

© 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 ² 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*.

TITLE. The Proverbs. Heb. *Mishlai*; Greek, *Paroimiai* = any dark sententious saying; Vulg. *Proverbia*. Whence the English name. Heb. *Mishlai* is from *Mashal* = to rule (Gen. 1. 18; 3. 16. Ex. 21. 8, &c). Hence applied to words which are to *rule* and *govern* the life. Not a collection of human wisdom, but of Divine rules from heaven for earth. The book is quoted in the N.T. :—

1. 16 in Rom. 3. 15.
3. 11, 12 in Heb. 12. 5, 6. Rev. 3. 19.
3. 34 in Jas. 4. 6. 1 Pet. 5. 5.
11. 31 in 1 Pet. 4. 18.
25. 21, 22 in Rom. 12. 20.
26. 11 in 2 Pet. 2. 22.

And also allusions, as in Rom. 12. 16, &c.

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

Mashal is used of an Allegory (Ezek. 17. 2); a discourse (Num. 23. 7, 8); a taunt (Isa. 14. 4); an argument (Job 29. 1); a byword (Jer. 24. 9); a lament (Mic. 2. 4): all Proverbs are distinguished by parallelism of lines,

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) *'armah* = shrewdness; rendered "wisdom" only in 8. 5; elsewhere only in 1. 4 rendered "subtilty"; 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. *'imrah*. 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 subtilty** = 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.

1: -6—9: 18. "THE WORDS OF THE WISE". FOR SOLOMON (FOR A PRINCE AND A KING). SECOND PERSON ("MY SON", "THY", "THEE", "THINE"). THE "MOTHER".

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|----------------------|--------------------|
| 1: -6--2: 15. | Wisdom Call. |
| 2: 16-22. | The Foreign Woman. |
| 3: 1--4: 27. | Wisdom Call. |
| 5: 1-23. | The Foreign Woman. |
| 6: 1-23. | Wisdom Call. |
| 6: 24-35. | The Foreign Woman. |
| 7: 1-4. | Wisdom Call. |
| 7: 5-27. | The Foreign Woman. |
| 8: 1--9: 12. | Wisdom's Call. |
| 9: 13-18. | The Foolish Woman. |

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. 28; 20. 3; 24. 7; 27. 3, 22; 29. 9. (2) *k'sil* = 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 ^oMy son, ^ohear the *discipline* of ^othy father,
And forsake not the law of ^othy mother:
- 9 For *instruction and law shall be an garland* of grace unto
thy head,
And chains about thy ^oneck.
- 10 ⁸My son, if ^osinners entice thee, ^oConsent 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* ^owithout cause:
- 12 Let us swallow them up alive as ^othe 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* ^olives.
- 19 So *are* the ways of every one that is greedy of gain;
Which taketh away the ^olife of the ^oowners thereof.
- 20 Wisdom crieth ^owithout;
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, ^osaying,
- 22 "How long, ye ⁴simple ones, will ye ^olove
simplicity?
And the scorers delight in their scorning,
And ⁷fools hate knowledge?"
- 23 *Turn and listen to my reproof*:
^obehold, 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 ^oThen 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:

8 **My son.** See the Structure (p. 864) for the portions so addressed (1. -6—9.18; 19. 20-34; 27. 1—29. 27; 30. 1— 31. 31). Occurs fifteen times in this member.

hear, &c. Illustrations : Isaac (Gen. 48. 15); Moses (Heb. 11. 23); Samuel (1 Sam. 1. 28; 2. 18; 3. 19-21); Timothy (2 Tim. 1. 5; 3. 15. Acts 16. 1, 2).

thy father. The address is educational, this being the duty of the father, corresponding with 31. 1-9, as contrasted with "the words of the wise", also addressed to "my son" (19. 20—24. 34; 27. 1—29. 27).

thy mother. Cp. 31. 1-9.

9 **they:** i. e. instruction and law. **ornament** = garland.

neck. Showing cheerful and willing obedience, in contrast with stiffneckedness (Ex. 32. 9) and pride (Isa. 3. 16). See also Gen. 41. 42.

