To keep thee from the evil woman" (6:20-24).

"I love them that love me; And those that seek me diligently shall find me. Riches and honor are with me; Yea, durable wealth and righteousness. My fruit is better than gold, yea, than fine gold; And my revenue than choice silver. I walk in the way of righteousness, In the midst of the paths of justice; That I may cause those that love me to inherit substance, And that I may fill their treasuries" (8:17-21).

"My sons, hearken unto me; For blessed are they that keep my ways" (8:32).

"Hear instruction, and be wise" (8:33).

"Blessed is the man that heareth me...For whoso findeth me findeth life, And shall obtain favor of Jehovah" (8:34,35).

"By me thy days shall be multiplied, And the years of thy life shall be increased" (9:11).

"Righteousness delivereth from death" (10:2).

"Jehovah will not suffer the soul of the righteous to famish" (10:3).

"Blessings are upon the head of the righteous" (10:6).

"He is in the way of life that heedeth correction" (10:17).

"The desire of the righteous shall be granted" (10:24).

"The hope of the righteous shall be gladness" (10:28).

"The way of Jehovah is a stronghold to the upright" (10:29).

"The righteous shall never be removed" (10:30).

"Righteousness delivereth from death" (11:4).

"The righteousness of the perfect shall direct his way" (11:5).

"The righteousness of the upright shall deliver them" (11:6).

"The righteous is delivered out of trouble" (11:8).

"He that soweth righteousness hath a sure reward" (11:18).

"The seed of the righteous shall be delivered" (11:21).

"The liberal soul shall be made fat; And he that watereth shall be watered also himself" (11:25).

"The righteous shall flourish as the green leaf" (11:28).

"The righteous shall be recompensed in the earth" (11:31).

## PONDERING THE PROVERBS

- "A good man shall obtain favor of Jehovah" (12:2).  
"The root of the righteous shall not be moved" (12:3).  
"The house of the righteous shall stand" (12:7).  
"The root of the righteous yieldeth fruit" (12:12).  
"The righteous shall come out of trouble" (12:13).  
"He that feareth the commandment shall be rewarded" (13:13).  
"The tent of the upright shall flourish" (14:11).  
"The righteous hath a refuge in his death" (14:32).  
"Righteousness exalteth a nation" (14:34).  
"Jehovah...heareth the prayer of the righteous" (15:29).  
"Hear counsel, and receive instruction, That thou mayest be wise in thy latter end" (19:20).  
"He that followeth after righteousness and kindness Findeth life, righteousness, and honor" (21:21).  
"Train up a child in the way he should go, And even when he is old he will not depart from it" (22:6).  
"If thine enemy be hungry, give him bread to eat; And if he be thirsty, give him water to drink: For thou wilt heap coals of fire upon his head, And Jehovah will reward thee" (25:21,33).  
"Whoso keepeth the fig-tree shall eat the fruit thereof" (27:18).  
"He that regardeth his master shall be honored" (27:18).  
"The perfect shall inherit good" (28:10).  
"Whoso confesseth and forsaketh them shall obtain mercy" (28:13).  
"Whoso walketh uprightly shall be delivered" (28:18).  
"A faithful man shall abound with blessings" (28:20).  
"Whoso walketh wisely, he shall be delivered" (28:26).  
"He that giveth unto the poor shall not lack" (28:27).  
"The king that faithfully judgeth the poor, His throne shall be established for ever" (29:14).  
"Whoso putteth his trust in Jehovah shall be safe" (29:25).

## RICH, RICHES

- "In her left hand are riches and honor" (3:16).  
"Riches and honor are with me; Yea, durable wealth and righteousness" (8:18).  
"The hand of the diligent maketh rich" (10:4).  
"The rich man's wealth is his strong city" (10:15).  
"The blessing of Jehovah, it maketh rich" (10:22).  
"Riches profit not in the day of wrath" (11:4).  
"Violent men obtain riches" (11:16).  
"He that trusteth in his riches shall fall" (11:28).

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- "There is that maketh himself rich, yet hath nothing" (13:7).  
"The ransom of a man's life is his riches" (13:8).  
"The rich hath many friends" (14:20).  
"The crown of the wise is their riches" (14:24).  
"The rich man's wealth is his strong city, And as a high wall in his own imagination" (18:11).  
"The rich answereth roughly" (18:23).  
"Wealth added many friends" (19:4).  
"Houses and riches are an inheritance from fathers" (19:14).  
"The thoughts of the diligent tend only to plenteousness" (21:5).  
"The getting of treasures by a lying tongue Is a vapor driven to and fro by them that seek death" (21:6).  
"He that loveth wine and oil shall not be rich" (21:17).  
"There is precious treasure and oil in the dwelling of the wise" (21:20).  
"A good name is rather to be chosen than great riches, And loving favor rather than silver and gold" (22:1).  
"The rich and the poor meet together: Jehovah is the maker of them all" (22:2).  
"The reward of humility and the fear of Jehovah Is riches, and honor, and life" (22:4).  
"The rich ruleth over the poor" (22:7).  
"He that oppresseth the poor to increase his gain, And he that giveth to the rich, shall come only to want" (22:16).  
"Weary not thyself to be rich" (23:4).  
"Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings, Like an eagle that flieth toward heaven" (23:5).  
"By knowledge are the chambers filled With all precious and pleasant riches" (24:4).  
"Riches are not for ever" (27:24).  
"Better is the poor that walketh in his integrity, Than he that is perverse in his ways, though he be rich" (28:6).  
"He that augmenteth his substance by interest and increase, Gathereth it for him that hath pity on the poor" (28:8).  
"The rich man is wise in his own conceit; But the poor that hath understanding searcheth him out" (28:11).  
"He that maketh haste to be rich shall not be unpunished" (28:20).  
"He that hath an evil eye hasteth after riches, And knoweth not that want shall come upon him" (28:22).  
"He that is of a greedy spirit stirreth up strife" (28:25).



## PONDERING THE PROVERBS

"Give me neither poverty nor riches; Feed me with the food that is needful for me: Lest I be full, and deny thee, and say, Who is Jehovah?" (30:8,9).

### RIGHTEOUS, RIGHTEOUSNESS

"He layeth up sound wisdom for the upright; He is a shield to them that walk in integrity; That he may guard the paths of justice, And preserve the way of his saints" (2:7,8).

"Then shalt thou understand righteousness and justice, And equity, yea, every good path" (2:9).

"That thou mayest walk in the way of good men, And keep the paths of the righteous" (2:20).

"His friendship is with the upright" (3:32).

"I have led thee in paths of uprightness" (4:11).

"Let thine eyes look right on, And let thine eyelids look straight before thee" (4:25).

"Hear, for I will speak excellent things; And the opening of my lips shall be right things" (8:6).

"All the words of my mouth are in righteousness" (8:8).

"They are all plain to him that understandeth, And right to them that find knowledge" (8:9).

"I walk in the way of righteousness" (8:20).

"Righteousness delivereth from death" (10:2).

"Jehovah will not suffer the soul of the righteous to famish" (10:3).

