## THE PROVERBS.

### THE STRUCTURE OF THE BOOK AS A WHOLE.

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For Introduction and Analysis explanatory of the above Structure, see Appendix 74.
THE PROVERBS.

1 The proverbs of Solomon the son of David, king of Israel;
2 For discerning wisdom and discipline;
   To perceive the sayings of understanding;
3 For discerning the discipline of wisdom, Justice, and judgment, and equity;
4 For discerning prudence to the unsuspecting,
   To the young man knowledge and discretion.
5 A wise man will hear, and will increase learning;
   And a man of understanding shall attain unto wise counsels:
6 For discerning a proverb, and the point of what is said;
   The words of the wise, and their dark sayings.
7 The reverence of the LORD is the beginning of knowledge:
   But fools have always despised wisdom and discipline.

synonymous, or gradational, or synthetic (i.e. constructive), or antithetic (i.e. contrastive). These again are arranged (as to order) either in alternate or introverted lines.
1 of. Genitive of Relation (Ap. 17), being the title or heading of the whole book, some being "for" him; others "by" him. If not, why the words of 10. 1? Chapters 10—19. 19 are not to "my son", but are in the third person, "he" and "him". See Ap. 74, and note also other sub-headings, 25. 1; 30. 1; 31. 1. All these are covered by the Genitive of Relation (Ap. 17).
2 To know = For discerning. So in vv. 3, 4, 6. wisdom. Heb. chokmah. There are six words rendered "wisdom" in this book. (1) chokmah, rendered "wisdom" except in the passages below. It occurs thirty-nine times in sing., and three times in pl. (1. 20; 9. 1; 24. 7 = true wisdom); forty-two times altogether (6x7. See Ap. 10). (2) binah = discernment or discrimination. Once rendered "wisdom" (23. 4).
Elsewhere, in twelve passages rendered "understanding"; once "knowledge" (2. 3). (3) leb = heart; rendered "wisdom" four times (10. 21; 11. 12; 15. 21; 19. 8). (4) amrah = shrewdness; rendered "wisdom" only in 8. 5; elsewhere only in 4. rendered "subtility"; 1. 12 rendered "prudence"; (5) sahal = prudence, or good sense, rendered "wisdom" once (1. 3); and (6) sekel = insight, rendered "wisdom" (12. 8; 23. 9); elsewhere rendered "understanding" (3. 4; 13. 15; 16. 22), and "prudence" (19. 11). For "sound wisdom", see note on 2. 7. instruction = admonition or discipline. Sometimes rendered "chastening".
words = sayings. Heb. 'omrah. See Ap. 73. No. V. understanding. Heb. binah. See note on "wisdom", v. 2. 3 wisdom. Heb. sakal. See note on v. 2 (No. 5), above.
4 subtility = prudence. Same root as Gen. 3. 1. Cp. Matt. 10. 16. 1 Sam. 23. 22. Not the same word as Gen. 27. 35.
simple = artless, guileless, unsuspecting. Cp. vv. 22, 32; 7. 7; 8. 5; 9. 4, 16; 14. 15, 18; 19. 25; 21. 11; 22. 3; 27. 12. 5 will hear. Illustrations: Eunuch (Acts 8. 27, 39); Sergius Paulus (Acts 13. 7); the Bereans (Acts 17. 11, 12); Apollos (Acts 18. 24-28).
6 the interpretation = satire, or the point of what is said. Occurs only here and Hab. 2. 6.


words. Heb. dabar. Ap. 73. x. 7 fear = reverence. This expression occurs fourteen times in Proverbs (1. 7; 29. 2; 5; 8. 13; 9. 10; 10. 27; 14. 26, 27; 15. 16, 33; 16. 6; 19. 23; 22. 4; 23. 17). See Ap. 75. the LORD. Heb. Jehovah. Ap. 4. II. the beginning. And only the "beginning", not the end. It is not "wisdom" itself. True wisdom is to justify God and condemn oneself. See note on Job 28. 28, and cp. 9. 10. Ps. 111. 10. fools. Heb. 'evil. In this book three Heb. words are rendered "fools": (1) 'evil = lax or careless habit of mind and body. Occurs nineteen times in Proverbs, viz. here, 7. 22; 10. 8, 10, 14, 21; 11. 29; 12. 15; 16; 14. 3, 9; 15. 5; 16. 22; 17. 26, 20. 3; 24. 7; 27. 3, 22; 29. 9. (2) sahal = fat, and then dense, or stupid, which comes of it, showing itself in impiety. Occurs forty-nine times in Proverbs, viz. vv. 22, 32; 3. 35; 8. 5; 10. 1, 18, 23; 12. 23; 13. 16, 19, 20; 14. 7, 8, 16, 24, 33; 15. 2, 7, 14, 20; 17. 10, 12, 16, 21, 24, 25; 18. 2, 6, 7; 19. 1, 10, 13, 29; 21. 20; 23. 9; 26. 1, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12; 28. 26; 29. 11, 20; and eighteen times in Ecclesiastes. (3) nabal=a vulgar churl. Occurs only three times in Proverbs: viz. 17. 7, 21; 30, 22; not in Ecclesiastes. despise = have always despised, &c. Illustrations: Cain (Gen. 4. 6-8); Hophni and Phinehas (1 Sam. 2. 12, 25); Nabal (1 Sam. 25. 25); Rehoboam (1 Kings 12. 13); Athenians (Acts 17. 18, 32); Jews and Greeks (1 Cor. 1. 18, 23, 24).

8 “My son, hear the discipline of your father,
And forsake not the law of your mother;
9 For instruction and law shall be an ornament of grace unto your head,
And chains about thy neck.
10 If my son, if sinners entice thee, Consent thou not.
11 If they say, “Come with us, Let us lay wait for shedding someone’s blood,
Let us lurk privily for an innocent one without cause:
12 Let us swallow them up alive as the grave;
And whole, as those that go down into the grave:
13 We shall find all precious substance,
We shall fill our houses with spoil:
14 Cast in thy lot among us; Let us all have one purse:"
15 My son, walk not thou in the way with them;
Refrain thy foot from their paths:
16 For they run to mischief,
And make haste to shed blood.
17 Surely the sight of the net does not deter the birds.
18 And they lay wait for their own blood;
They lurk privily for their own lives.
19 So are the ways of every one that is greedy of gain;
Which taketh away the life of the owners thereof.
20 Wisdom crieth without;
She uttereth her voice in the open squares:
21 She crieth in the chief place of concourse,
In the openings of the gates:
In the city she uttereth her words, saying,
22 “How long, ye simple ones, will ye love simplicity?
And the scorners delight in their scorning,
And fools hate knowledge?
23 Turn and listen to my reproof:
I will pour out my spiritual blessings unto you,
I will make known my words unto you.”
24 Because I have called, and ye refused to hear;
I have stretched out my hand, and no man regarded;
25 But ye have set at nought all my counsel,
And would none of my reproof:
26 I, Wisdom also will laugh at your calamity;
I will mock when what you fear cometh;
27 When your fear cometh as a tempest,
And your calamity cometh as a whirlwind;
When distress and anguish cometh upon you.
28 Then shall they call upon me, but I will not answer;
They shall seek me early, but they shall not find me:
29 Forasmuch as they hated knowledge,
And did not choose the fear of the LORD:

30 They would none of my counsel: They despised all my reproof.
17 Therefore shall they eat of the fruit of their own way, And be filled with their own devices.
32 For the turning away of the simple shall slay them, And the prosperity of fools shall destroy them.
33 But whoso hearkeneth unto me shall dwell safely, And shall be quiet from fear of evil.”

2 My son, if thou wilt receive my sayings, And lay up my commandments with thee;
So that thou point thine ear unto wisdom, Then thou shalt bend thy heart to discernment;
If thou goest further and criest and seekest after knowledge, And liftest up thy voice for discerning;
If thou seest her, as money, And searchest for her as for hid treasures;
Then shalt thou understand the fear of the LORD, And find the knowledge of God.
For the LORD giveth wisdom:
Out of His mouth He giveth knowledge and discernment.
He layeth up stability for the righteous:
He is a buckler to them that walk blamelessly.
He keepeth righteous paths, And preserveth the way of His favoured ones.
Then shalt thou discern righteousness, and judgment, And equity; yea, every good path.
Because wisdom entereth into thine heart, And knowledge is pleasant unto thee;
Discretion shall preserve thee,
Discernment shall keep thee:
To rescue thee from the way of the evil man, From the man that speaketh perverse things;
Who leave righteous paths, To walk in the ways of darkness;
Who rejoice to do evil, And delight in the perverseness of the wicked;
Whose ways are crooked, And they perverse in their paths:
To rescue thee from the strange woman, Even from the foreigner which flattereth with her sayings;
Which forsaketh the guide of her youth, And forgetteth the covenant of her God.

2. 18.

18 For her household inclineth unto death,
And thy paths unto the Rephaim.
19 None that go unto her "return again,
Neither attain they to of the paths of life.
20 That thou mayest walk in the way of good men,
And keep the paths of the righteous.
21 For the upright shall not be cast out,
And the blameless shall remain in it.
22 But the lawless shall be cut off from the earth,
And the faithless ones shall be rooted out of it.

3 "My son, forget not my law;
But let thine heart guard my commandments:
2 For length of days, and long life,
And peace, shall the days "add to thee.
3 Let not grace and truth forsake thee:
"Bind them about thy neck;
Write them upon the table of thine heart:
4 So shalt thou find favour and good insight
In the sight of God and man.
5 Confide in the LORD with all thine heart;
And lean not unto thine own discernment.
6 In all thy ways recognize Him,
And He shall rightly divide thy paths.
7 "Be not wise in thine own eyes:
Revere the LORD, and shun and avoid evil.
8 It shall be healing to thy body,
And moistening to thy bones.
9 Honour the LORD with thy substance,
And with the firstfruits of all thine increase:
10 So shall thy barns be filled with plenty,
And thy wine-vats shall overflow with new wine.
11 My son, shrink not from the chastening of the LORD;
Neither be weary of His correction:
12 For whom the LORD loveth He correcteth;
Even as a father the son in whom he delighteth.
13 Oh, the blessedness of the man that findeth wisdom,
Even the man that getteth discernment.

9 Honour ... substance. This proverb has led to a universal custom. Cp. 1 Tim. 5. 3, 17. Acts 5. 2 ("price" = honour); 19. 19. Illustrations: Abraham (Gen. 14. 20. Heb. 7. 2); Jacob (Gen. 28. 22); David (1 Chron. 29. 1-5, 28); Widow (Mark 12. 41-44); Woman (Mark 14. 3-9); Cornelius (Acts 10. 2, 4); Philippians (4. 15-19). 10 presses = wine-vats. Heb. yekeb. Not gath; a wine-press. burst out = overflow. new wine. Heb. tirosh. Ap. 27. ii.

11 despise not = shrink not from. Quoted from Job 1. 20-22, and in Heb. 12. 5. 6. Jas. 5. 17. Cp. Job. 34. 31, 32. One of the passages quoted in the NT. from Proverbs, viz. 3. 11, 12 (in Heb. 12. 5, 6. Cp. Rev. 3. 19); 3. 34 (Jas. 4. 6); 11. 31 (in 1 Pet. 4. 8); 25. 21, 22 (in Rom. 12. 20); 26. 11 (in 2 Pet. 2. 22). Illustrations: David (2 Sam. 15. 25, 26; 16. 10-12; 23. 5); Hezekiah (Isa. 39. 5-8, contrast Ahaz, 2 Chron. 28. 22, and Jehoram, 2 Kings 6. 31-33); Jerusalem (Zeph. 3. 2. Cp. Isa. 1. 5). 12 whom, &c. Joseph (Gen. 37. 23-36; 39. 20, 40, 43. Cp. Ps. 105. 18); Israel (Deut. 8. 3-5, 15, 16); Jehoshaphat (2 Chron. 20. 35-37); Paul (2 Cor. 12. 7).

13 Happy = Oh, the blessedness, as in Ps. 1. 1. Note the eight occurrences of this Beatitude in Proverbs: 3. 13; 8. 32, 34 (blessed); 14. 21; 16. 20; 20. 7 (blessed); 28. 14; 29. 18. wisdom. Heb. chokmah. See note on 1. 2. And = yea, or even.
3. 14.