10 **sinner.** Heb. *chata'*. Ap. 44. i.

Consent thou not: Illustrations : Joseph (Gen. 39. 9, 10); prophet (1 Kings 13. 8, 9); Jehoshaphat (1 Kings 22. 49, contrast 2 Chron. 18. 2; 20. 35-37); Joash (2 Chron. 24. 17, 18).

11 **blood.** Fig. *Metalepsis* (Ap. 6), "blood" put for bloodshedding, and then bloodshedding put for the one whose blood was shed. See Isa. 33. 15.

the innocent = an innocent one (sing.).

without cause. Cp. John 15. 25.

12 **the grave.** Heb. *sh'ol*. Ap. 35.

pit. Heb. *bor*, a hole bored or dug. Hence a dry pit or grave. Cp. Gen. 37. 20.

15 **path.** Some codices, with Aram., Sept., Syr., and Vulg., read "paths" (pl.).

16 **their feet** = they. Put by Fig. *Synecdoche* (of the Part), Ap. 6, for the persons who run. Quoted in Rom. 3. 15.

evil = mischief. Heb. *rel'a'*. Ap. 44. viii.

17 **in vain, &c.** = it avails not. Fig. *Paroemia*. Ap. 6. The sight of the net does not deter the birds. They (emphatic) still go on to their capture and death. The next verse requires this sense. So men go on in their evil ways, though they know it is to their own ruin (v. 18).

18 **lives** = souls. Heb. *nephesh*. Ap. 13.

19 **life** = soul. Heb. *nephesh*. Ap. 13.

owners. Heb. *ba'al*, as in v. 17. The "owners" of a soul are like the "owners" of wings, and are caught in their own trap with their eyes open.

20-33 (Note the *Extended Alternation* in these verses).

20, 21. The Call made.

22. Expostulation of Wisdom with the simple.

23. Promise to hearers.

24, 25. The Call made.

26-32. Expostulation of Wisdom with refusers.

33. Promise to hearers.

20 **Wisdom.** Heb. *chokmah*. See note on 1. 2.

without. The emphasis is on the publicity of her call.

streets = open or broad places, especially about the city gates (Deut. 13. 16), or open squares. Gen. 19. 2. Judg. 19.15, 20. 2 Chron. 29. 4, &c.

21 **saying.** The Ellipsis of this verb has frequently to be supplied. See note on Ps. 109. 5.

22 **love.** The second feature. The first was ignorance in v. 7.

23 **Turn, &c.** = Turn [and listen to] my reproof.

Behold. Fig. *Asterismos* (Ap. 6), to emphasize the conditional promise.

spirit. Heb. *ruach*. Ap. 9. Put by Fig. *Metonymy* (of Subject) for all spiritual blessings.

24 **refused** : i. e. refused [to hear], vv. 24-33.

26 **I** : i. e. I, Wisdom.

fear = what you fear. "Fear" put by Fig. *Metonymy* (of Cause) Ap. 6, for the calamity which produced the fear. Note the Introversion in Heb. of "fear", "desolation", "destruction", "anguish", in vv. 26, 27.

27 **desolation** = tempest. **destruction** = calamity.

28 **Then, &c.** Illustration : Israel (Deut. 1. 45, 46). See also Isa. 1. 15. Jer. 11. 11. Ezek. 8. 18. Hos. 5. 6.

29 **For that** = Forasmuch as.