"The memory of the righteous is blessed" (10:7).

"The mouth of the righteous is a fountain of life" (10:11).

"The labor of the righteous tendeth to life" (10:16).

"The tongue of the righteous is as choice silver" (10:20).

"The lips of the righteous feed many" (10:21).

"The desire of the righteous shall be granted" (10:24).

"The righteous is an everlasting foundation" (10:25).

"The hope of the righteous shall be gladness" (10:28).

"The righteous shall never be removed" (10:30).

"The mouth of the righteous bringeth forth wisdom" (10:31).

"The lips of the righteous know what is acceptable" (10:32).

"The integrity of the upright shall guide them" (11:3).

"Righteousness delivereth from death" (11:4).

"The righteousness of the perfect shall direct his way" (11:5).

"The righteousness of the upright shall deliver them" (11:6).

"The righteous is delivered out of trouble" (11:8).

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- "Through knowledge shall the righteous be delivered" (11:9).  
"When it goeth well with the righteous, the city rejoiceth" (11:10).  
"By the blessing of the upright the city is exalted" (11:11).  
"He that soweth righteousness hath a sure reward" (11:18).  
"He that is stedfast in righteousness shall attain unto life" (11:19).  
"The seed of the righteous shall be delivered" (11:21).  
"The desire of the righteous is only good" (11:23).  
"He that diligently seeketh good seeketh favor" (11:27).  
"The righteous shall flourish as the green leaf" (11:28).  
"The fruit of the righteous is a tree of life" (11:30).  
"The righteous shall be recompensed in the earth" (11:31).  
"A good man shall obtain favor of Jehovah" (12:2).  
"The root of the righteous shall not be moved" (12:3).  
"The thoughts of the righteous are just" (12:5).  
"The mouth of the upright shall deliver them" (12:6).  
"The house of the righteous shall stand" (12:7).  
"A righteous man regardeth the life of his beast" (12:10).  
"The root of the righteous yieldeth fruit" (12:12).  
"The righteous shall come out of trouble" (12:13).  
"He that uttereth truth sheweth forth righteousness" (12:17).  
"There shall no mischief happen to the righteous" (12:21).  
"The righteous is a guide to his neighbor" (12:26).  
"In the way of righteousness is life, And in the pathway thereof there is no death" (12:28).  
"A righteous man hateth lying" (13:5).  
"Righteousness guardeth him that is upright in the way" (13:6).  
"The light of the righteous rejoiceth" (13:9).  
"The righteous shall be recompensed with good" (13:21).  
"A good man leaveth an inheritance to his children's children" (13:22).  
"The righteous eateth to the satisfying of his soul" (13:25).  
"He that walketh in his uprightness feareth Jehovah" (14:2).  
"Among the upright there is good will" (14:9).  
"The tent of the upright shall flourish" (14:11).  
"There is a way that seemeth right unto a man; But the end thereof are the ways of death" (14:12).  
"A good man shall be satisfied from himself" (14:14).  
"The evil bow down before the good; And the wicked, at the gates of the righteous" (14:19).  
"Mercy and truth shall be to them that devise good" (14:22).

## PONDERING THE PROVERBS

"The righteous hath a refuge in his death" (14:32).

"Righteousness exalteth a nation" (14:34).

"In the house of the righteous is much treasure" (15:6).

"The prayer of the upright is his delight" (15:8).

"He loveth him that followeth after righteousness" (15:9).

"The path of the upright is made a highway" (15:19).

"The heart of the righteous studieth to answer" (15:28).

"He heareth the prayer of the righteous" (15:29).

"Better is a little, with righteousness, Than great revenues with injustice" (16:8).

"The throne is established by righteousness" (16:12).

"Righteous lips are the delight of kings; And they love him that speaketh right" (16:13).

"The hoary head is a crown of glory; It shall be found in the way of righteousness" (16:31).

"To respect the person of the wicked is not good, Nor to turn aside the righteous in judgment" (18:5).

"The name of Jehovah is a strong tower; The righteous runneth into it, and is safe" (18:10).

"Even a child maketh himself known by his doings, Whether his work be pure, and whether it be right" (20:11).

"Every way of a man is right in his own eyes" (21:2).

"To do righteousness and justice Is more acceptable to Jehovah than sacrifice" (21:3).

"As for the pure, his work is right" (21:8).

"The righteous man considereth the house of the wicked, How the wicked are overthrown to their ruin" (21:12).

"It is joy to the righteous to do justice" (21:15).

"The wicked is a ransom for the righteous" (21:18).

"He that followeth after righteousness and kindness Findeth life, righteousness, and honor" (21:21).

"The righteous giveth and withholdeth not" (21:26).

"As for the upright, he establisheth his ways" (21:29).

"The father of the righteous will greatly rejoice; And he that begetteth a wise child will have joy of him" (23:24).

"Lay not wait, O wicked man, against the habitation of the righteous" (24:15).

"He kisseth the lips Who giveth a right answer" (24:26).

"Take away the wicked from before the king, And his throne shall be established in righteousness" (25:5).

"As a troubled fountain, and a corrupted spring, So is a righteous man that giveth way before the wicked" (25:26).

## TOPICAL INDEX OF THE PROVERBS

- "The righteous are bold as a lion" (28:1).  
"Whoso causeth the upright to go astray in an evil way, He shall fall himself into his own pit" (28:10).  
"The perfect shall inherit good" (28:10).  
"When the righteous triumph, there is great glory" (28:12).  
"When they perish, the righteous increase" (28:28).  
"When the righteous are increased, the people rejoice" (29:2).  
"The righteous doth sing and rejoice" (29:6).  
"The righteous taketh knowledge of the cause of the poor" (29:7).  
"The righteous shall look upon their fall" (29:16).  
"An unjust man is an abomination to the righteous; And he that is upright in the way is an abomination to the wicked" (29:27).  
"Open thy mouth, judge righteously" (31:9).

### RULER (See "King")

#### SACRIFICE

- "The sacrifice of the wicked is an abomination to Jehovah" (15:8).  
"To do righteousness and justice Is more acceptable to Jehovah than sacrifice" (21:3).  
"The sacrifice of a wicked is an abomination; How much more, when he bringeth it with a wicked mind!" (21:27).

#### SCORNER

- "How long...will...scoffers delight them in scoffing?" (1:22).  
"He that correcteth a scoffer getteth to himself reviling" (9:7).  
"Reprove not a scoffer, lest he hate thee" (9:8).  
"If thou scoffest, thou alone shalt bear it" (9:12).  
"A scoffer heareth not rebuke" (13:1).  
"A scoffer seeketh wisdom, and findeth it not" (14:6).  
"A scoffer loveth not to be reproved; He will not go unto the wise" (15:12).  
"Smite a scoffer, and the simple will learn prudence" (19:25).  
"A worthless witness mocketh at justice" (19:28).  
"Judgments are prepared for scoffers" (19:29).  
"When the scoffer is punished, the simple is made wise" (21:11).  
"The proud and haughty man, scoffer is his name; He worketh in the arrogance of pride" (21:24).  
"Cast out the scoffer, and contention will go out; Yea, strife and ignominy will cease" (22:10).  
"The scoffer is an abomination to men" (24:9).