14 For her merchandise is better than the merchandise of silver, And the gain thereof than fine gold.

15 She, in herself is more precious than pearls: And all the things thou canst desire are not to be compared unto her.

16 Length of days is in her power; And in her left hand to be used aright.

17 Her ways are ways of pleasantness, And all her paths are prosperity.

18 She, in herself is a tree of life to them that lay hold upon her: And happy is every one that retaineth her.

19 The LORD by wisdom hath founded the earth; By discernment hath he established the heavens.

20 By his knowledge the depths are broken up, And the skies drop down the night mist.

21 My son, let not the mercy and truth depart from thine eyes: Guard what is stable and discretion:

22 So shall they be life unto thy soul, And grace to thy neck.

23 Then shalt thou walk in thy way safely, And thy foot shall not stumble.

24 When thou liest down, thou shalt not be afraid: Yea, thou shalt lie down, and thy sleep shall be sweet.

25 Be not afraid of sudden fear, Neither of the desolation of lawless ones, when it cometh.

26 For the LORD shall be thy confidence, And shall keep safe thy foot from being taken.

27 Withhold not good from those who turn aside. The same word as in 2. 15; not to the man (Heb. kesil).

28 Say not unto thy neighbour, “Go, and come again, And to morrow I will give;” When thou hast it by thee.

29 Deive not evil against thy neighbour, Seeing he dwelleth without suspicion by thee.

30 Strive not with a man without cause, He hath already done thee enough harm.

31 Do not become excited against the oppressor, And choose none of his ways.

32 For those who turn aside is abomination to the LORD: But His secret counsel is with the righteous.

33 The curse of the LORD is in the house of lawless ones: But He blesseth the habitation of just ones.

34 Surely He scorneth the scorners: But He giveth grace unto the lowly.

35 The wise shall inherit glory: But a fool is piling up disgrace.

4 Hear, ye sons, the correction of a father, And attend to learn discernment.

2 For I give you good doctrine, Forsake ye not my law.

3 For I was my father's only son,
   Tender and unique in the sight of my mother.
4 He taught me also, and said unto me,
   “Let thine heart retain my words:
   Take heed to my commandments, and live again.
5 °Get wisdom, get understanding:
   Forget her not; neither decline from the sayings of my mouth.
6 Forsake wisdom not, and she shall guard thee:
   Love her, and she shall protect thee.
7 °Wisdom is the principal thing; therefore get wisdom:
   And with all thy getting get understanding.
8 Exalt her, and she shall promote thee:
   She shall bring thee to honour, because thou dost embrace her.
9 She shall give to thine head an ornament of grace:
   A beautiful diadem of glory shall she deliver fully and freely to thee.
10 Hear, O my son, and receive my sayings;
   And my sayings shall grow greater through the years of thy life.
11 I have directed thee in the way of wisdom;
   I have led thee in right paths.
12 As thou walkest, thy steps shall not be straitened;
   And if thou runnest, thou shalt not stumble.
13 °Take fast hold of instruction; do not let her go:
   Protect her; for she herself is thy life.
14 °Enter not into the path of the lawless,
   And go not in the way of evil men.
15 Let that go, pass not by it, Turn from it, and pass on.
16 Because they sleep not, except they have done mischief;
   And their sleep is taken away, unless they cause some to fall.
17 For they eat the food obtained by lawlessness,
   And drink the fermented wine obtained by violence.
18 °But the path of the just is as the dawning of day,
   That shineth more and more unto the perfect day.
19 The way of the lawless is in darkness:
   They know not at what they stumble.
20 °My son, attend to my words;
   Incline thine ear unto my sayings.
21 Let them not get away from thine eyes;
   °Keep them in the midst of thine heart.
22 For they are life unto those that find them,
   And healing to all their flesh.
23 Keep thy heart with all diligence;
   For out of it are the issues of life.

3 son. The Heb. accent (D’chí) emphasizes this word to show (1) his own early training (v. 3); (2) those whom he would instruct (vv. 1, 2); (3) his instruction (vv. 5-9).
   only beloved = unique.
4 in the sight of my mother. A special various reading, called Sevir (Ap. 34), reads "of my mother's sons". So in some codices, with several early printed editions.
5 Keep = Take heed to.
3. 6 tells how to do it.
   live: i.e. live again, in resurrection life. See note on Lev. 18. 5. Earthly life could he enjoyed without keeping commandments.
6 Get wisdom: v. 6 tells how to do it.
   her: i.e. wisdom. preserve = guard. keep = protect, as one protects the apple of one's eye. See note on v. 23.
7 Wisdom . . . wisdom. Heb. in four words, "Beginning—wisdom—get—wisdom" = as the principal thing, get wisdom.
8 when = because. Heb. ki.
9 A crown = A diadem. glory = beauty: i.e. a beautiful diadem. deliver = deliver fully and freely. Heb. magan (a rare word). Occurs only in Gen. 14. 20, here, and Hos. 11. 8.
   the years of thy life shall be many = [my sayings] shall grow greater [through] the years of thy life. The verb denotes increase of size, not merely numbers. See notes on 3. 2; 16; 10. 27. The verb here is masculine, but "years of life" is feminine. The verb therefore refers to "sayings".
11 taught = directed.
12 When thou goest: or, as thou walkest; i.e. however hedged in our path seems, it opens out as we go forward.
   when thou runnest = if thou runnest. To walk is obligatory; to run is optional.
13 Take fast hold. The Hiphils of this clause are emphatic.
   let her not go = do not let her go. she = she herself. Emphatic.
14 Enter not. Note the Fig. Synonymia (Ap. 6) in the verbs of vv. 14, 15. Illustrations: Lot (Gen. 13. 10-13); Solomon (2 Kings 23. 13. Cp. with 1 Kings 11. 5); Jehoshaphat (2 Chron. 18. 1; 21. 6. Cp. with 2 Chron. 19. 2; 22. 2, 3, 10, and Prov. 6. 27, 28).
15 Avoid = let that go; referring to v. 14. Note the Fig. Synonymia. Ap. 6, away = on.
16 For. Heb. 'im l'o = because; i.e. the reason why they sleep not is because they mean mischief, and because they intend an occasion of stumbling.
17 bread. Put by Fig. Synecdoche (of Part) for food in general.
19 But. Marking the contrast between the growth of wickedness (vv. 16, 17), and the growth of wisdom leading in right paths (vv. 11, 12).
   the shining light = the dawning of day: advancing and brightening till noon.
   perfect = stable part, when the sun seems stationary on the meridian. Illustrations: Jacob (Gen. 49. 10, 18. Heb. 11, 21); Nathanael (John 1. 46-51); Eunuch (Acts 8. 27-39).
   depart = get away from.
21 health = healing.
22 Keep . . . with all diligence. Above all that must be guarded. The prep. M (ה) marks the place or person that keeps: the meaning being, guard the heart as the great citadel, for out of it are the source and outings of life. Same word as in vv. 6, 13. Not the same word as in vv. 4, 21.

4. 24.  

24 Put away from thee a *perverse* mouth,  
And perverse lips put far from thee.  
25 Let thine eyes look right on,  
And let thine eyelids look straight before thee.  
26 *Ponder* the path of thy feet,  
And let all thy ways be established.  
27 Turn not to the right hand nor to the left:  
Remove thy foot from 14 *evil*.  
28 *Let* them mount guard over thy lips  
And thy 3 *years* unto the cruel:  
29 Lest 3 *strangers* be filled with thy 3 *wealth*:  
And thy 3 *labours* be in the house of a *foreigner*;  
30 And thou mourn at the last,  
When thy flesh and thy body are consumed,  
31 And say, 'How have I hated instruction,  
And my heart despised reproof;  
32 And let not thy 3 *strangers* be in thy 3 *years*;  
Nor inclined mine ear to them that instructed me!'  
33 And have not *hearkened* to the voice of my teachers,  
Nor inclined mine ear to them that instructed me!  
34 *I* was almost in all *evil*.  
In the midst of the congregation and assembly.'  
35 Drink waters out of thine own cistern,  
And running waters out of thine own well.  
36 *Let not thy thine own wife* be dispersed abroad,  
*Nor thy garden irrigation channels in the open places*.  
37 Let them be only thine own,  
And not 3 *strangers* with thee.  
38 *Let* thine own wife be blessed:  
And get *thy joy in* the wife of thy youth.  
39 *Let her be* as the loving hind and pleasant roe;  
Let her breasts satisfy thee at all times;  
And be thou ravished always with her love.  
40 And why wilt thou, my son, be ravished with a *apostate*  
woman, And embrace the bosom of a *foreigner*?

26 *Ponder* the path, &c.  
Illustrations : Abraham (Gen. 24. 1-9.  See note on 3. 5, 6); Eleazar (Gen. 24. 5); Joshua (24. 15); Ruth (1. 16-18); David (Ps. 39. 1); Hezekiah (Ps. 119. 50); The good wife (Prov. 31. 27); Daniel (1. 8; 6. 3, 4); contrast Asa (2 Chron. 16. 1-9).  
5. 1-23 (Bw, p. 865).  

**THE FOREIGN WOMAN.**  
1 *My son.*  See note on 1. 8.  
2 *regard discretion,* &c.  
Heb. infinitive = to guard deep counsels and knowledge.  
Let them mount guard over thy lips.  
Cp. Jas. 3. 8: "the tongue can no man tame".  
3 *a strange woman.*  
Two words are used for "strange" and "stranger":  
one, Heb. *zur*, an apostate Israelite woman gone over to the idolatrous  
impurities of heathen religion; the other *nakar*, a purely foreign woman  
of a similar character. The danger is religious rather than moral.  
Hence here it is *zur*.  See note on 2. 16.  
4 *distil honey.*  
The invitations of religious idolatry suit the tastes of the natural man.  
6 *Lest thou shouldst ponder.*  
Render : So that she findeth not the level path of life; her ways are unstable and she knoweth it not.  
7 *children.*  
Cp. Jas. 3. 8: "the tongue can no man tame".  
8 *door.*  
= entrance.  
9 *years.*  
Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for what happens in them.  
10 *wealth.*  
Heb. strength : put by Fig. *Metonymy* (of Cause), Ap. 6, for what is produced by it.  
11 *labours.*  
Put by Fig. *Metonymy* (of Cause), for what is produced by it.  
12 *a stranger.*  
Heb. *nakar.*  Not the same word as in vv. 3, 17.  
See note above and on 2. 16.  
13 *obeyed.*  
= hearkened to.  
14 *I was almost in all evil.*  
The *Beth Essentiae* denotes "in", in the sense of "as" = I soon became as an evil man, &c.  
See Ap. 75.  
almost = in a little while.  
Heb. *kin'at*.  Occurs eighteen times (Gen. 26. 10.  
2 Sam. 19.36. 1 Chron. 16. 19. 2 Chron. 12. 7.  
Ezra 9. 8.  Job 32. 22. Ps. 2.12; 73. 2; 81. 14; 94. 17; 105. 12; 119. 87.  
Prov. 5. 14; 10. 20. Song 3. 4.  
Isa. 1. 9; 26. 20. Ezek. 16. 47).  It is rendered "almost" only in Ps. 73. 2,  
119. 87, and here, where it may as well be rendered "soon" or "quickly" as  
in Job 32. 22. Ps. 81. 14; 94. 17 (marg.).  It denotes in a little time, as in Ps.  
2. 12; 105. 12 (= soon numbered). 2 Chron. 12. 7 (= a little while).  
Song 3. 4 (= a little while; i.e. scarcely).  Isa. 26. 20.  
evil.  
16 *Let thy fountains.*  
Sept. reads "Let not thy fountain", &c.  
This must be the sense from the context.  
The R.V. obtains it by a question, "Should thy fountain  
and garden irrigation channels in the streets.  
See note on 21. 1.  
18 *thine own wife.*  
Cp. v. 16.  
3. 17.  
19 *Let her be* as the loving hind and pleasant roe;  
Let her breasts satisfy thee at all times;  
And be thou ravished always with her love.  
20 *strange* = apostate.  
Heb. *zur*.  See note on v. 3.  
stranger = alien or foreigner.  
WISDOM’S CALL.

1 My son. See note on 1. 8.

friend = neighbour.


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


deliver = rescue.

hand. Aram., Sept., and Syr. read "snare".

in the summer. True of Eastern ants.

poverty = need. There are six words rendered poor or poverty in Proverbs: (1) rush = in want of necessaries of life (6. 11; 10. 4, 15; 13. 7, 8, 18, 23; 14. 20; 17. 5; 18. 19, 22; 22. 2, 7; 24. 34; 28. 3, 6; 19. 27, 13; 30. 8, 31. 7). (2) dal = impoverished, reduced (10. 15; 14. 31; 19. 4, 17, 22. 9, 16, 22; 28. 3, 8, 11, 15, 29. 7, 14). (3) heser = in want (11. 24; 21. 17; 28. 22). (4) anah = wretched (14. 21). (5) 'ebyon = destitute, helpless; deficient in will and wealth (14. 31). (6) yarah = dispossessed (20. 13; 23. 21; 30. 9).

as one that travelleth = as a highwayman.

as an armed man = as a man with a shield. Cp. 21. 33, 34.


12 naughty person. Heb. a man of Belial = a worthless person. Like Anglo-Saxon na (= no, or not) and whilt (= a thing) = a thing of naught: i.e. worthless.

wicked. Heb. zur. Ap. 44. iii.

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

14 Frowardness = Deceitfulness. See note on 2.12. The same word as in 2. 12, 14; 8. 13; 10. 31, 32; 16. 28, 30. Not the same as elsewhere in Proverbs.

soveth = casteth forth [as seed].


yea, seven. Fig. Ἐπανορθωσις. Ap. 6. To imply that the list is not exhausted.

abomination. See note on 3. 32.


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

21 them. This is masc., and cannot refer to the two, above. Does it refer to the "words" and "sayings" of 4. 20?

22 it = she: referring to the "commandment" or "law" of v. 20, which are fem.

sleepeth = liest down.

22 When thou goest, "it shall lead thee; When thou liest down, it shall keep thee; And when thou wakest, it shall commune with thee.
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23 law is light. Fig. Paronomasia (Ap. 6), v. 32. In Latin it would be similar: Lex est lux. reprens of instruction = what is directed. Cp. v. 20. way of life = way to life: i.e. life eternal. See note on Lev. 18. 5.

6: 24-35. THE FOREIGN WOMAN.

27 Can a man . . . ? Fig. Paronomasia. Ap. 6. take = shovel up.
30 despise. Heb. baz (from bazah), is here followed by ָל (-L) = for. Render it therefore: “Men will not think it a trifle (or a light matter) for a thief that he should steal: [even] to satisfy”, &c. . . . So if he be found, &c.
32 But whoso = How much more he who.
understanding. Heb. = heart: put by Fig. Metonymy (of Subject), Ap. 6, for understanding.
34 a man = a strong man. Heb. geber. Ap. 14. IV. Here, it is used of the jealous husband.

7: 1-4. WISDOM’S CALL.

1 My son. See note on 1. 8. keep = watch.
2 live = i.e. live forever, in resurrection and eternal life. See note on Lev. 18. 5. Illustrations: Adam (Gen. 3. 22, 23); Lot’s wife (Gen. 19. 26); Saul (1 Chron. 10. 13); Prophet (1 Kings 13).

7: 5-23. THE FOREIGN WOMAN.

5. The woman.
6-9. The young man.
10-21. The woman.
22-27. The young man.

5 strange = apostate. Heb. zur. See note on 5. 3.
stranger = alien, or foreigner. See note on 5. 3. flattereth = maketh smooth.
7 simple. See note on 1. 4. youths = sons. understanding. Heb. heart. Put by Fig. Metonymy (of Subject), Ap. 6, for understanding. Cp. 6. 32.
8 street = back street. went = sauntered. 9 twilight = darkness. A Homonym. See note on 1 Sam. 30. 17. evening = evening of the day.
10 subtil = hidden. Heb. nazir. Not the same word as in Gen. 3. 1. Same as in Isa. 48. 6.
13 impudent. Heb. hardened. Put by Fig. Metonymy (of Adjunct), Ap. 6, for boldness.
decked, &c. These words in vv. 16, 17, are rare words appropriately put into the lips of a foreigner.
18 take our fill = drink deep. loves. Pl. = much love.