- 30** They would none of my counsel:
They despised all my reproof.
- 31** ^oTherefore shall they eat of the fruit of
their own way,
And be filled with their own devices.
- 32** For the turning away of the ⁴simple ^oshall slay them,
And the prosperity of ⁷fools shall destroy them.
- 33** But whoso hearkeneth unto me ^oshall dwell safely,
And shall be quiet from fear of ^oevil.”
- 2** ^oMy son, if thou wilt receive my *sayings*,
And *lay up* my commandments with thee;
2 So that thou *point thine ear* unto ^owisdom,
Then thou shalt bend thy heart to discernment;
3 *For if thou goest further and criest and seekest*
after knowledge,
And liftest up thy voice for *discerning*;
4 If thou seekest her *as money*,
And searchest for her as *for hid treasures*;
5 ^oThen shalt thou ²understand ^othe fear of the LORD,
And ^ofind the knowledge of God.
6 For the LORD ^ogiveth wisdom:
^oOut of **His** mouth *He giveth* knowledge
and *discernment*.
7 ^oHe layeth up *stability* for the righteous:
He is a ^obuckler to them that walk *blamelessly*.
8 ^oHe keepeth *righteous paths*,
And ^opreserveth the way of **His** *favoured ones*.
9 ^oThen shalt thou *discern* righteousness,
and judgment,
And equity; *yea*, every good path.
10 *Because* ²wisdom entereth into thine heart,
And knowledge is pleasant unto *thee*;
11 Discretion shall preserve thee,
Discernment shall keep thee:
12 To *rescue* thee from the way of the ^oevil man,
From the man that speaketh *perverse* things;
13 Who leave *righteous paths*,
To walk in the ways of ^odarkness;
14 Who rejoice to do ¹²evil,
And delight in the *perverseness* of the ^owicked;
15 Whose ways *are* crooked,
And *they perverse* in their paths:
16 To *rescue* thee from the ^ostrange woman,
Even from the *foreigner* which flattereth with
her *sayings*;
17 Which forsaketh the guide of her youth,
And forgetteth the covenant of her God.

31 **Therefore, &c.** Illustrations: Israel (Num. 11. 4-6; Ps. 106. 13, 14. Cp. Num. 11. 20-23 and Ps. 106. 15. See also Num. 14. 44, 45). Under Samuel (1 Sam. 8. 7, 19).

32 **shall slay them.** Illustrations: Israel (Deut. 32. 15-25. Hos. 13. 6-8); Babylon (Isa. 47. 7-9); Moab (Jer. 48 11-15); Sodom (Ezek. 16. 49); Tyre (Ezek. 28. 2, 7).

33 **shall dwell safely.** Illustrations: Noah (Gen. 6. 22; 7. 23. Heb. 11. 7); Shadrach, &c. (Dan. 3. 25. Ps. 138. 7); Daniel (Dan. 6. 10, 22. Ps. 119. 10); Christ's sheep (John 10. 28). **evil.** Heb. *ra'a'*. Ap. 44. viii.

2 **My son.** Note this guide to the Structure on p. 864.

words = sayings. Heb. *'imrah*. Ap. 73. v.

hide = lay up. More than listening = hide as in a treasury. Illustrations: Deut. 6. 6. Ps. 119. 9, 11. Matt. 13. 44. Luke 2. 19, 51; 9. 44.

2 **incline thine ear** = hearken. Heb. *prick up* or point thine ear. Not the same word as in v. 18. **wisdom.** Heb. *chokma*. See note on 1. 2.

And apply = [then] thou shalt incline or bend thy heart, &c. This is the first step, as v. 5 is the result. **understanding** = discernment. Heb. *binah*. Note on "wisdom" (1. 2), No. 2.

3 **Yea** = For if. (Heb. *ki'im*). If thou goest further and criest and seekest, &c. Then the result is shown in v. 5.

4 **as silver:** or money. Probably the reference is to Job 28.

5 **Then.** In that case. See notes above. **the fear, &c.** That is only "the beginning of wisdom", not the end. See note on 1. 7.

find. What He has hidden (v. 7). **God.** Heb. *Elohim*. Ap. 4. I.

6 **giveth.** The cry of v. 3 implies a Giver. Illustrations: Joseph (Gen. 41. 38, 39); Moses (Ex. 4. 12); Solomon (1 Kings 3. 12; 4. 29); Daniel (1. 17; 2. 23); Stephen (Acts 6. 5, 10); Lydia (Acts 16. 14); Paul's prayer (Eph. 1. 17. Col. 1. 9); John (1 John 5. 20).