## · · · Pondering the Proverbs

"Scoffers set a city in a flame" (29:8).

### SIMPLE

"To give prudence to the simple" (1:4).

"How long, ye simple ones, will ye love simplicity?" (1:22).

"The backsliding of the simple shall slay them" (1:32).

"I beheld among the simple ones, I discerned among the youths,  
A young man void of understanding, Passing through the street  
near her corner; And he went the way to her house" (7:7,8).

"O ye simple, understand prudence" (8:5).

"Whoso is simple, let him turn in hither" (9:4).

"She is simple, and knoweth nothing" (9:13).

"Whoso is simple, let him turn in hither" (9:16).

"The simple believeth every word" (14:15).

"The simple inherit folly" (14:18).

"Smite a scoffer, and the simple will learn prudence" (19:25).

"When the scoffer is punished, the simple is made wise" (21:11).

"The simple pass on, and suffer for it" (22:3).

"The simple pass on, and suffer for it" (27:12).

### SLOTHFULNESS (See "Laziness")

### SLUGGARD (See "Laziness")

### SNARE, NET

"In vain is the net spread In the sight of any bird" (1:17).

"Thou art snared with the words of thy mouth, Thou art taken  
with the words of thy mouth" (6:2).

"Till an arrow strike through his liver; As a bird hasteth to the  
snare, And knoweth not that it is for his life" (7:23).

"The wicked desireth the net of evil men" (12:12).

"In the transgression of the lips is a snare to the evil man"  
(12:13).

"A fool's...lips are the snare of his soul" (18:7).

"It is a snare to a man rashly to say, It is holy, And after vows  
to make inquiry" (20:25).

"Thorns and snares are in the way of the perverse" (22:5).

"Lest thou learn his ways, And get a snare to thy soul" (22:25).

"A man that flattereth his neighbor Spreadeth a net for his  
steps" (29:5).

"In the transgression of an evil man there is a snare" (29:6).

"The fear of man bringeth a snare" :29:25).

## TOPICAL INDEX OF THE PROVERBS

SONS (See "Parent-Child")

SPEECH (Bad Speech)

- "Violence covereth the mouth of the wicked" (10:6).  
"Violence covereth the mouth of the wicked" (10:11).  
"The mouth of the foolish is a present destruction" (10:14).  
"He that hideth hatred is of lying lips" (10:18).  
"He that uttereth a slander is a fool" (10:18).  
"In the multitude of words there wanteth not transgression" (10:19).  
"The perverse tongue shall be cut off" (10:31).  
"The mouth of the wicked speaketh perverseness" (10:32).  
"The words of the wicked are of lying in wait for blood" (12:6).  
"In the transgression of the lips is a snare to the evil man" (12:13).  
"A false witness, deceit" (12:17).  
"There is that speaketh rashly like the piercings of a sword" (12:18).  
"A lying tongue is but for a moment" (12:19).  
"Lying lips are an abomination to Jehovah" (12:22).  
"The heart of fools proclaimeth foolishness" (12:23).  
"He that openeth wide his lips shall have destruction" (13:3).  
"A righteous man hateth lying" (13:5).  
"In the mouth of the foolish is a rod for his pride" (14:3).  
"A grievous word stirreth up anger" (15:1).  
"The mouth of fools poureth out folly" (15:2).  
"Perverseness therein is a breaking of the spirit" (15:4).  
"The mouth of fools feedeth on folly" (15:14).  
"The mouth of the wicked poureth out evil things" (15:28).  
"A worthless man deviseth mischief; And in his lips there is as a scorching fire" (16:27).  
"A whisperer separateth chief friends" (16:28).  
"He that compresseth his lips bringeth evil to pass" (16:30).  
"An evil-doer giveth heed to wicked lips" (17:4).  
"A liar giveth ear to a mischievous tongue" (17:4).  
"Excellent speech becometh not a fool: Much less do lying lips a prince" (17:7).  
"He that harpeth on a matter separateth chief friends" (17:9).  
"He that hath a perverse tongue falleth into mischief" (17:20).  
"A fool's lips enter into contention, And his mouth calleth for stripes" (18:6).  
"A fool's mouth is his destruction, And his lips are the snare of his soul" (18:7).

## ‘PONDERING THE PROVERBS

“The words of a whisperer are as dainty morsels. And they go down into the innermost parts” (18:8).

“He that giveth answer before he heareth, It is folly and shame unto him” (18:13).

“A man’s belly shall be filled with the fruit of his mouth” (18:20).

“Death and life are in the power of the tongue” (18:21).

“The rich answereth roughly” (18:23).

“Better is the poor that walketh in his integrity Than he that is perverse in his lips and is a fool” (19:1).

“A false witness shall not be unpunished; And he that uttereth lies shall not escape” (19:5).

“A false witness shall not be unpunished; And he that uttereth lies shall perish” (19:9).

“The contentions of a wife are a continual dropping” (19:13).

“A poor man is better than a liar” (19:22).

“A worthless witness mocketh at justice” (19:28).

“The mouth of the wicked swalloweth iniquity” (19:28).

“Most men will proclaim every one his own kindness; But a faithful man who can find?” (20:6).

“He that goeth about as a talebearer revealeth secrets” (20:19).

“Company not with him that openeth wide his lips” (20:19).

“Whoso curseth his father or his mother, His lamp shall be put out in blackness of darkness” (20:20).

“It is a snare to a man rashly to say, It is holy, And after vows to make inquiry” (20:25).

“The getting of treasures by a lying tongue Is a vapor driven to and fro by them that seek death” (21:6).

“A false witness shall perish” (21:28).

“The scoffer is an abomination to men” (24:9).

“Be not a witness against thy neighbor without cause” (24:28).

“Deceive not with thy lips” (24:28).

“As clouds and wind without rain, So is he that boasteth himself of his gifts falsely” (25:14).

“A man that beareth false witness against his neighbor Is a maul, and a sword, and sharp arrow” (25:18).

“The north wind bringeth forth rain; So doth a backbiting tongue an angry countenance” (25:23).

“The legs of the lame hang loose; So is a parable in the mouth of fools” (26:7).

“As a thorn that goeth up into the hand of a drunkard, So is a parable in the mouth of fools” (26:9).

## TOPICAL INDEX OF THE PROVERBS

- "Where there is no whisperer, contention ceaseth" (26:20).  
"The words of a whisperer are as dainty morsels, And they go down into the innermost parts" (26:22).  
"Fervent lips and a wicked heart Are like an earthen vessel overlaid with silver dross" (26:23).  
"He that hateth dissembleth with his lips; But he layeth up deceit within him: When he speaketh fair, believe him not; For there are seven abominations in his heart: Though his hatred cover itself with guile, His wickedness shall be openly showed before the assembly" (26:24-26).  
"A lying tongue hateth those whom it hath wounded; And a flattering mouth worketh ruin" (26:28).  
"Let another man praise thee, and not thine own mouth; A stranger, and not thine own lips" (27:2).  
"A man is tried by his praise" (27:21).  
"A man that flattereth his neighbor Spreadeth a net for his steps" (29:5).  
"Seest thou a man that is hasty in his words? There is more hope of a fool than of him" (29:20).