11 (She is loud and stubborn;
Her feet abide not in her house:
12 Now is she without, now in the streets,
And lieth in wait at every corner.)
13 So she caught him, and kissed him,
And with a bold face said unto him,
14 “I have peace offerings with me;
This day have I paid my vows.
15 Therefore came I forth to meet thee,
Diligently to seek thy face, and I have found thee.
16 I have “decked my bed with coverings of tapestry,
With carved works, with fine linen of Egypt.
17 I have perfumed my bed
With myrrh, aloes, and cinnamon.
18 Come, let us drink deep of love until the morning:
Let us solace ourselves with much loves.

For the **master of the house** is not at home, He is gone a long journey: And will come home at the **new moon.**

With her much fair speech she caused him to yield, With the flattering of her lips she forced him. He goeth after her suddenly, As an ox goeth to the slaughter, Or as a *fool* to the correction of the stocks; Till a dart strike through his liver; As an ox goeth to the slaughter, With the flattering of her lips she forced him. He is gone a long journey: He hath taken a bag of money with him, For she hath cast down many wounded: All the **sayings** of my mouth are an abomination to my lips. She crieth at the gates, at the entry of the city, Unto you, O **sons**; And attend to the **sayings** of my mouth.

She standeth in the top of inner chambers. An explanation of Sheol.

Put by Fig. = words (see Ap. 73. x)


does not *wisdom* cry?

And understanding put forth her voice? She standeth in the top of **places of vantage**, By the way in the places where the paths meet. She crieth at the gates, at the entry of the city, At the coming in at the **entrances**. Unto you, O *men*, I call; And my voice is to the sons of *man.

O *simple*, understand *wisdom:* And, ye *fools*, be ye of an understanding heart. Hear; for I will speak of *representative truths*; And the opening of my lips shall be right things. For my mouth shall speak truth; And **lawlessness** is an abomination to my lips. All the **sayings** of my mouth are in righteousness; *There is nothing* twisted or perverse in them.

They are all plain to him that understandeth, And right to them that find knowledge. Receive my instruction, and not silver; And knowledge rather than choice gold. For wisdom is *better* than rubies; And all the things that may be desired are not to be compared to it. *I* wisdom dwell with prudence, And find out knowledge of sagacious inventions. The fear of the LORD is to *hate* evil: Pride, and arrogancy, and the evil way, And the **perverse man**, do I hate.

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2 high places = places of vantage.

3 doors = entrances.


5 simple. See note on 1. 4.

6 excellent. Heb. *nagid* = a prince, or representative.


8 words = sayings. Heb. *imrah.. froward* = twisted, or crafty.


12 I wisdom dwell. Wisdom personified. Fig. Prosopopoeia. *Ap. 6.

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

13 The fear, &c. See note on 1. 7.

The **LORD.** Heb. Jehovah. *Ap. 4. II.


foaward = perverse.

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

By me kings reign, And princes decree justice.

By me princes rule, And nobles, even all the righteous judges of the earth.

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

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

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

I lead in the way of righteousness, In the midst of the paths of judgment:

That I may cause those that love me to inherit substance; And I will fill their treasuries.

The LORD acquired me in the beginning of His way, Before His works of old.

I was founded from the outset of the ages, from the beginning. Or ever the earth was.

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

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

While as yet He had not made the earth, nor the fields, Not the first particles of the dust of the habitable world.

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

When He established the skies above: When He strengthened the fountains of the abyss:

When He gave to the sea His decree, That the waters should not pass His commandment: When He marked out the foundations of the earth:

Then I became beside him, as one under His constant care:

And I was daily with Him; Yea, settled. 25

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31 Rejoicing in the habitable part of His earth; And my delights were with the sons of men.
Now therefore hearken unto me, O ye sons: For happy are they that keep my ways.
Hear instruction, and be wise, And refuse it not. Happy is the man that heareth me, Watching daily at my gates, Waiting at the posts of my doors.
For whoso findeth me findeth life, And shall obtain favour of the LORD.
But he that sinneth against me wrongeth his own soul: All they that hate me live and act so as to loose life.
Wisdoh hath builied her house, She hath hewn out her seven pillars: She hath killed her beasts; she hath mingled [with spices] her fermented wine; She hath also furnished her table.
Reprove a scorner, lest he hate thee: Rebuoke a wise man, and he will love thee.
Give a hint to a wise man, and he will be yet wiser: Teach a just man, and he will increase in learning.
The fear of the LORD is the beginning of wisdom: And the knowledge of the Holy One is discernment.

33 For me thy days shall become great in usefulness, And the years of thy life shall be increased.
If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it.
A foolish woman is artless: She is artless, and knoweth nothing whatever.
For she sitteth at the entrance of her house, On a seat in the highest places of the city, To call passengers passing on their way:
Whoso is artless, let him turn in hither: And as for him that wanteth understanding, she saith to him,

35 “Stolen waters are sweet, And bread eaten in secret is pleasant.”
But he knoweth not that Rephaim are there; And that her guests are in the depths of Sheol.

9: 18. THE FOOLISH WOMAN.

13 Her call.
14 From high places.
15 From the right way.
16 Her call.
17 To the wrong way.
18 To the lowest place.

31 the habitable part of His earth. Heb. tebel 'arez. See note on “world”, v. 26.
favour = as shown in Rom. 6. 23.
9. 1 Wisdom. Pl. as in 1. 20; 9. 1; and 14. 1.
3 mingled. Cp. Isa. 5. 22. Not with water but with spices.
3 sent forth her maidens. An Eastern custom. In N.T. the invitation was carried by menservants (Matt. 22. 3. Luke 14. 17).
maidens = or young persons (masc. or fem.) Heb. na'ar.
she crieth : or, each to cry. highest places. Cp. 1 Sam. 10. 5, 10, &c.
4 simple. See note on 1. 4. understanding. Heb. “heart”. Put by Fig. Metonymy (of Subject), Ap. 6, for understanding.
bread. Put by Fig. Synecdoche (of Part), Ap. 6, for all kinds of food.
6 Forsake, &c. Illustrations: Moses (Heb. 11. 24-27); Caleb and Joshua (Num. 13. 30-33; 14. 6, 9, 38); Rahab (Josh. 2. 9-13; 6. 25. Heb. 11. 31); Ruth (1. 16; 2. 11, 12); Dionsiys and Damaris (Acts 17. 34); Ephesians (Acts 19. 19. Eph. 2. 13); members of Nero's household (Phil. 1. 3; 4. 22). foolish = heartless. Heb. p'chi (masc.pl.). Not either of the three words in v. 13 or 1.7, but the same word as in a. 4.
live : i.e. live for ever. See note on Lev. 18. 5.
7 He that reproveth, &c.: vv. 7-12 not "out of their proper context". See the Structure on p. 874. wicked = lawless. Heb. rasha'. Ap. 44. x.
8 Reprove not a scorner, &c. Illustrations: Joseph (Gen. 37. 2); the Prophet (2 Chron. 25. 16); Jews (Isa. 36. 21); the Baptist (Matt. 14. 1-10). hate thee. We condemn one who has wronged us, and he condemns us. God's plan is to convict and make the sinner condemn himself.
he will love thee. Illustrations: Nathan (2 Sam. 12. Cp. 1 Chron. 3. 5 and 1 Kings 1. 32-34); the two disciples (Luke 24. 25, 29); Peter (John 21. 17); Peter (Gal. 2. 11-14. Cp. 2 Pet. 3. 15).
9 instruction, or supply "a hint".
10 the LORD. Heb. Jehovah. Ap. 4. II. the beginning: not the end. See note on 1. 7. wisdom. See note on 1. 2. the knowledge, &c. Not departing from evil from policy, but hating it (8. 13). the holy = the Holy One. (Pl. of majesty.) understanding = discernment. See note on 1. 2.
11 be multiplied = become great [in importance or usefulness]. Not necessarily "many" in number.
shall be increased: i.e. in importance. Not necessarily in number. See note on 3. 16.

18. To the lowest place.
9. 1. 20. To the wrong way.
14. 1. 7. nothing = nothing whatever.
9. 27. 1. door = entrance.
14. 25. Who go right, &c. = passing on their way, or [To call them ] that go straight forward, &c.
10. 1.

**PROVERBS.**

10 10 The proverbs of Solomon.

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

2 Treasures of lawlessness profit nothing:
But "righteousness delivereth from things that lead to death.

3 The LORD will not suffer the soul of a righteous one to famish:
But He casteth away the substance of lawless ones.

4 He becometh needy that dealeth with a deceitful hand:
But the hand of the diligent maketh rich.

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

6 Blessings are upon the head of a just one:
But the mouth of lawless ones conceal violence.

7 What is remembered of a just one is blessed:
But "the name of lawless ones shall rot.

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

9 He that walketh in integrity walketh surely:
But he that perverteth his ways shall be known.

10 He that winketh with the eye causeth sorrow:
But he that casteth away deceitful speech causeth it to perish.

11 The mouth of a righteous man is a well of life:
But slack speech is death.

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

13 In the words of him that hath understanding wisdom is found:
But a rod is for the back of him that is void of understanding.

14 Wise men lay up knowledge:
But the words of the foolish is near destruction.

15 The rich man's wealth is "his strong city:
The destruction of the weak is their poverty.

16 The labour of a righteous one tendeth to life:
The produce of a lawless one to sin.

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**A Commentary on Proverbs 10:1-16**

This passage from Proverbs emphasizes the importance of wisdom and righteous living. It contrasts the consequences of wise and foolish actions, highlighting the benefits of following God's guidance versus the dangers of sin. The proverbs underscore the value of listening to wise counsel, maintaining integrity, and avoiding deceitful language. They remind readers that while the sins of the lawless are concealed, the righteous receive blessings and guidance.
17. He is in the way of life that keepeth instruction:
But he that refuseth reproof leadeth astray.
18. He that hideth hatred with lying lips,
And he that uttereth a slander, is a fool.
19. In the multitude of words there lacketh not sin:
But he that restraineth his lips is wise.
20. The tongue of a just one is as choice silver:
The heart of lawless ones is little worth.
21. The words of a righteous one instruct many:
But fools die through want of wisdom.
22. The blessing of the LORD, itself maketh rich,
And He addeth no sorrow with it.
23. It is as sport to a fool to do mischief:
But to exercise wisdom is as sport to a man of understanding.
24. The fear of lawless ones, it shall come upon him:
But the desire of righteous ones shall be granted.
25. As the whirlwind passeth, so is lawless no more:
But a righteous one is an everlasting foundation.
26. As vinegar to the teeth, and as smoke to the eyes,
So is the sluggard to him that sendeth him.
27. The reverence of the LORD increaseth days:
But the years of lawless ones shall be made little.
28. The hope of righteous ones shall be gladness:
But the confidence of lawless ones shall perish.
29. The way of the LORD is strength to an upright one:
But ruin shall be to the workers of iniquity.
30. Righteous ones shall never be shaken:
But lawless ones shall not inhabit the land of promise.
31. The mouth of a righteous one bringeth forth wisdom:
But the perverse tongue shall be cut off as unproductive.
32. The lips of a righteous one know what is acceptable:
But the mouth of lawless ones speaketh great perverseness.

11. False balances is abomination to the LORD:
But a just weight is His delight.
2. When pride cometh, then cometh shame:
But with the lowly is wisdom.
3. The integrity of upright ones shall guide them:
But the slipperiness of traitors shall destroy them.

Riches profit not in the day of God’s wrath:
But righteousness rescueth from death.

The righteousness of the blameless shall direct his way:
But a lawless one shall fall
by his own lawlessness.

The righteousness of upright ones shall deliver them:
But traitors shall be taken in their own worthlessness.

When a lawless man dieth, his expectation shall perish:
And the hope of unjust men perisheth.

A righteous one is drawn out of trouble,
And a lawless one cometh in his stead.

An hypocrite with his mouth destroyeth his neighbour:
But through knowledge shall righteous ones be delivered.

When goeth well with the righteous,
the city rejoiceth:
And when wicked ones perish, there is shouting.

By the blessing of the upright the city is exalted:
Where no secret cometh in his stead.

He that is of a faithful spirit
concealeth the matter.

Where no helmsman is, the people fall:
But in the multitude of counsellors there is salvation.

He that is surety for a stranger shall be sore broken:
And he that hateth sureties is secure.

A gracious woman retaineth honour:
But the diligent retain riches.

The man of grace doeth good to his own self:
But he that is cruel troubl eth his own flesh.

Lawless ones worketh a lie:
But to him that soweth righteousness shall a sure reward.

A righteous son tendeth to life:
So he that pursueth evil pursueth it to his own death.

They that are of a froward heart are an abomination to the LORD:
But such as are upright in their way are His delight.
21 Though \*hand join in hand, lawless ones shall not be unpunished: But the seed of righteous ones shall be delivered.

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

23 The desire of righteous ones is only good: But the expectation of wicked ones is wrath.

24 There is that scattereth, and yet increaseth; And there is that withholdeth more than is meet, but it tendeth to want.

25 The liberal soul shall be enriched: And he that watereth shall be watered also himself.

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

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

28 He that confideth in his riches shall fall: But righteous ones shall flourish as a branch.

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

30 The fruit of righteous ones is a tree of life; And he that catcheth souls is wise.

31 Behold, a righteous one shall be recompensed in the earth: Much more a lawless one and a sinner.

12 Whoso loveth discipline loveth knowledge: But he that hateth reproof is brutish.

2 A good man obtaineth favour of the LORD: But a man of lawless devices He will pronounce him guilty.

3 A man shall not be established by lawlessness: But the root of righteous ones shall not be moved.

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

5 The plans of the righteous are just: But the directions of lawless ones are deception.

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

7 The lawless are overthrown, and there is nothing left of them: But the house of righteous ones shall stand.

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

9 Better to be little noticed and have a servant, is better

10 A righteous man knoweth the life of his beast: But the tender mercies of lawless ones are cruel.

11. 11. PROVERBS. 12. 28.