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

7 **He layeth up.** Same word as "hide" in v. 1. The wicked cannot find. The righteous must dig. It is in safety from the enemy.

sound wisdom = something stable. Heb. *tushiyah* = that which is, or stability. May be so rendered in all its twelve occurrences. Cp. Job 5. 12 (enterprise = anything stable); 6. 13 (wisdom = stability); 11. 6; 12. 16 (wisdom = stability); 26. 3; 30. 22 (substance). Prov. 2. 7; 3. 21; 8. 14 (sound wisdom); 18. 1 (wisdom = all that is). Isa. 28. 29 (workings everything that is). Mic. 6. 9 (the man of wisdom = every one who is or exists). See Ap. 74.

buckler. Cp. Pss. 3. 3; 7. 10; 18. 2, 30, 35; 28. 7; 33. 20. Applied to God, as here. **uprightly** = blamelessly.

8 **He keepeth** = for preserving. See note on 4. 23.

the paths of judgment = righteous paths. **preserveth, &c.** Illustrations: David (1 Sam. 25. 32-34; 27. 1. Cp. 2 Sam. 22. 1); Paul (2 Cor. 12. 7-9).

saints = favoured ones. Heb. *chasidim*. The first occurrence in Proverbs of this word which marks a later Jewish sect called *chasidim* or holy ones.

9 **Then, &c.** Another conclusion, as in vv. 2 and 5.

10 **When, &c.:** or because. Commencing the particular instructions as to the practical power of wisdom, to keep from evil men (vv. 10-15) and the foreign woman (vv. 16-19); and in the way of good men (vv. 20-22). See Ap. 74. **thy soul** = thee. Heb. *nepshesh*. Ap. 13.

12 **deliver** = pluck, or rescue. **evil** = evil [man]. Heb. *ra'a'*.

froward = perverse. Heb. occurs nine times in Proverbs (vv. 12, 14; 6. 14; 8. 13; 10. 31, 32; 16. 28, 30; 21.8); elsewhere only in Deut. 32. 20.

13 **darkness.** Put by Fig. *Metonymy* (of Effect), Ap. 6, for the evil which leads thither. Cp. Rom. 13. 12. Eph. 5. 11.

14 **wicked.** Same word as "evil", v. 12.

2: 16-22. THE FOREIGN WOMAN

16 **strange woman.** Heb. *zur* = apostate to a false religion, of which prostitution formed part.

stranger = foreigner. Heb. *nakar* = foreign woman. Not of Abraham's seed (Gen. 17. 12): ever a snare to Israel.

- 18** For her *household* inclineth unto death,
And her paths unto the *Rephaim*.
- 19** None that go unto her ^oreturn 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** ^oMy 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* ^oadd to thee.
- 3** Let not *grace* and truth forsake thee:
^oBind 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 ^owith 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** ^oBe 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** ^oHonour 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 ^onew wine.
- 11** ¹My son, *shrink not from* the chastening of the LORD;
Neither be weary of His correction:
- 12** For ^owhom the LORD loveth He correcteth;
Even as a father the son *in whom* he delighteth.
- 13** *Oh, the blessedness of* the man that findeth ^owisdom,
Even the man that getteth *discernment*.

18 house. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for household. **the dead.** Heb. R^cphaim, who have no resurrection. Cp. Isa. 26. 14 ("deceased"), 19 ("the dead"); and see Ap. 25. This shows that a Canaanite woman is referred to here.

19 return again. Cp. "rooted out", v. 22, with Isa. 26. 19.

take . . . hold = attain to.

21 dwell in the land. Not be "cast out", as in v. 22.

perfect: or blameless.

22 wicked = lawless. Not the same word as in v. 14. Heb. *rasha'*. **transgressors** = traitors, treacherous or faithless ones. Heb. *bagad*.

3: 1--4: 27. WISDOM'S CALL.

1 My son. See note on 2. 1.

keep = watch, guard. See note on 4. 23.

2 they. Not the "law" and "commandments" of v. 1, for they are feminine, but the "days" of v. 2 (which are masculine, agreeing with the verb "add", which is masculine also). See Ap. 74.

add to thee. This, in the Hiphil = make increase for thee, or cause thee to increase or grow [in wisdom]: i. e. as the days and years lengthen and increase they will add to thy wisdom if thou forget not, &c. So in other passages where wisdom is supposed to promise long life, which it does not. See notes on v. 16; 4. 10; 9. 11; 10. 27.