### SPEECH (Good Speech)

- "In the lips of him that hath discernment wisdom is found" (10:13).  
"He that refraineth his lips doeth wisely" (10:19).  
"The tongue of the righteous is as choice silver" (10:20).  
"The lips of the righteous feed many" (10:21).  
"The mouth of the righteous bringeth forth wisdom" (10:31).  
"The lips of the righteous know what is acceptable" (10:32).  
"The mouth of the righteous shall deliver them" (12:6).  
"A man shall be satisfied with good by the fruit of his mouth" (12:14).  
"He that uttereth truth showeth forth righteousness" (12:17).  
"The tongue of the wise is health" (12:18).  
"The lip of truth shall be established for ever" (12:19).  
"Heaviness in the heart of a man maketh it stoop; But a good word maketh it glad" (12:25).  
"A man shall eat good by the fruit of his mouth" (13:2).  
"He that guardeth his mouth keepeth his life" (13:3).  
"The lips of the wise shall preserve them" (14:3).  
"A soft answer turneth away wrath" (15:1).  
"The tongue of the wise uttereth knowledge aright" (15:2).  
"A gentle tongue is a tree of life" (15:4).



## PONDERING THE PROVERBS

- "The lips of the wise disperse knowledge" (15:7).  
"A man hath joy in the answer of his mouth" (15:23).  
"A word in due season, how good is it! (15:23).  
"Pleasant words are pure" (15:26).  
"The heart of the righteous studieth to answer" (15:28).  
"The answer of the tongue is from Jehovah" (16:1).  
"A divine sentence is in the lips of the king; His mouth shall not transgress in judgment" (16:10).  
"Righteous lips are the delight of kings; And they love him that speaketh right" (16:13).  
"The sweetness of the lips increaseth learning" (16:21).  
"The heart of the wise instructeth his mouth, And addeth learning to his lips" (16:23).  
"Pleasant words are as a honeycomb, Sweet to the soul, and health to the bones" (16:24).  
"The words of a man's mouth are as deep waters; The wellspring of wisdom is as a flowing brook" (18:4).  
"With the increase of his lips shall he be satisfied" (18:20).  
"Death and life are in the power of the tongue; And they that love it shall eat the fruit thereof" (18:21).  
"The poor useth entreaties" (18:23).  
"The lips of knowledge are a precious jewel" (20:15).  
"Whoso keepeth his mouth and his tongue Keepeth his soul from troubles" (21:23).  
"The man that heareth shall speak so as to endure" (21:28).  
"He kisseth the lips Who giveth a right answer" (24:26).  
"Debate thy cause with thy neighbor himself" (25:9).  
"A word fitly spoken Is like apples of gold in network of silver" (25:11).  
"As an ear-ring of gold, and an ornament of fine gold, So is a wise reprover upon an obedient ear" (25:12).  
"As the cold of snow in the time of harvest, So is a faithful messenger to them that send him; For he refresheth the soul of his masters" (25:13).  
"A soft tongue breaketh the bone" (25:15).  
"Answer a fool according to his folly, Lest he be wise in his own conceit" (26:5).  
"The rod and reproof give wisdom" (29:15).

STEAL (See "Oppress")  
STRIFE

"Hatred stirreth up strifes" (10:12)

## TOPICAL INDEX OF THE PROVERBS

"A wrathful man stirreth up contention; But he that is slow to anger appeaseth strife" (15:18).

"Better is a dry morsel, and quietness therewith, Than a house full of feasting with strife" (17:1).

"The beginning of strife is as when one letteth out water: Therefore leave off contention, before there is quarrelling" (17:14).

"He loveth transgression that loveth strife" (17:19).

"He that passeth by, and vexeth himself with strife belonging not to him, Is like one that taketh a dog by the ears" (26:17).

"Where there is no whisperer, contention ceaseth" (26:20).

"As coals are to hot embers, and wood to fire, So is a contentious man to inflame strife" (26:21).

"He that is of a greedy spirit stirreth up strife" (28:25).

"An angry man stirreth up strife, And a wrathful man aboundeth in transgression" (29:22).

"The churning of milk bringeth forth butter, And the wringing of the nose bringeth forth blood; So the forcing of wrath bringeth forth strife" (30:33).

STRONG DRINK (See "Wine")

THIEF (See "Oppress")

TRANSGRESS, TRANSGRESSION, TRANSGRESSOR

"In the transgression of the lips is a snare to the evil man" (12:13).

"The way of the transgressor is hard" (13:15).

"A divine sentence is in the lips of the king; His mouth shall not transgress in judgment" (16:10).

"He that covereth a transgression seeketh love" (17:9).

"He loveth transgression that loveth strife" (17:19).

"The discretion of a man maketh him slow to anger; And it is his glory to pass over a transgression" (19:11).

"For the transgression of a land many are the princes thereof" (28:2).

"To have respect of persons is not good; Neither that a man should transgress for a piece of bread" (28:21).

"Whoso robbeth his father or his mother, and saith, It is no transgression, The same is the companion of a destroyer" (28:24).

"In the transgression of an evil man there is a snare" (29:6).

"When the wicked are increased, transgression increaseth"

## PONDERING THE PROVERBS

(29:16).

"A wrathful man aboundeth in transgression" (29:22).

### UNDERSTANDING (See "Knowledge") WICKED, EVIL

"Their feet run to evil" (1:16).

"To deliver thee from the way of evil" (2:12).

"Who rejoice to do evil, And delight in the perverseness of evil" (2:14).

"The wicked shall be cut off from the land" (2:22).

"Fear Jehovah, and depart from evil" (3:7).

"Be not afraid of sudden fear, Neither of the desolation of the wicked, when it cometh" (3:25).

"Devise not evil against thy neighbor" (3:29).

"The curse of Jehovah is in the house of the wicked" (3:33).

"Enter not into the path of the wicked, And walk not in the way of evil man. Avoid it, pass not by it; Turn from it, and pass on. For they sleep not, except they do evil; And their sleep is taken away, unless they cause some to fall. For they eat the bread of wickedness, And drink the wine of violence" (4:14-17).

"The way of the wicked is as darkness" (4:19).

"Remove thy foot from evil" (4:27).

"His own iniquities shall take the wicked, And he shall be holden with the cords of his sin" (5:22).

"A worthless person, a man of iniquity, Is he that walketh with a perverse mouth" (6:12).

"A heart that deviseth wicked purposes, Feet that are swift in running to mischief" (6:18).

"To keep thee from the evil woman" (6:24).

"Wickedness is an abomination to my lips" (8:7).

"The fear of Jehovah is to hate evil: Pride, and arrogancy, and the evil way, And the perverse mouth, do I hate" (8:13).

"He that reproveth a wicked man getteth himself a blot" (9:7).

"Treasures of wickedness profit nothing" (10:2).