11 He that tilleth his land 10 shall be satisfied with bread:
But 11 he that followeth vain persons 12 is void of sense.
12 A lawless one 13 desireth the 14 net of 15 evil men:
But the root of righteous ones 16 giveth to others 17 fruit.
13 An evil man 18 is snared by the 19 transgression of his 20 lips:
But a righteous one 21 shall come out of trouble.
14 A man shall be satisfied with good by the fruit of 22 his mouth:
And the recompence of a man’s hands shall be rendered unto him.
15 The way of a 23 fool is right in his own eyes:
But he that hearkeneth unto counsel 24 is wise.
16 A 25 fool’s wrath lettest itself be immediately 
be known:
But a prudent man concealeth public ignominy.
17 He that speaketh truth sheweth forth righteousness:
But a false witness 26 deception.
18 There is that speaketh 27 like the stabs of a sword:
But the 28 tongue of the wise 29 is health.
19 The 30 lip of truth shall be established for ever:
But a lying tongue is 31 but for a moment.
20 Deception 32 is in the heart of them that imagine 33 evil:
But to the counsellors of peace is joy.
21 There shall 34 nothing in vain happen to a righteous one:
But lawless ones 35 shall be filled with evil.
22 Lying 36 lips are 37 abomination to the LORD:
But they that deal truly are 38 His delight.
23 A prudent man concealeth knowledge:
But the heart of 39 fools proclaims 40 foolishness.
24 The hand of the diligent 41 shall bear rule:
But the slothful shall be under tribute.
25 Anxiety 42 in the heart of man maketh it bowed down:
But a good word maketh the man glad by driving the anxiety away.
26 A righteous one guideth his neighbour:
But the way of lawless ones leadeth them astray.
27 The slothful man starteth not his game which he took in hunting:
But that which the diligent man starts and obtains is substantial.
28 In the way of righteousness 43 is eternal life;
And in the pathway thereof there is immortality.

11 shall be satisfied. Illustrations: Isaac (Gen. 26. 12); Jacob (Gen. 31. 40; 32. 10).
understanding. Heb. “heart”, put by Fig. Metonymy (of Subject), Ap. 6, for sense. Sept. adds: “He that delighteth himself in the drinking of wine shall leave his own stronghold a disgrace.”
12 The wicked = a lawless one.
the net. Put by Fig. Metonymy (of Cause), Ap. 6, for what is caught in it.
of evil men: i. e. which evil men use.
giveth = giveth [to others]: i. e. instead of taking them as prey.
13 The wicked = an evil man. Heb. ra’a’. Same word as “evil” in v. 12.
lips. Put by Fig. Metonymy (of Cause), Ap. 6, for what is spoken by them.
Illustrations: Korah (Num. 16. 1-3, 31-35. Ps. 64. 8); the Amalekite(2 Sam. 1. 2-16); Adonijah (1 Kings 2. 23); Daniel’s accusers (Dan. 6. 24); Jews (Matt. 27. 25).
the just = a righteous one.
shall come out, &c. Illustrations: Joshua and Caleb (Num. 14. 10, 24, 30); Esther and her People (Est. 7. 3, 8; 3-17; 9. 25); Peter (Acts 11. 2-18; 12. 3-18).
16 is = lettest itself be.
presently = immediately, at once, the same day. Illustrations: Jehoram (2 Kings 6. 31); Jezebel (1 Kings 19. 1, 2); Nebuchadnezzar (Dan. 3. 19); synagogue at Nazareth (Luke 4. 28).
covereth=concealeth.
shame = public ignominy. Fig. Metonymy (of Effect), Ap. 6, put for the affront which causes it. Illustrations: Gideon (Judg. 8. 2, 3. Cp. 8.1); Hezekiah (Isa. 36. 21. Cp. Prov. 26. 4); David (1 Sam. 17. 29, 30. Cp. v. 28); Saul (1 Sam. 10. 27. Cp. 20. 30-33).
18 like the piercings, &c. Illustrations: Saul (1 Sam. 20. 30; and 18. 21. Cp. Ps. 57. -4, and Prov. 16. 27); Doeg (1 Sam. 22. 9-19); Jews (John 8. 48); Jeremiah (Lam. 3. 14. Heb. 11. 36).
piercings = stabs. Occurs only here.
tongue. Put by Fig. Metonymy (of Cause), Ap. 6, for what is spoken by it.
is health. Illustrations: Jethro (Ex. 18. 17-26); Abigail (1 Sam. 25. 23-33); the woman (2 Sam. 20. 16); Stephen (Acts 7. 59. Cp. 22. 20).
lip. Put by Fig. Metonymy (of Cause), Ap. 6, for what is spoken.
Illustration: Caleb and Joshua (Num. 14. 30, 38).
but for a moment. Illustrations: Ahab (1 Kings 22. 30, 37; Hananiah (Jer. 28. 2, 11. Cp. vv. 15-17); Gehazi (2 Kings 5. 22, 27. Prov. 10. 9); Ananias (Acts 5.5, 10. Prov. 21. 6).
mischief. Heb. ra’a’. Same word as “evil” in vv. 12, 20.
22 abomination, &c. See note on 3. 32.
they that deal truly are, &c. Same codices, with Sept., read “is” (sing.) = he that dealeth, &c.
23 concealeth knowledge. Illustrations: Samuel (1 Sam. 9. 27. Cp. 10. 16); Nehemiah (Neh. 6. 2, 3).
fools. Heb. k’sil. See note on 1. 7. Not the same word as in vv. 15, 16. 24 shall bear rule. Illustrations: Eleazar (Gen. 24. 2, 10); Joseph (Gen. 39. 4, 22); Jeroboam (1 Kings 11. 28).
25 Heaviness = Anxiety (fem.). stoop = bowed down. Illustrations: Ezra (Ezra 9. 3—10. 6); Nehemiah (Neh. 1. 4); David (Ps. 40. 12); Jeremiah (Jer. 8. 18).
maketh, &c. = maketh [the man] glad [by driving it (fem.), the anxiety (fem.), away].
26 the righteous = a righteous one, is more excellent than his neighbour = guideth his neighbour.
seduceth them = leadeth them astray. The clauses are not “unrelated”, roasteth not, &c. = starteth not his game (see the Oxford Gesenius).
27 life: i. e. life eternal. See note on Lev. 18. 5. no death = immortality. Or take nethebah (as in Judg. 5. 6. Isa. 59. 8) as denoting, with derek, no devious winding by-path. In this case we must read ‘el,"to", instead of ‘al, "no". This avoids the necessity of the italics.

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13.1

PROVERBS.

13. 1

A wise son heareth his father's discipline:
But a scorner heareth not rebuke.

2 A man shall eat good by the fruit of his mouth:
But the soul of the traitors shall eat violence.

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

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

5 A righteous man hateth lying:
But a lawless one is loathsome, and cometh to shame.

6 Righteousness keepeth him that is upright in the way:
But lawlessness subverteth the sin offering.

7 There is that pretendeth to be rich, yet hath nothing:
There is that pretendeth to be needy, yet hath great riches.

8 The covering of a man's life are his riches:
But the needy becometh he that heeded not rebuke.

9 The light of righteous ones rejoiceth:
But the lamp of the lawless shall be put out.

10 By pride only cometh contention:
But with the modest is wisdom.

11 Wealth gotten by vanity shall be diminished:
But he that gathereth by labour shall increase.

12 Hope protracted enfeebleth the heart:
But when the desire cometh, it is a tree of life.

13 Whoso despiseth the word shall be destroyed:
But he that feareth the commandment shall be rewarded.

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

15 Good understanding giveth favour:
But the way of traitors is rough.

16 Every prudent man dealeth with knowledge:
But a fool layeth open his folly.

17 A lawless messenger falleth into mischief:
But a faithful ambassador is healing.

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

19 The desire accomplished is sweet to the soul:
But it is abomination to the lawless to depart from evil.

20 He that walketh with wise men shall be wise:
But he that feedeth fools shall be bankrupt.

21 "Evil pursueth sinners:
But to **righteous ones** good shall be repayed.

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

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

24 He that **withholdeth** his rod hateth his son:
But he that loveth him **seeketh early discipline for him**.

25 The righteous eateth to the satisfying of his **soul**;
But the belly of the wicked shall want.

14 Every **wise woman** hath **built** her house:
But a **foolish woman** will **tear it down** with her hands.

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

3 In the **mouth** of the foolish is **pride's sceptre**:
But the **lips** of the wise shall **guard** them.

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

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

6 Every **scornerc hath sought repeatedly** wisdom,
And findeth it **not**:
But knowledge is easy unto him that is **discerning**.

7 Go from the presence of a **foolish man**,
**And acknowledge not** in him the lips of knowledge.

8 The **wisdom of a prudent one** is to understand his way:
But the **folly of fools** is **lying**.

9 **Fools make a mock at guilt**:
But among **upright ones** there is **favour**.

10 The heart knoweth the **bitterness of his soul**;
And **an apostate** doth not intermeddle with his joy.

11 The house of **lawless ones** shall be overthrown:
But the **tent of upright ones** shall flourish.

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

13 In laughter the heart **may be sorrowful**;
And the end of that mirth is heaviness.

10 **his own bitterness** = the bitterness of his soul (Heb. nephesb. Ap. 13). Illustrations: Hannah (1 Sam. 1. 8-13); Joab (2 Sam. 19. 5-7); the Shunammite woman = a prudent one. Heb. zur. See note on 2. 16; 5. 3.

11 the wicked = lawless ones. Heb. *rasha*. Ap. 44, x. See notes on v. 32. Metonymy (of Adjunct), Ap. 6, for the dwellers therein. **the upright** = upright ones (as in v. 9).

12 **seemeth right** = is pleasing. It only "seems" right. Illustrations: Jeroboam (1 Kings 12. 27-33; 14. 7-11. Cp. Prov. 3. 7); Josiah (2 Chron. 35. 20-24); Jews (Acts 13. 50; John 16. 2. Cp. Paul, Phil. 3. 4-7, and 1 Tim. 1. 13). **are = is**. **is** = i.e. may be. Illustrations: Nabal (1 Sam. 25. 36, 37); Solomon (Ecc. 2. 2); Belshazzar (Dan. 5. 1-6, 30); Israelites (Amos 6. 3-7); Babylon (Rev. 18. 7, 8).

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

23 **in the tillage of**. Not necessarily wealth; but a good name, &c.

24 **spareth** = withholdeth. Illustrations: Eli (1 Sam. 3. 13; 4. 11); David (2 Sam. 13. 39; 14. 25. 1 Kings 1. 6).

1 wise. Heb. *chokmoth* (see note on 1. 2). wisdoms, pl. (with verb in sing.) for emphasis. Fig. Hypallage (Ap. 6) = the true wisdom of women, which is put for the **wise woman**. The word is pointed as an Adjective by mistake. See notes on 1. 20; 9. 1; 14. 1.

14 buildeth = has built. Preterite tense, implying the outcome of past wisdom. the foolish = a foolish woman. Heb. evil. Same word as in vv. 3, 8, 9, 17, 18, 24, 29. Not the same word as in vv. 7, 8, 16, 24.

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

16 **the LORD**. Heb. Jehovah. Ap. 4. II his ways. It may mean Jehovah's ways : i.e. he who turns out of His ways becomes an apostate, like the "strange" woman. 3 mouth. Put by Fig. Metonymy (of Cause), Ap. 6, for what is spoken by it. of pride. Gen. of Possession, "pride's sceptre". See Ap. 17. (3). On the one side, we have "pride", prating, and punishment; on the other side, prudence, piety, and preservation.

19 **preserve** = guard.

20 **oxen**. While these were multiplied, horses were prohibited.

5 A **faithful witness**, &c. See Matt. 26. 60, 61; Rev. 1. 5. 6 **seeketh** = every scorne hath sought repeatedly. Note the past tense.

7 **wisdom**. Illustrations: the Pharisees (John 9. 29. Cp. 7. 52, and 1 Cor. 2. 14); Jews (Acts 13. 41, 45); Athenians (1 Cor. 1. 23; 2. 8).

3 **understandeth** = is discerning. Illustration: Ethiopian (Acts 8. 27-39).

7 foolish. Heb. *kesil*. See note on 1. 7. Same word as in vv. 16, 33 ; not the same word as in vv. 1, 3, 9, 17, 18, 29.

24 **spareth** = withholdeth. Illustrations: Eli (1 Sam. 3. 13; 4. 11); David (2 Sam. 13. 39; 14. 25. 1 Kings 1. 6).


PROVERBS.

14 The backslider in heart shall be satisfied with his own ways:
And a good man shall be satisfied from his own doings.

15 The simple believeth every thing:
But a prudent one looketh well to his going.

16 A wise man feareth, and departeth from evil:
But the fool rusheth on, and is confident.

17 He that is soon angry dealeth foolishly:
And a man of deep schemes is hated.

18 The simple inherit folly:
But prudent ones are crowned with knowledge.

19 Evil ones bow before the good;
And lawless ones at the gates of a righteous one.

20 A needy one is hated even of his own neighbour:
But a rich man hath many friends.

21 He that despiseth his neighbour is a sinner:
But he that is gracious to an afflicted one is happy.

22 Do they not err that devise evil?
But grace and truth shall be to them that devise good.

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

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

25 A true witness delivereth souls:
But a lying witness speaketh lies.

26 In the fear of the LORD is strong confidence:
And His sons shall have a place of refuge.

27 The fear of the LORD is a fountain of life,
To avoid the snares of death.

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

29 He that is slow to wrath is of great discernment:
But he that is hasty of spirit exalteth folly.

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

31 He that oppresseth a weak one reproacheth his Maker:
But he that honoureth Him is gracious to a humble one.

32 A lawless one is thrust down in his evil-doing:
But a righteous one hath hope in his death.

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

34 Righteousness exalteth a nation:
But sin is a reproach to any peoples.

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

15 A soft answer turneth away wrath:
But violent words stir up anger.

2 The tongue of wise ones will use knowledge aright:
But the mouth of fools poureth out foolishness.
3 The eyes of the LORD are in every place, observing evil ones and good ones.