"He thrusteth away the desire of the wicked" (10:3).

"Violence covereth the mouth of the wicked" (10:6).

"The name of the wicked shall rot" (10:7).

"Violence covereth the mouth of the wicked" (10:11).

"The increase of the wicked, to sin" (10:16).

"The heart of the wicked is little worth" (10:20).

"The fear of the wicked, it shall come upon him" (10:24).

"When the whirlwind passeth, the wicked is no more" (10:25).

## TOPICAL INDEX OF THE PROVERBS

- "The years of the wicked shall be shortened" (10:27).  
"The expectation of the wicked shall perish" (10:28).  
"The wicked shall not dwell in the land" (10:30).  
"The mouth of the wicked speaketh perverseness" (10:32).  
"The wicked shall fall by his own wickedness" (11:5).  
"When a wicked man dieth, his expectation shall perish; And the hope of iniquity perisheth" (11:7).  
"The wicked cometh in his stead" (11:8).  
"When the wicked perish, there is shouting" (11:10).  
"The city...is overthrown by the mouth of the wicked" (11:11).  
"The wicked earneth deceitful wages" (11:18).  
"He that pursueth evil doeth it to his own death" (11:19).  
"Though hand join in hand, the evil man shall not be unpunished" (11:21).  
"The expectation of the wicked is wrath" (11:23).  
"The righteous shall be recompensed in the earth; How much more the wicked and the sinner!" (22:31).  
"A man of wicked devices will be condemn" (12:2).  
"A man shall not be established by wickedness" (12:3).  
"The counsels of the wicked are deceit" (12:5).  
"The words of the wicked are of lying in wait for blood" (12:6).  
"The wicked are overthrown, and are not" (12:7).  
"The tender mercies of the wicked are cruel" (12:10).  
"The wicked desireth the net of evil men" (12:12).  
"In the transgression of the lips is a snare to the evil man" (12:13).  
"Deceit is in the heart of them that devise evil" (12:20).  
"The wicked shall be filled with evil" (12:21).  
"The way of the wicked causeth them to err" (12:26).  
"A wicked man is loathsome, and cometh to shame" (13:5).  
"Wickedness overthroweth the sinner" (13:6).  
"The light of the wicked shall be put out" (13:9).  
"A wicked messenger falleth into evil" (13:17).  
"It is abomination to fools to depart from evil" (13:19).  
"Evil pursueth sinners" (13:21).  
"The belly of the wicked shall want" (13:25).  
"The house of the wicked shall be overthrown" (14:11).  
"A wise man feareth, and departeth from evil" (14:16).  
"A man of wicked devices is hated" (14:17).  
"The evil bow down before the good; And the wicked, at the gates of the righteous" (14:19).  
"Do they not err that devise evil?" (14:22).

## PONDERING THE PROVERBS

- "The wicked is thrust down in his evil-doing" (14:32).
- "The eyes of Jehovah are in every place, Keeping watch upon the evil and the good" (15:3).
- "In the revenues of the wicked is trouble" (15:6).
- "The sacrifice of the wicked is an abomination to Jehovah" (15:8).
- "The way of the wicked is an abomination to Jehovah" (15:9).
- "Evil devices are an abomination to Jehovah" (15:26).
- "The mouth of the wicked poureth out evil things" (15:28).
- "Jehovah is far from the wicked" (15:29).
- "Jehovah hath made everything for its own end; Yea, even the wicked for the day of evil" (16:4).
- "By the fear of Jehovah men depart from evil" (16:6).
- "It is an abomination to kings to commit wickedness" (16:12).
- "The highway of the upright is to depart from evil" (16:17).
- "A worthless man deviseth mischief" (16:27).
- "He that compresseth his lips bringeth evil to pass" (16:30).
- "An evil-doer giveth heed to wicked lips" (17:4).
- "An evil man seeketh only rebellion" (17:11).
- "Whoso rewardeth evil for good, Evil shall not depart from his house" (17:13).
- "He that justifieth the wicked...an abomination to Jehovah" (17:15).
- "A wicked man receiveth a bribe out of the bosom, To pervert the ways of justice" (17:23).
- "When the wicked cometh, there cometh also contempt" (18:3).
- "To respect the person of the wicked is not good" (18:5).
- "The mouth of the wicked swalloweth iniquity" (19:28).
- "A king that sitteth on the throne of judgment Scattereth away all evil with his eyes" (20:8).
- "Say not thou, I will recompense evil" (20:22).
- "A wise king winnoweth the wicked, And bringeth the threshing-wheel over them" (20:26).
- "Stripes that wound cleanse away evil" (20:30).
- "The lamp of the wicked, is sin" (21:4).
- "The violence of the wicked shall sweep them away" (21:7).
- "The soul of the wicked desireth evil: His neighbor findeth no favor in his eyes" (21:10).
- "The righteous man considereth the house of the wicked, How the wicked are overthrown to their ruin" (21:12).
- "The wicked is a ransom for the righteous" (21:18).
- "The sacrifice of the wicked is abomination, How much more,

## TOPICAL INDEX OF THE PROVERBS

when he bringeth it with a wicked mind!" (21:27).

"A wicked man hardeneth his face" (21:29).

"Eat not the bread of him that hath an evil eye" (23:6).

"Be not thou envious against evil men; Neither desire to be with them" (24:1).

"He that deviseth to do evil, Men shall call him a mischief-maker" (24:8).

"Lay not wait, O wicked man, against the habitation of the righteous" (24:15).

"The wicked are overthrown by calamity" (24:16).

"Fret not thyself because of evil-doers; Neither be thou envious at the wicked" (24:19).

"There shall be no reward to the evil man; The lamp of the wicked shall be put out" (24:20).

"He that saith unto the wicked, Thou art righteous, Peoples shall curse him" (24:24).

"Take away the wicked from before the king, And his throne shall be established in righteousness" (25:5).

"As a troubled fountain, and a corrupted spring, So is a righteous man that giveth way before the wicked" (25:26).

"Fervent lips and a wicked heart Are like an earthen vessel overlaid with silver dross" (26:23).

"Though his hatred cover itself with guile, His wickedness shall be openly showed before the assembly" (26:26).

"The wicked flee when no man pursueth" (28:1).

"They that forsake the law praise the wicked" (28:4).

"Evil men understand not justice" (28:5).

"Whoso causeth the upright to go astray in an evil way, He shall fall himself into his own pit" (28:10).

"When the wicked rise, men hide themselves" (28:12).

"As a roaring lion, and a ranging bear, So is a wicked ruler over a poor people" (28:15).

"When the wicked rise, men hide themselves; But when they perish, the righteous increase" (28:28).

"When a wicked man beareth rule, the people sigh" (29:2).

"In the transgression of an evil man there is a snare" (29:6).

"The wicked hath not understanding to know it" (29:7).

"If a ruler hearkeneth to falsehood, All his servants are wicked" (29:12).

"When the wicked are increased, transgression increaseth" (29:16).

"An unjust man is an abomination to the righteous" (29:27).