4 Gentleness of tongue is a tree of life: But perverseness therein is a breach in the spirit.

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

6 In the house of a righteous one is much treasure: But in the revenues of the wicked is trouble.

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

8 The sacrifice of the heart of the upright ones is an abomination to the LORD: But the prayer of upright ones is His delight.

9 The way of the upright ones is an abomination unto the LORD: But He loveth him that followeth righteousness.

10 Correction is grievous unto him that forsaketh the way: And he that hateth reproof shall die.

11 The grave and destruction are before the LORD: How much more then the hearts of the sons of men?

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

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

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

15 All the days of the afflicted are sad: But he that is of a joyful heart hath a continual feast.

16 Better is little with the fear of the LORD Than great treasure and trouble therewith.

17 Better is a dinner of herbs where love is, Than a stalled ox and hatred therewith.

18 A wrathful man stirreth up discord: But he that is slow to anger appeaseth strife.

19 The way of the slothful man is as an hedge of thorns: But the way of upright ones is a raised road.

20 A wise son maketh a glad father: But a foolish son despiseth his mother.

21 Folly is joy to him that is destitute of wisdom: But a man of understanding walketh uprightly.

22 Without counsel purposes are disappointed: But in the multitude of counsellors is established.

23 A man hath joy by the answer of his mouth: And a word spoken in its season, how good is it!

24 The way of life is upward to a skilful one, That he may depart from the grave beneath.

25 The LORD will destroy the house of the proud: But He will establish the landmark of the widow.

3 the LORD. Heb. Jehovah. Ap. 4. II. in every place. Note the different places in the illustrations following: Beholding = taking note, or observing. Illustrations: Adam (Gen. 3. 8, 9); Hagar (Gen. 16. 7, 13); Ethiopian (Acts 8. 29); Abraham (Gen. 22. 11, 15-18); Jacob (Gen. 28. 11-16; 46. 1-4); Joseph (Gen. 39. 21); Achan (Josh. 7. 10-18); Solomon (2 Chron. 7. 1-3, 12-16); David (Ps. 139. 7-13); Asa (2 Chron. 14. 11, 12); Jehoshaphat (2 Chron. 18. 31); Ahab (1 Kings 22. 34, 35); Hezekiah (2 Kings 20. 15, 13-18); Manasseh (2 Chron. 33. 12, 13); Ezekiel (Ezek. 3. 22); Nebuchadnezzar (Dan. 4. 29, 32); Belshazzar (Dan. 5. 5); Jonah (Jonah 2. 10); Nathanael (John 1. 48); Stephen (Acts 7. 55); Peter (Acts 10. 9-16); Herod (Acts 12. 23); Lydia (Acts 16. 13, 14); Paul (Acts 27. 23, 24, 2 Tim. 4. 17); the wedding guests (Matt. 22. 11-13. 1 Cor. 11. 28).

4 The evil of the foolish one. Heb. ra’a. Ap. 44. viii. the good = good ones.

5 A foolish man despiseth his father's instruction: But the prayer of evil ones is delight. Better. Sept. adds: "In abounding righteousness is great strength, but the ungodly will perish root and branch."

6 The righteous = a righteous one. treasure. Heb. "strength", put by Fig. Metonymy (of Cause), Ap. 6, for the treasures procured by it. the wicked = a lawless one. Heb. ra’ash. Ap. 44. x. In v. 8 it is plural. Not the same word as in v. 26.


8 The wicked = lawless ones. is an abomination, &c. See note on 3. 32. Illustrations: Cain (Gen. 4. 5. Heb. 11. 4); Saul (1 Sam. 15. 22, 23); Jews (Isa. 1. 11-15; 66. 3).

9 The upright = upright ones. is griefless, &c. Illustrations: Asa (2 Chron. 16. 10); Jews (John 7. 7; 8. 23, 40).


12 Loveth not, &c. Illustrations: Ahab (2 Chron. 18. 7. Prov. 17. 4); the Jews (Amos 5. 10); Pharisees (Luke 7. 30); cp. Matt. 3. 7. Prov. 12. 1). merrv = joyful, or glad.

13 Understanding. Heb. binah. (1. 2). Same word as in v. 21, but not in v. 32. seeketh knowledge. Illustrations: Solomon (1 Kings 3. 5-10. Prov. 19. 8); Queen of Sheba (1 Kings 10. Matt. 12. 42); Mary (Luke 10. 39); Nicodemus (John 3. 1, 2); the Ethiopian (Acts 8. 28); the Bereans (Acts 17. 11).

15 Afflicted. Heb. ‘anah. See note on "poverty", 6. 11. evil = sad. Same word as in v. 3. merrv = good.

16 Better. See note on 8. 11. Illustrations: the shepherds (Luke 2. 20. Cp. Matt. 2. 3); Paul in prison (Phil. 4. 11, 13, 18. 1 Tim. 6. 6). Contrast Ahab in palace (1 Kings 21. 4). Jehovah is a substitute for every good thing, but nothing is a substitute for Him.

18 Sorrow of the heart. See note on 2. 17.

19 Contention, or discord. the fear of the LORD. See note on 1. 7.

20 The way of life is upward to a skilful one. Made plain = a raised road. Illustration: Eleazar (Gen. 24. 12, 26, 27. 52. Ps. 37. 23).

21 Wisdom. Heb. leb = "heart", put by Fig. Metonymy (of Adjunct), Ap. 6, for the knowledge it should possess. See note on 1. 2.

22 Counsellors. But they must be "counsellors". they are. Aram., Sept., and Syr. read "counsel is".

23 In due season = in its season.
26 The thoughts of an evil-doer are an abomination to the LORD:
But the words of the pure are pleasant words.
27 He that is greedy of gain troubl eth his own house;
But he that hateth bribes shall live.
28 The heart of a righteous one studieth to answer:
But the mouth of lawless ones poureth out evil things.
29 The LORD is far from lawless ones:
But he that heareth reproof possesseth sense.
30 The light of the eyes rejoiceth the heart:
And a good report maketh the bones fat.
31 The ear that heareth the reproof leading to life
Abideth among the wise.
32 He that refuseth discipline despiseth his own soul:
But he that heareth reproof possesseth sense.
33 The fear of the LORD is the discipline of wisdom;
And before honour is humility.

16 To man pertain the plans of his heart;
But from the LORD comes the final decree.
2 All the ways of a man are pure in his own eyes;
But the LORD weigheth spirits.
3 Commit thy works unto the LORD,
And thy plans shall be established.
4 The LORD hath made all things for Himself:
Yea, even a lawless one for the day of evil.
5 Every one that is proud in heart is an abomination to the LORD:
Though hand join in hand, he shall not be acquitted.
6 By grace and truth iniquity is covered:
And by the fear of the LORD men depart from evil.
7 When a man's ways please the LORD,
He maketh even his enemies to be at peace with him.
8 Better is a little with righteousness
Than great revenues without right.
9 A man's heart deviseth his way:
But the LORD directeth his steps.
10 An oracle is in the lips of the king:
His mouth will not be unfaithful in judgment.
11 A just weight and balance are the LORD's:
All the weights of the bag are His ordinance.
12 It is an abomination to kings to commit lawlessness:
For the throne is established by righteousness.
13 Righteous lips are the delight of a king; And kings love the words of uprightness. 
14 The wrath of a king is as his weight; But a wise man will get it covered. 
15 In the light of the king's countenance is life; And his favour is as a heavy cloud of the latter rain. 
16 How much better is it to get wisdom than gold! And to get understanding rather to be chosen than silver! 
17 The highway of upright ones is to depart from evil: He that guardeth his way preserveth his soul. 
18 Pride goeth before destruction, And an haughty spirit before a fall. 
19 Better is to be of an humble spirit with the wretched, Than to divide the spoil with the proud. 
20 He that handleth a matter wisely shall find good: And his lips shall be as choice silver. 
21 The ways of the wicked shall be turned: He shutteth his eyes to devise froward things: Moving his lips he bringeth evil to pass. 
22 Understanding is a wellspring of life unto him that hath it: But the instruction of fools is folly. 
23 The discernment of the wise maketh wise his mouth, And addeth learning to his lips. 
24 Pleasant sayings are as an honeycomb, Sweet to the soul, and healing to the whole body. 
25 There is a way that seemeth right unto a man, But the end thereof are the ways of death. 
26 The soul of him who laboureth laboureth for himself; For his appetite urgeth him on. 
27 A man of Belial diggeth up evil: And in his lips there is as a burning fire. 
28 A froward man sendeth forth strife: And a whisperer separateth chief friends. 
29 A violent man enticeth his neighbour, And leadeth him into the way that is not good. 
30 He shutteth his eyes to devise froward things: Moving his lips he bringeth evil to pass. 
31 The hoary head is a crown of glory, If it be found in the way of righteousness. 
32 He that is slow to anger is better than a mighty one; And he that ruleth his spirit than he that taketh a city. 
33 The stone is cast into the bosom; But its every decision thereof is of the LORD. 
17 Better is a dry morsel, and quietness therewith, Than an house full of slain beasts with strife. 
2 A wise servant shall have rule over a son that causeth shame,
5 Whoso mocketh a needy one reproacheth his Maker: And he that is glad at calamities shall not be held guiltless.

6 Sons’ sons are the crown of old men; And the glory of sons are their fathers.

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

8 A gift is as a precious stone in the eyes of its owner: Whithersoever it turneth, it sparkles.

9 He that covereth a transgression seeketh love; But he that repeateth a matter separateth true friends.

10 A reproof entereth more into a wise man Than an hundred stripes into a fool.

11 An evil worker seeketh only rebellion: Therefore a cruel messenger shall be sent against him.

12 Let a he-bear robbed of his mate meet a man, Rather than a fool in his folly.

13 Whoso rewardeth evil for good, Evil shall not depart from his house.

14 The beginning of strife is as when one letteth out water: Therefore leave off contention, before it gathereth volume.

15 He who wrongs the right and rights the wrong, Even they both are abomination to the LORD.

16 Why is this ready money in the hand of a fool? To get wisdom when he has no sense? A friend loveth at all times, And a brother is born for adversity.

18 A man void of understanding striketh hands, And becometh surety in the presence of his friend.

19 He loveth transgression that loveth strife: And he that exalteth his gate seeketh destruction.

20 He that hath a froward heart findeth no good: And he that hath a perverse tongue falleth into mischief.

21 He that begetteth a fool hath no joy: He that hath a perverse tongue falleth into mischief.

22 A merry heart doeth good like a medicine: But a broken spirit drieth the bones.

23 A lawless one taketh a bribe out of the lap To pervert the ways of judgment.

24 Wisdom is in the goal of him that hath understanding: But the eyes of a fool are in the ends of the earth.

25 A foolish son is a grief to his father, And bitterness to her that bare him.

26 Also to punish the just is not good, Nor to strike princes for equity.

27 He that hath knowledge spareth his words: And a man of discernment is of an quiet spirit.

28 Even a fool, when he holdeth his peace, is counted wise: And he that shutteth his lips is esteemed a wise man.
### PROVERBS.

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<td><strong>The reclusse quarreleth with everything that is stable.</strong></td>
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<td>18.2</td>
<td>A &quot;fool hath no delight in understanding, But that his heart may <strong>vent</strong> itself.</td>
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<td>18.3</td>
<td>When a <strong>lawless one</strong> cometh, then cometh also contempt, And with <strong>disgrace reproachfulness</strong>.</td>
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<td>18.4</td>
<td>The &quot;words of a man's mouth are as deep waters, And the wellspring of &quot;wisdom as a gushing torrent.</td>
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<td>18.5</td>
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<td>18.6</td>
<td>A &quot;fool's &quot;lips enter into contention, And his &quot;mouth calleth for strokes.</td>
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<td>18.7</td>
<td>A &quot;fool's mouth is his destruction, And his &quot;lips are the snare of his &quot;soul.</td>
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<td>18.8</td>
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<td>18.9</td>
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<td>18.10</td>
<td><strong>The person</strong> of the LORD is a strong tower: A righteous one runneth into it, and is <strong>set on high.</strong></td>
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<td>18.11</td>
<td>The rich man's wealth is his strong city, And it is as an high wall in his own <strong>imagination.</strong></td>
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<td>18.12</td>
<td>Before destruction the heart of man &quot;is haughty, And before honour is &quot;humility.</td>
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<td>18.14</td>
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<td>18.15</td>
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<td>18.16</td>
<td>A man's gift maketh room for him, And bringeth him before great men.</td>
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<td>18.17</td>
<td>He that is &quot;first in his own cause seemeth just; But his neighbour cometh and searcheth him.</td>
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<td>18.18</td>
<td>The lot causeth contentions to cease, And parteth between the mighty.</td>
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<td>18.19</td>
<td>A brother <strong>dealt falsely with is harder to be won</strong> than a strong city: And their contentions are like the bars of a castle.</td>
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<td>18.20</td>
<td>A man's belly shall be satisfied with the fruit of his mouth; <strong>And</strong> with the increase of his lips shall he be filled.</td>
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<td>18.21</td>
<td>Death and <strong>life are in the &quot;power of &quot;the tongue:</strong> And they that love it shall eat the fruit thereof.</td>
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<tr>
<td>18.22</td>
<td>Whoso findeth a <strong>good wife</strong> findeth a good thing, And obtaineth favour of the LORD.</td>
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<td>18.23</td>
<td>A <strong>needy one</strong> useth intreaties; But the rich answereth roughly.</td>
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<td>18.24</td>
<td>There are <strong>friends who rend us,</strong> But there is a lover who is closer than a brother.</td>
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The Companion Bible (Condensed) : PROVERBS: page : 889.
19. 1. PROVERBS.

19 1 Better is a needy one that walketh in his integrity, 
   Than the rich that is perverse in his lips, and is a fool.  
2 Also, that the soul be without knowledge, it is not good; 
   And he that hasteth with his feet sinneth.  
3 The foolishness of man subverteth his way: 
   And his heart is angry with the LORD.  
4 Wealth maketh many friends; 
   But a weak one is separated from his neighbour.  
5 A false witness shall not be held innocent, 
   And he that breatheth forth lies shall not escape.  
6 Many will intreat the favour of the prince; 
   And every man is a friend to a generous man.  
7 All the brethren of a needy one do hate him: 
   How much more do his friends break sort who is a liar 
   And that which he hath given will be taken away.  
8 He that getteth wisdom loveth his own soul: 
   He that keepeth understanding shall find good.  
9 A false witness shall not be held innocent, 
   And he that breatheth forth lies shall perish.  
10 Luxury is not seemly for a fool; 
   Much less for a servant to have rule over princes.  
11 The discretion of a man deferreth his anger; 
   And it is his glory to pass over a transgression.  
12 The king's wrath is as the roaring of a lion; 
   But his favour is as night mist upon the grass.  
13 A foolish son is a great trouble to his father: 
   And the contentions of a wife are a continual dropping.  
14 House and riches are the inheritance of fathers: 
   And a prudent wife is from the LORD.  
15 Slothfulness casteth into a deep sleep; 
   And an idle soul shall suffer hunger.  
16 He that guardeth the commandment guardeth his own soul; 
   But he that despiseth his ways shall die prematurely.  
17 He that hath pity upon a weak one lendeth unto the LORD; 
   And that which he hath given will He pay him again.  
18 Discipline thy son while there is hope, 
   And let not thy soul spare for his crying.  
19 A man in a rage suffereth a fine: 
   For if thou rescue him by paying the penalty, thou must do it continually.  
20 Hear counsel, and receive correction, 
   That thou mayest be wise in thy latter end.  
21 There are many schemes in a man's heart; 
   Nevertheless the counsel of the LORD, that shall stand.  
22 The desire of a man is measured by his kindness: 
   And a needy one is better than a man of the better sort who is a liar.


1 Better. See note on 8. 11. the poor = a needy one.  Heb. rash. See note on 6. 11. Same as in vv. 7, 22; not the same as in vv. 4, 17.  
2 he that is. Fig. Ellipsis (Ap. 6). better supplied thus: "Than [the rich that is perverse], &c. lips. Put by Fig. Metonymy (of Cause), for what is spoken by them. fool.  Heb. K'sil. See note on 1. 7. Same word as in vv. 10, 13, 29; not the same as in v. 3.  
3 not good. Illustrations: Syrians (1 Kings 20. 28); Jews (Isa. 5. 12, 13); Saul (1 Tim. 1. 13. Acts 26. 11); People and Priests (Hos. 4. 6); Phariscees (Matt. 12. 7); Judah ( Hos. 6. 6); Peter (Matt. 16. 22); the rulers (Acts 13. 27. 1 Cor. 2. 8); Job (Job 33. 8, 9; 34. 5, 9, 35, 36; 42. 3, 5, 6); Hezekiah (2 Chron. 32. 31); Peter (Luke 22. 33, 34).  
4 hasteth, &c. Illustrations: Joshua (Josh. 9. 15); Saul (1 Sam. 13. 9, 10, 13, 14, 24-45); David (2 Sam. 16. 4); the Prophet (1 Kings 13. 18, 19); Peter (John 18. 10).  
6 foolishness. Heb. evil. See note on 1. 7. Not the same word as in vv. 1, 10, 13, 29. man.  Heb. 'adam.  Ap. 14. i. perverteth: or subverteth. fretteth against = is angry with. Illustrations: Adam (Gen. 3. 12); Cain (Gen. 4. 13, 14); Jehovah (2 Kings 3. 10, 13; 6. 33); Jonah (Jonah 4. 1, 9); Israel (Num. 14. 2, 3; 20. 2-5; 21. 4-6. Deut. 9. 23, 24).  
7 go far = withdraw. pursuiteth, &c.; or, seeketh words [of friendship], but there are none.  
8 wisdom. Heb. "heart", put by Fig. Metonymy (of Adjunct), for the understanding. See note on 1. 2. understanding. Heb. btnah. See note on 1. 2.  
9 A false witness, &c. See note on 1. 7. Not the same word as in v. 4, 17; not the same as in vv. 1, 7, 22.  
10 Delight = Luxury.  
11 deferreth his anger. Illustrations: Joseph (Gen. 40. 15); Moses (Num. 12); David (1 Sam. 24; 26. 5, &c.;); the Prophet (1 Kings 13. 15, 6, &c).  
12 dew = night mist.  
13 is the calamity = is a great trouble to. Heb. "troubles" (pl.) for great trouble. Fig. Metonymy (of Effect), put for action of the foolish son which brings it on.  
14 a prudent wife. See 18. 22.  
15 keepeth = guardeith.  
16 die = die prematurely.  
17 Chasten = Correct, or discipline. let not, &c. This is not a caution against excess of severity, but against a cruel kindness which ends in death, by withholding seasonable correction.  

20-27. CALL TO HEAR.

20 instruction = correction, or discipline.  
22 man.  Heb. 'adam.  Ap. 14. l. This word stands in relation to 'ish in v. 21, and to a poor man in next clause = here, the commonest sort of man, or ordinary man.  
is, &c. =is [measured by] his kindness. better. See note on 8. 11. a liar.  Heb. an 'ish [a man of the better sort who is] a liar. This proverb does not "remain a riddle".

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

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

25 Smite a scoffer, and the simple will be made wise:
And set right one that hath understanding,
can cause teaching to be discerned.

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

27 Cease, my son, to hear the instruction
That causeth to err from the sayings of knowledge.

28 A false witness scorneth judgment:
And the mouth of lawless ones devoureth iniquity.

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

30 "Wine is a scoffer, strong drink is raging:
And whosoever errreth thereby is not wise.

31 The fear of a king is as the roaring of a lion:
Who so provoketh him to anger errreth against his own soul.

32 It is an honour for a man to cease from strife:
But every fool will be breaking out.

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

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

35 Most men will proclaim every one his own goodness:
But a faithful man can find a sufficient one.

36 The just man walketh in his integrity:
His sons are blessed after him.

37 A king that sitteth in the throne of judgment
Scattereth away all abomination to the LORD.

38 He shall not be visited with evil.

39 Whoso sinneth against his soul.
It is as the roaring of a lion:
Who so provoketh him to anger errreth against his own soul.

40 Divers weights, and divers measures,
Both of them are alike abomination to the LORD.
20. 11.

PROVERBS.

11 Even a child is known by his doings,
Whether his work be accurate, and whether it be correct.
12 The hearing ear, and the seeing eye,
The LORD hath made even both of them.
13 Love not sleep, lest thou become dispossessed;
Open thine eyes, and thou shalt be satisfied with bread.
14 “It is very bad, it is very bad,” saith the buyer:
But when he is gone his way, then he boasteth.
15 There is gold, and a multitude of rubies:
But the lips of knowledge are a precious jewel.
16 Take his garment that is surety for an apostate:
And take a pledge of him.
Who has become security for a foreign woman.
17 Bread gained by lying is sweet to a man;
But afterwards his mouth shall be filled with grit.
18 Every purpose is established by counsel:
And with good advice make war.
19 He that goeth about as a talebearer revealeth secrets:
Therefore mingle not with him that flattereth with his lips.
20 Whoso revileth his father or his mother,
He shall die childless.
21 An inheritance may be gotten hastily at the beginning;
But the end thereof shall not be happy.
22 Say not thou, “I will recompense evil;”
But wait for the LORD, and He shall save thee.
23 Divers weights are an abomination unto the LORD;
And a false balance is not good.
24 A strong man’s goings are of the LORD;
How can an ordinary man then understand his own way?
25 It is a snare to the man who rashly promises
that which is holy,
And after vows to make inquiry.
26 A wise king winnoweth out the lawless,
And bringeth the threshing instrument over them.
27 The breath of man is the light of the LORD,
Searching all the inward parts of the heart.
28 Favour and truth preserve the king:
And his throne is upheld by grace.
29 The glory of young men is their strength:
And the beauty of old men is the gray head.
30 The blueness of a wound is cleansing though it be an evil:
So do stripes the inward parts of the belly though they be an evil.
21 The king’s heart is in the hand of the LORD,
As the division of waters are in the hand of the gardener.

21. 2.

PERSONAL CHARACTER.

ponderer = weigheth, and thus testeth. See all the occurrences of taken, to poise, L Sam. 2. 3. 2 Kings 12. 11 (“told”). Job 28 25. Ps. 75. 3 (bear up). Prov. 16. 2; 21. 2 (pondereth); 24. 12 (pondereth). Isa. 40. 12 (meted), 13 (directed). In Ezekiel the Niphal is rendered “equal”: 18 25; 29; 33. 17, 20.

He turneth it whithersoever He will.
2 Every way of a man is right in his own eyes:
But the LORD testeth the hearts.
3 To do righteousness and judgment
Is more acceptable to the LORD than sacrifice.
4 A lofty look and a proud heart, which is the tillage of the lawless,
Is more acceptable to them than the sin offering.
5 The reckonings of a diligent one tend only to plenteousness;
But of every one that is hasty only to want.
6 The getting of treasures by a lying tongue
Is a vanity tossed to and fro of them that seek death.
7 The rapacity of the lawless shall destroy them;
Because they refuse to do judgment.
8 The way of a man laden with guilt is unsteady:
But as for the upright, his work is right.
9 It is better to dwell in a corner of the housetop,
Than with a brawling woman in a wide house.
10 The soul of a lawless one desireth evil:
His neighbour findeth no favour in his eyes.
11 When the scoffer is punished, the simple is made wise:
And when the wise is corrected, he receiveth knowledge.
12 The righteous man wisely considereth the house of a lawless one:
But God overthroweth lawless ones for their wickedness.
13 Whoso stoppeth his ears at the cry of the weak,
He also shall cry himself, but shall not be answered.
14 A gift in secret pacifieth anger:
And a reward in the bosom strong wrath.
15 It is joy to a just one to do judgment:
But destruction shall be to the workers of iniquity.
16 The man that wandereth out of the way of understanding
Shall remain in the assembly of the Rephaim.
17 He that loveth pleasure shall be a destitute man:
He that loveth wine and oil shall not be rich.
18 Lawless ones shall be a ransom for a righteous one,
And the traitor for the upright.
19 It is better to dwell in the wilderness,
Than [in a palace] with a contentious and an angry woman.
20 There is treasure to be desired and oil in the dwelling of the wise;
But a foolish man swalloweth it up.
21 He that followeth after righteousness and mercy
Findeth life, righteousness, and honour.
22 A wise man scaleth the city of the mighty,
And casteth down the strength of the confidence thereof.
23 Whoso guardeth his mouth and his tongue
Keeps his soul from trouble.
24 Proud and haughty scoffer is his name,
Who dealeth in proud wrath.

The Companion Bible (Condensed) : PROVERBS: page : 893.
A good name is rather to be chosen than great riches,

And loving favour rather than silver and gold.

The rich and needy meet together:

The LORD is the Maker of them all.

A prudent man foreseeth the mischief, and hideth himself:

But the unsuspecting pass on, and suffer for it.

The reward of humility, that is, the fear of the LORD

Will be riches, and honour, and eternal life.

Thorns and snares are in the way of the perverse:

He that doth keep his soul shall be far from them.

Train up a child in the beginning of his way:

And when he is old, he will not depart from it.

A rich man ruleth over poor ones,

And the borrower is servant to the lender.

He that soweth trickery shall reap vanity:

And the rod of his anger shall fail.

He that hath a bountiful eye shall be blessed:

For he giveth of his bread to a weak one.

Cast out the scoffer, and contention shall go out;

Yea, strife and reproach shall cease.

He that loveth one pure of heart,

For the grace of his lips the king shall be his friend.

The eyes of the LORD guard knowledge,

And he that walketh according to his way shall fall therein.

Foolishness is bound in the heart of a child;

But the rod of correction shall drive it far from him.

He that oppresseth a weak one to increase his riches,

And he that giveth to a rich one, shall surely come to want.

Bow down thine ear, and hear the words of the wise,

And apply thine heart unto my teaching.

For it is a pleasant thing if thou keep them within thee;

They shall withal be fitted in thy lips.

That thy confidence may come to be in the LORD,

I have made known to thee this day, even to thee.

Have not I written to thee excellent things

With counsels and knowledge,

That I might make thee know the certainty of the sayings of truth;

That thou mightest answer the sayings of truth to them that inquire of thee?

Rob not a weak one, because he is poor:

Neither oppress a wretched one in the gate:

Note the Ellipsis (Ap. 6), and supply "good" from Ecc. 7. 1.

poor = needy. Heb. rush. See note on 6. 11. Same word as in v. 7.

evil = mischief. Heb. ra'a'. Ap. 44. viii. simple. See note on 1. 4.

are punished = suffer for it, or pay the penalty.

By humility, &c. = The reward of humility [that is] the fear of the LORD, shall be, &c.

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

dlfe: i.e. resurrection and eternal life. See note on Lev. 18. 5; not necessarily long life on earth.

and. Sept., Syr., and Vulg, read this "and" in the text.

froward = perverse. See note on 2. 12, 15; 3. 32. Illustrations: Israel (Judg. 2. 2, 3. Josh. 23. 12, 13; contrast with Josh. 21. 43-45; 24. 31); Ahab (1 Kings 17. 1, 18. 5; 21. 4, 20; 22. 6, 37).

Train up = Hedge in: i.e. straiten him in, as cattle are guided.

in the way he should go = concerning his way. Heb. at the mouth of his way:

"mouth" being put by Fig. Metonymy (of Adjunct). Ap. 6, for the opening or beginning of his way. C H. Spurgeon applied it to "the way you wish you had gone yourself"!