## PONDERING THE PROVERBS

"He that is upright in the way is an abomination to the wicked" (29:27).

"An adulterous woman...wipeth her mouth, And saith, I have done no wickedness" (30:20).

"If thou hast thought evil, Lay thy hand upon thy mouth" (30:32).

"She doeth him good and not evil All the days of her life" (31:12).

### WIFE, WOMAN, WOMEN

"To deliver thee from the strange woman" (2:16).

"Rejoice in the wife of thy youth" (5:18).

"To keep thee from the evil woman" (6:24).

"On account of a harlot a man is brought to a piece of bread" (6:26).

"So is he that goeth into his neighbor's wife; Whosoever toucheth her shall not be unpunished" (6:29).

"He that committeth adultery with a woman is void of understanding" (6:32).

"That they may keep thee from the strange woman" (7:5).

"There met him a woman With the attire of a harlot, and wily of heart" (7:10).

"The foolish woman is clamorous; She is simple, and knoweth nothing" (9:13).

"A gracious woman obtaineth honor" (11:16).

"As a ring of gold in a swine's snout, So is a fair woman that is without discretion" (11:22).

"A worthy woman is the crown of her husband; But she that maketh ashamed is as rottenness in his bones" (12:4).

"The foolish plucketh it down with her own hands" (14:1).

"Whoso findeth a wife findeth a good thing, And obtaineth favor of Jehovah" (18:22).

"The contentions of a wife are a continual dropping" (18:13).

"A prudent wife is from Jehovah" (19:14).

"It is better to dwell in the corner of the housetop, Than with a contentious woman in a wide house" (21:9).

"It is better to dwell in a desert land, Than with a contentious and fretful woman" (21:19).

"A harlot is a deep ditch; And a foreign woman is a narrow pit" (23:27).

"It is better to dwell in the corner of the housetop, Than with a contentious woman in a wide house" (25:24).

## TOPICAL INDEX OF THE PROVERBS

"Take his garment that is surety for a stranger; And hold him in pledge that is surety for a foreign woman" (27:13).

"A continual dropping in a very rainy day And a contentious woman are alike" (27:15).

"So is the way of an adulterous woman; She eateth, and wipeth her mouth, and saith, I have done no wickedness" (30:20).

"For three things the earth doth tremble...an odious woman when she is married" (30:21-23).

The greatest section in the Bible on womanhood is in 31:10-31 (which see). It begins with the words, "A worthy woman who can find? For her price is far above rubies."

### WINE, STRONG DRINK, WINEBIBBER

"Thy vats shall overflow with new wine" (3:10).

"They...drink the wine of violence" (4:17).

"She hath mingled her wine" (9:2).

"Come...drink of the wine which I have mingled" (9:5).

"Wine is a mocker, strong drink a brawler; And whosoever erreth thereby is not wise" (20:1).

"He that loveth wine and oil shall not be rich" (21:17).

"Be not among winebibbers, Among gluttonous eaters of flesh: For the drunkard and the glutton shall come to poverty; And drowsiness will clothe a man with rags" (23:20,21).

"Who hath woe? who hath sorrow? who hath contentions? Who hath complaining? who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; They that go to seek out mixed wine. Look not thou upon the wine when it is red, When it sparkleth in the cup, When it goeth down smoothly: At the last it biteth like a serpent, And stingeth like an adder. Thine eyes shall behold strange things, And thy heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, Or as he that lieth upon the top of the mast. They have stricken me, shalt thou say, and I was not hurt; They have beaten me, and I felt it not: When shall I awake? I will seek it yet again" (23:29-35).

"It is not for kings, O Lemuel, it is not for kings to drink wine; Nor for princes to say, Where is strong drink? Lest they drink, and forget the law, And pervert the justice due to any that is afflicted" (31:4,5).

"Give strong drink unto him that is ready to perish, And wine unto the bitter in soul: Let him drink, and forget his poverty, And remember his misery no more" (31:6,7).



## PONDERING THE PROVERBS

### WISDOM, WISE

Because of the length of some of the sections, some have merely been introduced (see 1:20-33 below).

"To know wisdom" (1:2).

"To receive instruction in wise dealing" (1:3).

"That the wise man may hear, and increase in learning" (1:5).

"To understand...the words of the wise, and their dark sayings" (1:6).

"The foolish despise wisdom and instruction" (1:7).

"Wisdom crieth aloud in the street..." (1:20-33).

"Incline thine ear unto wisdom" (2:2).

"Jehovah giveth wisdom" (2:6).

"He layeth up sound wisdom for the upright" (2:7).

"Wisdom shall enter into thy heart...To deliver thee from the way of evil...To deliver thee from the strange woman (2:10-16).

"Be not wise in thine own eyes" (3:7).

"Happy is the man that findeth wisdom..." (3:13-18).

"Jehovah by wisdom founded the earth..." (3:19,20).

"Keep sound wisdom and discretion" (3:21).

"The wise shall inherit glory" (3:35).

"Get wisdom...Wisdom is the principal thing; therefore get wisdom...Exalt her, and she will promote thee..." (4:5-9).

"I have taught thee in the way of wisdom" (4:11).

"My son, attend unto my wisdom..." (5:1,2).

"Say unto wisdom, Thou art my sister" (7:4).

"Doth not wisdom cry, And understanding put forth her voice?..." (8:1-12).

"Wisdom hath builded her house..." (9:1-5).

"Give instruction to a wise man, and he will be yet wiser" (9:9).

"The fear of Jehovah is the beginning of wisdom" (9:10).

"If thou art wise, thou art wise for thyself" (9:12).

"A wise man maketh a glad father" (10:1).

"The wise in heart will receive commandments" (10:8).

"In the lips of him that hath discernment wisdom is found" (10:13).

"Wise men lay up knowledge" (10:14).

"The mouth of the righteous bringeth forth wisdom" (10:31).

"He that is wise winneth souls" (11:30).

"A man shall be commended according to his wisdom" (12:8).

"He that is wise hearkeneth unto counsel" (12:15).

"The tongue of the wise is health" (12:18).

"A wise son heareth his father's instruction" (13:1).