The rich = a rich one.

the poor = poor ones.

is servant, &c. Illustrations: the widow (2 Kings 4. 1); the Jews ( Neh. 5. 3, 5).

iniquity = trickery. Heb. 'avah. Ap. 44. vi. Illustration: Rebekah (Gen. 27. 6-17, 41-46).

shall fail. Illustrations: Balak (Num. 24. 10); Solomon (1 Kings 11. 14, 23, and 1 Kings 11. 31, 40);_Ahaziah (2 Kings 1. 9-17); Sennacherib (2 Chron. 32. 21. Isa. 30. 31); Haman (Est. 5. 11-13; 7. 10).

the poor = a weak one. Heb. 'al. Same word as in vv. 16, 22. Not the same word as in vv. 2, 7. See note on 6. 11.

scorner = scoffer.


He that, &c. Aram., Sept., and Syr, read "Jehovah".

pureness of heart = one pure of heart.


transgressor = traitor. Heb. bagad. Illustrations: Ahithophel (2 Sam. 17. 14); Noadiah (Neh. 6. 14-16); Ezra's opponents (Ezra 3. 3, 13. Cp. ch. 5 and 6); the Sanhedrin (Acts 5. 34).

streets = open places.

strange = apostate. Heb. zur. S ee notes on 2. 16 and 5. 3.

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

17-21. CALL TO HEAR.

words of the wise. See the Structure of the whole book (p. 864).

Referring to the wise men by whom Solomon was surrounded, such as Ethan, Heman, Chalcol, and Darda, the sons of Mahol (1 Kings 4. 31).

Note the continuation of the second person, "the words of the wise" being addressed to Solomon.

heart. Put by Fig. Metonymy (of Subject). Ap. 6, for thoughts and powers.

my. Note the writer's personality as being other than Solomon.

knowledge = teaching.

trust = confidence. Heb. batah. See Ap. 69. i. be = come to be.

thee. Note the emphasis on the second person.

to thee = for thee. See the Structure (p. 891).

excellent things. Heb. marg. reads "formerly", or "before". In = With.

words = sayings, or utterances. Heb. 'imrah. See Ap. 73. v.

send unto = inquire of. Illustration: the queen of Sheba (1 Kings 10).

22-29. PERSONAL CONDUCT.

afflicted = a wretched one. Heb. 'ani. See note on 6. 11.

an angry man = a lord, or master, of anger.

For the LORD will plead their cause,

And spoil the soul of those that spoiled them.

Make no friendship with a master of anger,

And with a furious man thou shalt not go:
22. 25.

PROVERBS.

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

23 Forasmuch as thou sittest to eat with a ruler, Discern diligently who is before thee.
2 Then thou will put a knife to thy throat, If thou be a man given to appetite.
3 Be not desirous of his dainty meals: For they are meat that deceives.
4 Labour not to be rich: Cease from thine own meekness.
5 Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings; They fly away as an eagle toward heaven.
6 Eat thou not the bread of him that hath an evil eye, Neither desire thou his dainty meals:
7 For as he estimates himself in his soul, so he: “Eat and drink,” saith he to thee; But his heart is not with thee.
8 The morsel which thou hast eaten shall thou vomit up, And lose thy sweet words.
9 Speak not in the ears of a fool: For he will despise the intelligence of thy sayings.
10 Remove not the ancient boundary;
And enter not into the field of the bereaved one:
11 For their kinsman-Redeemer is mighty; He shall plead their cause with thee.
12 Apply thine heart unto instruction, And thine ears to the words of knowledge.
13 Withhold not correction from the youth: For if thou beatest him with the rod, he shall not die.
14 Thou shalt beat him with the rod, And shalt rescue his soul from Hades.
15 My son, if thine heart be wise,
My heart shall rejoice, even mine.
16 Yea, my affections shall rejoice,
When thy lips speak right things.
17 Let not thine heart envy sinners:
But be thou in the fear of the LORD all the day long.
18 For surely there is a hereafter:
And thine expectation shall not be cut off.
19 Hear thou, my son, and be wise,
And guide thine heart in the way.

20 Be not among drinkers to excess;
Among riotous selfish eaters:
21 For the drunkard and the glutton shall come to dispossession:
And drowsiness shall clothe a man with rags.
22 Hearken unto thy father that begat thee,
And despise not thy mother when she is old.
23 Buy the truth, and sell it not;
Also wisdom, and instruction, and understanding.
24 The father of a just one shall greatly rejoice:
And he that begateth a wise child shall have joy of him.
25 Thy father and thy mother shall be glad,
And she that bare thee shall rejoice.
26 My son, give me thine attention,
And let thine eyes delight in my ways.
23. 27.

27 For a whore is a deep ditch; And a foreign woman is a narrow pit.  
28 She also lieth in wait as for a prey, And increaseth the traitors among men.  
30 They that tarry long at the wine; They that go to seek mixed wine.  
31 Look not thou upon the wine when it is red, When it giveth its sparkle in the cup, When it moveth itself aright.  
32 At the last it biteth like a serpent, And stingeth like an adder.  
33 Thine eyes shall behold apostate women, And thine heart shall utter perverse things.  
34 Yea, thou shalt be as he that lieth down in the heart of the sea, Or as he that lieth upon the basket of a mast.  
35 “They have stricken me,” shalt thou say, “and I was not sick; They have beaten me, and I knew it not: When shall I awake? I will seek it yet again.”

24 Do not get excited against evil men, Neither desire to be with them.  
2 For their heart studieth destruction, And their lips talk of mischief.  
3 Through wisdom is an house builded; And by understanding it is established:  
4 And by knowledge shall the inner chambers be filled With all precious and pleasant riches.  
5 A strong man if wise is strong indeed; Yea, a man of knowledge than one who is strong.  
6 For by wise counsel thou shalt make thy war: And in multitude of counsellors there is safety.  
7 True wisdom seems to be as an ornament unattainable for a fool: He openeth not his mouth in the gate.  
8 He that deviseth to do evil Shall be called a genius at plots.  
9 The thought of the foolish is sin: And the scorner is an abomination to men.  
10 If thou faint in the day of adversity, Thy strength is small.  
11 If thou forbear to rescue them that are being taken to execution, And those that are ready to be slain;  
12 If thou sayest, “Behold, we knew not of it;” Doth not he that pondereth the heart consider it?

PROVERBS.

24. 18.

27 strange = foreign. Heb. nākar. See note on 2.16; 5.3. Not the same word as in v. 33.  
28 transgressors = traitors.  
30 his colour = its sparkle. 33 strange = apostate. Heb. zur. See note on 2.16; 5.3. Not the same word as in v. 27.  
31 midst. Heb. "heart". top = basket. i.e. the look-out basket or cradle on the mast.  
35 felt = knew.

24: 1-20. PERSONAL CHARACTER.

1 Be not thou envious Do not get excited. Cp. 23.17.  
2 mischief. Heb. 'amal. Ap. 44.v. Not the same word as in vv. 8 and 16.  
3 wisdom. Heb. chakmah. See note on 1.2.  
4 chambers = inner chambers.  
6 multitude, &c. But they must all be "counsellors". Cp. 11.10 and 15.22.  
7 Wisdom. Heb. pl. = true wisdom. See notes on 1.20; 9.1; and cp. 14.1.  
8 is too high = seems to be, or is regarded as coral: i.e. as an ornament costly, and, to him, unattainable. Occurs three times (here, Job 28.18, and Ezek. 27.16). fool. Heb. 'evil. See note on 1.7.  
9 openeth not his mouth in the gate: i.e. where the judges sit. A fool is not appointed as a judge.  
10 mischievous person = a genius at plots. Heb. zimmah = plots. Not the same word as in vv. 2 and 16.  
12 if thou faint, &c. Adversity is sent to try our strength; and, if we fail, it is proved to be weakness. Illustrations: Jacob (Gen. 42.36); David (1 Sam. 27.1); Elijah (1 Kings 19.3, 4); Jonah (Jonah 4.8).  
13 if thou forbear. This is counsel for a ruler or judge, and is for Solomon. See the Structure (p. 891). Illustrations: Doeg (1 Sam, 22.18); Pilate (Luke 23.22-24). deliver = snatch, or rescue. drawn, &c. = being taken to execution.  
15 My son. Confirming the Structure (p. 891).  
16 just = righteous. the wicked = lawless ones.  
17 Rejoice not. Illustrations: Tyre (Ezek. 26.2-6); Ammon (Ezek. 25.6); David (2 Sam. 1.11, 12). Cp. Ps. 35.13, 14; Jeremiah (Jer. 9.1); Edom (Obad. 11-14).  
18 from him. Supply Ellipsis, "from him to thee".

And He that keepeth thy soul, doth not He know it? And shall not He render to every man according to his works?  
13 ¶ My son, eat thou honey, because it is good; And the honeycomb, which is sweet to thy taste:  
14 So shall the knowledge of wisdom be unto thy soul: When thou hast found it, then there shall be a reward, And thy expectation shall not be cut off.  
15 Lay not wait, O lawless man, against the dwelling of a just one; Spoil not his resting place:  
16 For a righteous man falleth seven times, and riseth up again: But lawless ones shall fall into calamity.  
17 ¶ Rejoice not when thine enemy falleth, And let not thine heart be glad when he stumbleth:  
18 Lest the LORD see it, and it displeaseth Him, And He turn away His wrath from him to thee.
24. 19.  

**PROVERBS.**

19 **Chafe not thyself** because of evil-doers,  
Do not get excited at lawless ones;

20 For there shall be no reward to the evil man;  
The lamp of lawless ones shall be put out.

21 **My son, fear thou the LORD and the king:**  
And mingle not with them that make a difference  
Between a wicked king and a wicked common man:

22 For their overthrow shall rise suddenly;  
And who knoweth the catastrophe of them both?

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

24 He that saith unto the lawless, “Thou are righteous;”  
Him shall the peoples curse, nations shall abhor him:

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

26 Every man shall do homage with his lips to him  
That giveth a straightforward answer.

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

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

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

30 I went by the field of the slothful,  
And by the vineyard of the man void of discernment;

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

32 Then I gazed, and set my heart upon it:  
I looked upon it, and received instruction.

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

34 So shall thy need come as one that travelleth;  
And thy want as a man with a shield.

25 These are also proverbs written by Solomon,  
which the men of Hezekiah king of Judah copied out.

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

3 The heaven for height, and the earth for depth,  
And the heart of kings is unsearchable.

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

5 Take away a lawless one from before the king,  
And his throne shall be established in righteousness.

6 Put not forth thyself in the presence of the king,  
And stand not in the place of great men:

7 For better it is that it be said unto thee,  
“Come up hither;”

Than that thou shouldest be put lower in the presence of the prince  
Whom thine eyes have seen.
8 Go not forth hastily to strive,
Lest thou know not what to do in the end thereof,
When thy neighbour hath put thee to shame.

9 Debate thy cause with thy neighbour himself;
And discover not a secret to another:
Lest he that heareth it put thee to shame,
And thine infamy turn not away.

11 A word timely spoken
Is like apples of gold in sculptured dishes of silver.
12 As an earring of gold, and an ornament of fine gold,
So is a wise reprover upon an attentive ear.

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

14 Whoso boasteth himself of a pretended gift
Is like clouds and wind without rain.

15 By long forbearing is a judge persuaded,
And a soft word overcometh obstinacy.

16 Hast thou found honey? eat so much as is sufficient for thee,
Lest thou be filled therewith, and vomit it.
17 Withdraw thy foot from thy neighbour's house;
Lest he be filled of it, and thou hate thee.
18 A man that beareth false witness against his neighbour
Is a club, and a sword, and a sharp arrow.

19 Confidence in a treacherous man in time of trouble
Is like a broken tooth, and a tottering foot.

20 As he that decketh himself out in a garment in cold weather,
and as vinegar upon soda,
So is he that singeth songs to an heavy heart.

21 If thine enemy be hungry, give him bread to eat;
And if he be thirsty, give him water to drink:
22 For thou shalt receive from thine enemy and place upon his head coals of fire,
And the LORD shall reward thee.

23 The north wind bringeth forth rain:
So doth an angry countenance [produceth] a backbiting tongue.

24 It is better to dwell in the corner of the housetop,
Than with a wrangling woman and in a wide house.

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

26 A righteous man falling down before a lawless one
Is as a fouled fountain, and a corrupt spring.

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

28 He that hath no rule over his own spirit
Is like a city that is broken down, and without walls.
3 A whip for the horse, a bridle for the ass,  
And a rod for the back of fools.
4 Answer not a fool according to his folly,  
Lest thou also be like unto him.
5 Answer a fool according to his folly,  
Lest he be wise in his own eyes.
6 He that sendeth a message by the hand of a fool  
Cutteth off his own feet, and drinketh damage.
7 The legs of the lame are lifted up:  
So is a parable in the mouth of fools.
8 As he that bindeth tight a stone in a sling,  
So is he that giveth honour to a fool.
9 As a thorn goeth up into the hand of a drunkard,  
So is the parable in the mouth of fools.

A master work-man formeth all himself aright:  
But he who hireth a fool, hireth a transgressor  
Who will spoil the work.

10 As a dog returneth to his vomit,  
So a fool returneth to his folly.
11 So is all the words of the talebearer.  
The words of a talebearer are as the words of an ignorant man.
12 Seest thou a man wise in his own eyes?  
There is more hope of a fool than of him.
13 The slothful man saith, "There is a black lion in the way;  
A lion is in the streets."
14 As the door turneth upon his hinges,  
So doth the slothful upon his bed.
15 The slothful埋ith his hand in his dish;  
He is too lazy to bring it again to his mouth.
16 The sluggard is wiser in his own conceit  
Than seven wise men that can render a reason.
17 He that passeth by, and vexeth himself  
With strife not to him,  
Is like one that taketh a dog by the ears.
18 As a mad man  
Who casteth firebrands, arrows, and death,  
So is the man that deceiveth his neighbour,  
And saith, "Am not I in sport?"
19 Where no wood is, there is fire goeth out:  
So where there is no talebearer, the strife ceaseth.
20 As coals are to burning coals, and wood to fire;  
So is a contentious man to kindle strife.
21 The words of a talebearer are as self-inflected wounds,  
And they go down into the innermost parts of the belly.

Warm professions, and a wicked heart  
Are like a potsherd covered with silver of dross.
23 He that hateth dissembleth with his lips,  
And layeth up deceit within him;
24 When he maketh his voice gracious,  
Believe him not:  
For there are seven abominations in his heart.
25 Whose hatred is covered by deceit,  
His wickedness shall be shewed before the whole assembly.
26 Whoso digeth a pit shall fall therein:  

3 the fool's back = the back of fools.
4 Answer not. The point of v. 3 is that you cannot reason with a fool; v. 4 gives the reason. If you answer not according to his folly, he will think he is wise like himself. If you do answer him according to his folly, he will think you are a fool like he is: i.e. according to v. 3 you cannot reason with him. These are finely stated facts, not commands.
5 conceit = eyes.
6 sendeth a message = or, transacteth business.
Cutteth off the feet: i.e. his own feet = renders himself helpless.
7 legs = clothes; "legs" put by Fig. Metonymy (of Subject), Ap. 6, for the clothes on them.
are not equal = are lifted up: i.e. the clothes being lifted up expose the lame legs. So a fool exposes his folly in expounding a parable.
8 bindeth = bindeth tight: a foolish thing to do.
9 a drunkard = i.e. insensible to a thorn.
10 The great God, &c. Render: "A master [workman] formeth all himself aright: but he that hireth a fool, hireth a transgressor [who will spoil the work]." rewardeth. Heb. sakar, to hire.
11 As a dog, &c. Quoted in 2 Pet. 2. 22.
returneth = repeateath. Illustrations: Pharaoh (Ex. 9. 27-34); Ahab (1 Kings 21. 27; 22. 6-8); Herod (Mark 6. 20-27).
12 a lion = a black lion.
14 It grieveth him = It is hard for him, or he is too lazy.
15 hideth = burieth.
16 men. No Heb. for this word here.  
17 meddeth = vexeth himself.
23 Burning lips = i.e. warm professions. silver dress. Fig. Hypallage (Ap. 6). Heb. = silver of dross.
25 speaketh fair = maketh his voice gracious.
27 shall fall therein. Illustrations: Jacob, who deceived with a kid (Gen. 37. 31, 32); David and the sword (2 Sam. 11. 14, 15, and 2 Sam. 12. 10); Haman and the gallows (Est. 7. 10; see Ps. 9. 16).
28 hateth, &c. i.e.:—"Forgiveness to the injured doth belong;  
They ne'er pardon who have done the wrong."
4 Wrath is cruel, and anger is outrageous;
   But who is able to stand before jealousy?
5 Open rebuke is better than secret love.
6 Faithful are the wounds of a friend;
   But the kisses of an enemy are deceitful.
7 The full soul loatheth an honeycomb;
   But to the hungry soul every bitter thing is sweet.
8 As a bird that wandereth from her nest,
   So is a man that wandereth from his place.
9 Ointment and perfume rejoice the heart:
   So doth the sweetness of a man's friend by counsel of the soul.
10 Thine own friend, and thy father's friend,
   Forsake not; neither go into thy brother's house in the day of thy calamity:
   For better is a neighbour that is near than a brother far off.
11 My son, be wise, and make my heart glad,
   That I may answer him that reproacheth me.
12 A prudent man foreseeth the evil, and hideth himself;
   But the simple pass on, and pay the penalty.
13 Take his garment that is surety for a pledge of him for a foreign woman.
14 He that blesseth his friend with a loud voice,
   And take a pledge of him for a man that wandereth from his place.
15 Contentious are wrath and strife;
   And to be exalted is a deceitful wind.
16 Wind, Cardinal, and thine eye that is never satisfied.
17 He that is greedy of gain shall not be satisfied:
   And he that believeth in his riches shall not endure.
18 Whosoever hideth her hideth the wind;
   And hideth the ointment of his right hand,
   Which bewrayeth itself.
19 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.
20 Sheol and destruction are never full;
   So the eyes of man are never satisfied.
21 As the fining pot trieth silver, and the furnace trieth gold;
   So doeth a man put his praise to the test.
22 Though thou shouldest pulverize a foolish in a mortar among wheat with a pestle,
   Yet will not his foolishness depart from him.
23 Be thou diligent to know the state of thy flocks,
   And look well to thy herds.
24 For riches are not for ever:
   And doth the crown endure to every generation?
25 The hay appeareth, and the tender grass sheweth itself,
   But the kisses of an enemy are deceitful.

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5 Evil men understand not judgment: But they that seek the LORD understand all things.
6 Better is a poor one that walketh in his integrity, Than he that walketh in double ways, though he be rich.
7 Whoso keepeth the law is an intelligent son: But he that is a companion of riotous men shameth his father.
8 He that by usury and unjust gain increaseth his substance, He shall gather it for him that will pity weak ones.
9 He that turneth away his ear from hearing instruction, Even his prayer shall be abomination.
10 Whoso causeth upright ones to go astray in an evil way, He shall fall himself into his own clay pit: But the upright shall have good things in possession.
11 The rich man is wise in his own eyes; But a poor one that hath understanding searcheth him out.
12 When upright ones do rejoice, there is great glory: But when lawless ones rise, a man is hidden.
13 He that covereth his transgressions shall not prosper: But whoso confesseth and forsaketh them shall have mercy.
14 Happy is the man that feareth alway: But he that hardeneth his heart shall fall into mischief.
15 As a growling lion, and a ranging bear; So is a lawless ruler over the needy people.
16 The prince that wanteth understanding is also a great oppressor and shall cut short his days:
   But he that hateth covetousness shall prolong his days.
17 A man that doeth violence to the blood of a soul Shall flee to the grave; let none stay him.
18 Whoso walketh uprightly shall be saved: But he that is perverse and walketh in double ways, shall fall in one of the two.
19 He that tilleth his land shall have plenty of bread: But he that followeth after vanities shall have poverty enough.
20 A faithful man shall abound with blessings: But he that maketh haste to be rich shall not go unpunished.
21 To have respect of persons is not good: For for a piece of bread even a strong man will transgress.
22 He that hasteth to be rich hath an evil eye, And considereth not that poverty shall come upon him.
23 He that rebuketh a man afterwards shall find more favour Than he that flattereth with the tongue.
24 Whoso robbeth his father or his mother, and saith, “It is no transgression;” The same is the companion of a destroying man.
25 He that is of a proud soul stirreth up strife: But he that puttheth his confidence in the LORD shall be made fat.
26 He that confideth in himself is a fool: But whoso walketh wisely, he shall be delivered.
27 He that giveth unto the needy shall not be innocent: But he that hideth his eyes shall have many a curse.
28 When the lawless rise, men hide themselves: But when they perish, upright ones increase.

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29.1.

29  He, that being "often reproved hardeneth his" neck,
Shall suddenly be destroyed, and that without remedy.

2 When righteous ones increase, the people rejoice:
But when a lawless one bear rule, the people mourn.

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

4 The king by judgment establisheth the land:
But a man that is open to bribes overthroweth it.

5 A "man that flattereth his neighbour
Spreadeth a net for his footsteps.

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

7 A righteous one "considereth the cause of weak ones:
But a lawless one knowing it, does not consider it.

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

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

10 "The bloodthirsty "hate upright ones:
But an honest one seek his "life to preserve it.

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

12 If a ruler hearken to lies, All his servants are "wicked.

13 A needy man and an oppressive man "meet together [unexpectedly]:
The LORD lightenth both their eyes.

14 The king that faithfully judgeth "weak ones,
His throne shall be established for ever.

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

16 When wicked ones are increased in authority,
transgression increaseth:
But righteous ones shall "see into the causes of their fall.

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

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

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

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

21 He that delicately bringeth up his servant from a "youth
Shall have him "become insolent like a "offspring at the length.

22 An angry man stirreth up strife,
And a "master of wrath aboundeth in transgression.

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

1 often reproved, &c. Illustrations: Antediluvians (Gen. 6. 1 Pet. 3. 20.
2 Pet. 2. 5. Luke 17. 26, 27); Pharaoh (Ex. 7. 13, 14; 8. 15; 10. 1, 20, 27).
2 the righteous = righteous ones. in authority = increase, not necessarily in numbers, but in greatness. Cp. v. 16, and see note on 4. 10, and the next clause.
3 the wicked = a lawless one. Heb. rash'a. Ap. 44. x.
4 togetherness. Some codices, with Aram., Sept., Syr., and Vulg., read the plural here: "bear rule".
5 wisdom. Heb. chakhmah. See note on 1. 2.
6 the righteous = a righteous one.
7 considereth. Heb. "knoweth", put by Fig. Metonymy (of Cause), for the result of knowing. Illustrations: Job (Job 29. 13-16. Cp. Ps. 37. 26; 112. 5. Prov. v. 31, 20); Josiah (Jer. 22. 16).
8 the poor = weak ones. Heb. dal. See note on "poverty", 6. 11.
9 regardeth not to know it: i. e. makes no attempt to know it; or, knowing it, does not consider it. Illustrations: Joshua (Josh. 5. 28. Cp. Luke 10. 31, 32).
11 turn away wrath. Illustrations: Moses (Ex. 32. 10-14) and Aaron (Num. 16. 48); Elijah (Jas. 5. 18). Contrast Sodom (Gen. 18. 32); and Jer. 5. 1. Ezek. 22. 30.
12 foolish. Heb. 'evil. See note on 1. 7. Not the same word as in vv. 11, 20.
13 The bloodthirsty = men of bloods. Heb. 'esh (Ap. 14. III. 11. fool. Heb. 'kesil. See note on 1. 7. mind = spirit. Heb. ruach. Put by Fig. Metonymy (of Cause), Ap. 6, for the feeling manifested by it. keepeth it. Illustrations: Abraham (Gen. 22); Joseph (Gen. 42. 7; 44. 18-34); Moses (Ex. 3. 10. Cp. 4. 18); Nathan (2 Sam. 12. 1-6, 7-13).
15 the wicked = wicked ones. multiplied = increased in authority or position. Not necessarily in number. Cp. v. 2, and see note on 4. 10. transgression, Heb. pashat. Ap. 44. ix. see their fall = see into (the symptoms and causes of their) fall: i. e. fall caused by external circumstances.
16 no vision, &c. Illustration: Israel (1 Sam. 3. 1. I Kings 12. 28-32; 14. 14-16). the = a. happy, &c. See note on 3. 13. Illustrations: Hezekiah (2 Chron. 29); Josiah (2 Chron. 34. 33; 35. 18. Jer. 22. 16).
17 seeest thou, &c? Note Fig. Erotesis (Ap. 6), for emphasis.
18 child = youth. become. Some render "aspire to be"; others = become [insolent] like a son. son = offspring.
19 furious man = a master or lord of wrath. Heb. ba'al = lord.
21 shall bring him low. Adam and Eve (Gen. 3. 5, 6); Hezekiah (2 Kings 20. 16-18); angels (2 Pet. 2. 4. Jude 6, 7).
22 the humble. Illustrations: Solomon (1 Kings 3. 7, 9); John (John 1. 26, 27; 3. 29, 31); Mary (Luke 1. 38); angels (Isa. 6. 2).
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15 The horseleach hath two daughters, crying, “Give, give.”

There are three things that are never satisfied, Yea, four things say not, It is enough:

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

17 The eye that mocketh at his father,
   And despiseth obedience to obey his mother,
   And the fire that saith not, “It is enough.”

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

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

20 Such is the conduct of an adulterous woman;
   She eateth, and wipeth her mouth,
   And saith, “I have done no harm.”

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

22 For a servant when he reigneth;
   And a foolish when he is filled with meat;

23 For an odious woman when she is married;
   And a handmaid that has become heir to her mistress.

24 There be four things which are earth’s little ones,
   But they are wiser than the wise:

25 The ants are a people very weak,
   Yet they will prepare their meat in the summer;

26 The conies are but a feeble folk,
   Yet make they their house in a rock;

27 The locusts have no king,
   Yet go they forth all of them gathered together;

28 The spider taketh hold of her hands,
   And is in kings’ palace.

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

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

31 A greyhound; an he goat also;
   And a king, against whom there is no rising up.

32 If thou hast done stupidly in lifting up thyself,
   Or if thou hast meditated with evil intent,
   Lay thine hand upon thy mouth.

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

31 An unnamed one’s words addressed to king Lemuel:

31.3. PROVERBS.

3 Give not thy strength unto women, Nor thy ways to that which destroyeth kings.
4 It is not for kings, O Lemuel, it is not for kings to drink wine: Nor for princes strong drink:
5 Lest they drink, and forget the law, And pervert the judgment of any of the afflicted.
6 Give strong drink unto him that is ready to perish, And wine unto those that be bitter of soul.
7 Let him drink, and forget his poverty, And remember his misery no more.
8 Open thy mouth for the dumb In the cause of all such as are appointed to destruction.
9 Open thy mouth, judge righteously, And plead the cause of a poor one and a needy one.
10 Who can find a strong moral? For her price is far above rubies.
11 The heart of her husband hath safely confided in her, So that he shall have no lack of gain.
12 She will do him good and not mischief All the days of her life.
13 She seeketh wool, and flax, And worketh with her hands’ good will.
14 She is like the merchants’ ships; She bringeth her food from afar.
15 She riseth also while it is yet night, And giveth food to her household, And a portion to her maidens.
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 strengtheneth her arms.
18 She perceiveth that her merchandise is good: Her lamp goeth not out by night.
19 She layeth her hands to the spindle, And her hands hold the distaff.
20 She stretcheth out her hand to a poor one; 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 a double change of garments.
22 She maketh herself coverings of tapestry; Her clothing is silk and purple.
23 Her husband is known in the gates, When he sitteth among the elders of the land.
24 She maketh fine linen, and selleth it; And delivereth girdles unto the merchant.
25 Strength and honour are her clothing; And she shall laugh at the future.
26 She openeth her mouth with wisdom; And in her tongue is the law of kindness.
27 She looketh well to the ways of her household, And eateth not the bread of idleness.
28 Her sons arise up, and call her blessed; Her husband also, and he praise her.
29 Many daughters have done virtuously, But thou excellest them all.
30 Favour is deceitful, and beauty is vain: But a woman that feareth the LORD, she shall be praised.
31 Give her of the fruit of her hands; And let her own works praise her in the gates.

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