## TOPICAL INDEX OF THE PROVERBS

- "With the well-advised is wisdom" (13:10).  
"The law of the wise is a fountain of life, That one may depart from the snares of death" (13:14).  
"Walk with wise men, and thou shalt be wise" (13:20).  
"Every wise woman buildeth her house" (14:1).  
"The lips of the wise shall preserve them" (14:3).  
"The wisdom of the prudent is to understand his way" (14:8).  
"A wise man feareth, and departeth from evil" (14:16).  
"The crown of the wise is their riches" (14:24).  
"Wisdom resteth in the heart of him that hath understanding" (14:33).  
"The king's favor is toward a servant that dealeth wisely" (14:35).  
"The tongue of the wise uttereth knowledge aright" (15:2).  
"The lips of the wise disperse knowledge" (15:7).  
"A wise son maketh a glad father" (15:20).  
"To the wise the way of life goeth upward, That he may depart from Sheol beneath" (15:24).  
"The ear that hearkeneth to the reproof of life Shall abide among the wise" (15:31).  
"A servant that dealeth wisely shall have rule over a son that causeth shame, And shall have part in the inheritance among the brethren" (17:2).  
"Wisdom is before the face of him that hath understanding" (17:24).  
"The wellspring of wisdom is as a flowing brook" (18:4).  
"He that getteth wisdom loveth his own soul" (19:8).  
"Hear counsel, and receive instruction, That thou mayest be wise in thy latter end" (19:20).  
"When the scoffer is punished, the simple is made wise" (21:11).  
"When the wise is instructed, he receiveth knowledge" (21:11).  
"There is precious treasure and oil in the dwelling of the wise" (21:20).  
"A wise man scaleth the city of the mighty, And bringeth down the strength of the confidence thereof" (21:22).  
"Incline thine ear, and hear the words of the wise" (22:17).  
"Buy the truth, and sell it not; Yea, wisdom, and instruction, and understanding" (23:23).  
"Through wisdom is a house builded" (24:3).  
"A wise man is strong" (24:5).  
"By wise guidance thou shalt make thy war" (24:6).  
"Wisdom is too high for a fool: He openeth not his mouth in the

## PONDERING THE PROVERBS

gate" (24:7

"So shalt thou know wisdom to be unto thy soul; If thou hast found it, then shall there be a reward, And thy hope shall not be cut off" (24:14).

"Whoso loveth wisdom rejoiceth his father" (29:3).

"Scoffers set a city in a flame; But wise men turn away wrath" (29:8).

"If a wise man hath a controversy with a foolish man, Whether he be angry or laugh, there will be no rest" (29:9).

"A fool uttereth all his anger; But a wise man keepeth it back and stilleth it" (29:11).

"The rod and reproof give wisdom" (29:15).

WOMAN (See "Wife")

WRATH (See "Anger")

## SPECIAL INDEX TO THE COMPARISONS AND CONTRASTS IN PROVERBS

Many of the Proverbs involve either a comparison or a contrast. Therefore, we include this special index concerning them.

### COMPARISONS USING "AS":

"The tongue of the righteous is as choice silver" (10:20).

"As vinegar to the teeth, and as smoke to the eyes, So is the sluggard to them that send him" (10:26).

"As a ring of gold in a swine's snout, So is a fair woman that is without discretion" (11:22).

"The king's...favor is as a cloud of the latter rain" (16:15).

"Pleasant words are as a honeycomb, Sweet to the soul, and health to the bones" (16:24).

"A bribe is as a precious stone in the eyes of him that hath it" (17:8).

"The beginning of strife is as when one letteth out water: Therefore leave off contention, before there is quarrelling" (17:14).

"The words of a man's mouth are as deep waters" (18:4).

"The wellspring of wisdom is as a flowing brook" (18:4).

"The words of the whisperer are as dainty morsels, And they go down into the innermost parts" (18:8).

"The king's wrath is as the roaring of a lion" (19:12).

"The king's...favor is a dew upon the grass" (19:12).

"The terror of a king is as the roaring of a lion: He that provoketh him to anger sinneth against his own life" (20:2).

"The king's heart is in the hand of Jehovah as the water-courses: He turneth it withsoever he will" (21:1).

"As an ear-ring of gold, and an ornament of fine gold, So is a wise reprovcr upon an obedient ear" (25:12).

"As the cold of snow in the time of harvest, So is a faithful messenger to them that send him; For he refresheth the soul of his masters" (25:13).

"As one that taketh off a garment in cold weather, and as vinegar upon soda, So is he that singeth songs to a heavy heart" (25:20).

"As cold waters to a thirsty soul, So is good news from a far country" (25:25).

"As a troubled fountain, and corrupted spring, So is a righteous man that giveth way before the wicked" (25:26).

"As snow in the summer, and as rain in harvest, So honor is not seemly for fool" (26:1).

## PONDERING THE PROVERBS

"As the sparrow in her wandering, as the swallow in her flying,  
So the curse that is causeless alighteth not" (26:2).

"As one that bindeth a stone in a sling, So is he that giveth  
honor to a fool" (26:8).

"As a thorn that goeth up into the hand of a drunkard, So is a  
parable in the mouth of fools" (26:9).

"As an archer that woundeth all, So is he that hireth a fool and  
he that hireth them that pass by" (26:10).

"As a dog that returneth to his vomit, So is a fool that repeateth  
his folly" (26:11).

"As the door turneth upon its hinges, So doth the sluggard upon  
his bed" (26:14).

"As a madman who casteth firebrands, Arrows, and death, So is  
the man that deceiveth his neighbor, And saith, Am not I in  
sport?" (26:18,19).

"As coals are to hot embers, and wood to fire, So is a contentious  
man to inflame strife" (26:21).

"The words of a whisperer are as dainty morsels, And they go  
down into the innermost parts" (26:22).

"As a bird that wandereth from her nest, So is a man that  
wandereth from his place (27:8).

"As in water face answereth to face, So the heart of man to man"  
(27:19).

"As a roaring lion, and raging bear, So is a wicked ruler over a  
poor people" (28:15).

## COMPARISONS USING "SO" (not introduced by as)

"The north wind bringeth forth rain; So doth a backbiting  
tongue an angry countenance" (25:23).

"It is not good to eat much honey; So for men to search out their  
own glory is grievous" (25:27).

"The legs of the lame hang loose; So is a parable in the mouth of  
fools" (26:7).

"Oil and perfume rejoice the heart; So doth the sweetness of a  
man's friend that cometh of hearty counsel" (27:9).

"Iron sharpeneth iron; So a man sharpeneth the countenance of  
his friend" (27:17).

"The churning of milk bringeth forth butter, And the wringing of  
the nose bringeth forth blood; So the forcing of wrath bringeth  
forth strife" (30:33).

## **SPECIAL INDEX TO THE COMPARISONS AND CONTRASTS IN PROVERBS**

### **COMPARISONS USING "IS":**

"The mouth of the righteous is a fountain of life" (10:11).

"The righteous is an everlasting foundation" (10:25).

"He also that is slack in his work Is brother to him that is a destroyer" (18:9).

"The name of Jehovah is a strong tower; The righteous runneth into it, and is safe" (18:10).

"A man that beareth false witness against his neighbor Is a maul, and a sword, and a sharp arrow" (25:18).

### **COMPARISONS USING "LIKE":**

"Counsel in the heart of a man is like deep water; But a man of understanding will draw it out" (20:5).

"A word fitly spoken Is like apples of gold in network of silver" (25:11).

"Confidence is an unfaithful man in time of trouble Is like a broken tooth and a foot out of joint" (25:19).

"He whose spirit is without restraint Is like a city that is broken down and without walls" (25:28).

"He that passeth by, and vexeth himself with strife belonging not to him, Is like one that taketh a dog by the ears" (26:17).

"Fervent lips and a wicked heart Are like an earthen vessel overlaid with silver dross" (26:23).

"A needy man that oppresseth the poor Is like a sweeping rain which leaveth no food" (28:3).

### **COMPARISONS USING "BETTER":**

"Happy is the man that findeth wisdom, And the man that getteth understanding. For the gaining of it is better than the gaining of silver, And the profit thereof than fine gold" (3:13,14).

"Wisdom is better than rubies; And all the things that may be desired are not to be compared unto it" (8:11).

"My fruit is better than gold, yea, than fine gold; And my revenue than choice silver" (8:19).

"Better is he that is lightly esteemed, and hath a servant, Than he that honoreth himself, and lacketh bread" (12:9).

"Better is little, with the fear of Jehovah, Than great treasure and trouble therewith" (15:16).

"Better is a dinner of herbs, where love is, Than a stalled ox and hatred therewith" (15:17).

## PONDERING THE PROVERBS

"Better is a little, with righteousness, Than great revenues with injustice" (16:8).

"How much better is it to get wisdom than gold!" (16:16).

"Better is it to be of lowly spirit with the poor, Than to divide the spoil with the proud" (16:19).

"He that is slow to anger is better than the mighty; And he that ruleth his spirit, than he that taketh a city" (16:32).

"Better is a dry morsel, and quietness therewith, Than a house full of feasting with strife" (17:1).

"Better is the poor that walketh in his integrity Than he that is perverse in his lips and is a fool" (19:1).

"A poor man is better than a liar" (19:22).

"It is better to dwell in the corner of the housetop, Than with a contentious woman in a wide house" (21:9).

"It is better to dwell in a desert land, Than with a contentious and fretful woman" (21:19).

"Better is it that it be said unto thee, Come up hither, Than that thou shouldest be put lower in the presence of the prince" (25:7).

"It is better to dwell in the corner of the housetop, Than with a contentious woman in a wide house" (25:24).

"Better is open rebuke Than love that is hidden" (27:5).

"Better is a neighbor that is near than a brother far off" (27:10).

"Better is the poor that walketh in his integrity, Than he that is perverse in his ways, though he be rich" (28:6).

## COMPARISONS USING "MORE THAN" OR "THAN":

"Wisdom...is more precious than rubies; And none of the things thou canst desire are to be compared unto her" (3:13-15).

"To get understanding is rather to be chosen than silver" (16:16).

"A rebuke entereth deeper into one that hath understanding Than a hundred stripes into a fool" (17:10).

"A good name is rather to be chosen than great riches, And loving favor rather than silver and gold" (22:1).

"The sluggard is wiser in his own conceit Than seven men that can render a reason" (26:16).

"A stone is heavy, and the sand weighty; But a fool's vexation is heavier than they both" (27:3).

## SPECIAL INDEX TO THE COMPARISONS AND CONTRASTS IN PROVERBS

### COMPARISONS USING "MUCH MORE":

"The righteous shall be recompensed in the earth; How much more the wicked and the sinner" (11:31).

"Sheol and Abaddon are before Jehovah; How much more then the hearts of the children of men!" (15:11).

"All the brethren of the poor do hate him: How much more do his friends go far from him!" (19:7).

"The sacrifice of the wicked is an abomination; How much more, when he bringeth it with a wicked mind" (21:27).

### COMPARISONS USING "MUCH LESS":

"Excellent speech becometh not a fool; Much less do lying lips a prince" (17:7).

"Delicate living is not seemly for a fool; Much less for a servant to have rule over princes" (19:10).

### CONTRASTS

Because there are so many contrasts in Proverbs, we only cite their references. Most of the contrasts are double contrasts (like 3:33: (1) "curse" vs. "blessing" and (2) "wicked" vs. "righteous"), but there are some single contrasts and some triple.

#### SINGLE CONTRASTS:

12:18, 20:17

#### DOUBLE CONTRASTS:

3:33; 3:34; 10:2; 10:3; 10:4; 10:5; 10:12; 10:13; 10:17; 10:21; 10:27; 10:28; 10:29; 10:30; 10:31; 10:32; 11:1; 11:4; 11:13; 11:14; 11:18; 11:19; 11:23; 11:26; 11:27; 11:28; 12:2; 12:3; 12:4; 12:6; 12:7; 12:8; 12:10; 12:13; 12:16; 12:17; 12:19; 12:20; 12:21; 12:22; 12:24; 12:25; 12:27; 13:2; 13:3; 13:4; 13:5; 13:9; 13:11; 13:12; 13:16; 13:17; 13:19; 13:20; 13:24; 13:25; 14:1; 14:2; 14:3; 14:4; 14:5; 14:6; 14:11; 14:15; 14:18; 14:20; 14:22; 14:23; 14:25; 14:28; 14:29; 14:30; 14:32; 14:33; 14:34; 15:1; 15:2; 15:13; 15:19; 15:21; 15:22; 15:27; 15:29; 16:9; 16:22



## PONDERING THE PROVERBS

17:22; 17:24; 18:14; 20:21; 21:5; 21:8; 21:12; 21:29; 27:12;  
28:1; 28:4; 28:5; 28:7; 28:10; 28:11; 28:13; 28:14; 28:18; 28:19;  
28:20; 28:26; 28:27; 28:28; 29:2; 29:4; 29:6; 29:7; 29:8; 29:10;  
29:11; 29:15; 29:18; 29:23; 29:25

### TRIPLE CONTRASTS:

10:1; 10:6; 10:7; 10:8; 10:15; 10:16; 10:19; 11:3; 11:17; 11:20;  
12:5; 12:33; 13:1; 13:6; 13:18; 14:8; 14:16; 14:21; 14:24; 14:35;  
15:5; 15:6; 15:7; 15:8; 15:14; 15:21; 15:25; 15:26; 15:28; 15:32;  
19:4; 27:6; 27:27

## 52 MEMORY VERSES SELECTED BY THE AUTHOR

### MEMORIZE 1 EACH WEEK

- |           |           |           |
|-----------|-----------|-----------|
| 1. 1:10   | 19. 14:12 | 37. 21:2  |
| 2. 3:5    | 20. 14:14 | 38. 21:13 |
| 3. 3:9    | 21. 14:23 | 39. 21:23 |
| 4. 4:7    | 22. 14:29 | 40. 22:1  |
| 5. 4:14   | 23. 14:34 | 41. 22:6  |
| 6. 4:23   | 24. 15:1  | 42. 22:29 |
| 7. 10:1   | 25. 15:3  | 43. 23:23 |
| 8. 11:13  | 26. 15:9  | 44. 28:17 |
| 9. 11:30  | 27. 15:29 | 45. 27:1  |
| 10. 11:31 | 28. 16:8  | 46. 27:2  |
| 11. 12:4  | 29. 16:18 | 47. 28:1  |
| 12. 12:15 | 30. 16:32 | 48. 28:4  |
| 13. 12:19 | 31. 17:5  | 49. 28:9  |
| 14. 12:22 | 32. 17:9  | 50. 28:13 |
| 15. 13:4  | 33. 17:15 | 51. 28:23 |
| 16. 13:19 | 34. 20:1  | 52. 29:27 |
| 17. 13:20 | 35. 20:14 |           |
| 18. 14:12 | 36. 20:29 |           |