3 mercy = lovingkindness, or grace.

Bind. Like the phylacteries. Cp. 6. 21; 7. 3; and see Ex. 13. 16.

4 understanding = insight. Heb. *sekel*. See note on "wisdom" (1. 2), No. 6. Not the same word as in v. 5.

God. Heb. Elohim. Ap. 4. I. **man.** Heb. *'adam*. Ap. 14. I.

5 Trust = Confide. Heb. *batah*. Ap. 69. I.

the LORD. Heb. Jehovah. Ap. 4. II.

with all thine heart. Illustrations : Abraham (Gen. 24. 1-8; cp. Prov. 19. 14); Eleazar (Gen. 24. 12-27); Jephthah (Judg. 11. 11); David (1 Sam. 30. 6-8); Asa (2 Chron. 14. 9-15); Hezekiah (2 Kings 18. 4-7; 19. 14-37); Nehemiah (1. 4-11; 2. 4-8).

understanding = discernment. Heb. *binah*. See note on "wisdom" (1. 2), No. 2.

6 acknowledge = recognize, or own.

direct = rightly divide: i. e. dividing and thus showing what is right or pleasing to God. Heb. *yashar*. Num. 23. 27. Cp. Judges 14. 3, 7. 1 Sam. 18. 20, 26. Rendered by Sept. *orthotomeo*, the same word as in 2 Tim. 2. 15.

7 Be not wise, &c. Illustrations : Ahab (1 Kings 22. 30, 34, 35); Jeroboam (1 Kings 12. 26-33; 13. 33, 34; Asa (1 Kings 15. 19); Ben-hadad (1 Kings 20. 10, 11); quoted Rom. 11. 25; 12. 16.

Fear = revere. See note on 1. 7.

the LORD. Jehovah (with *'eth*) = Jehovah Himself. Ap. 4. II.

depart from = shun, or avoid. **evil.** Heb. *ra'a'*. Ap. 44. viii.

8 health = healing. Occurs only here.

navel. Put by Fig. *Synecdoche* (of Part) for the whole body (Ap. 6). But Sept. and Syr., following a different spelling, read "body".

marrow = moistening.

- 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. 18); 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. 23. 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.

- 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 *the owners thereof*,
When it is in the power of thine °hand to do *it*.
- 28** Say not unto thy neighbour, "Go, and come again,
And to morrow I will give;"
When thou hast it by thee.
- 29** Devise not °evil against thy neighbour,
Seeing he dwelleth *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 pilling 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.

- 14** the merchandise of it: i. e. lit., her merchandise.
- 15** She. Emphatic = She, in herself. rubies = corals, or pearls.
- 16** in her right hand = in her power; "hand" put by Fig. Metonymy (of Cause), for use as a grand agency for good of all kinds. Not necessarily a long life conferred. See note on v. 2 and Ap. 75.
- riches, &c. = to be used aright. See Ap. 75.
- 17** Her ways, &c. Illustration: Hezekiah (2 Chron. 29. 36; 30. 26. Contrast 2 Chron. 28). Cp. Acts 2. 46; 8. 6; 13. 52. 2 Cor. 8. 2. peace = well-being, or prosperity.
- 18** a tree of life. See Gen. 2. 9; 3. 22, 24. and cp. Prov. 11. 30; 13. 12; 15. 4. Rev. 2. 7; 22. 2. 14.
- 20** clouds, &c. = skies. dew = night mist. See note on Ps. 133. 3. "Dew" falls only when there are no clouds.
- 21** them. Is masculine, and so perhaps refers to the "mercy and truth" of 3. 3. sound wisdom = what is stable. See note on 2. 7.
- 22** soul. Heb. *nephesh*. Ap. 13.
- neck. Sept. adds, "Yea, it shall be healing to thy flesh; and refreshing to thy bones".
- 24** liest down. Sept. reads "sittest".
- 25** Be not afraid, &c. Illustrations: Moses (Ex. 14. 13, 14); Rahab (Josh. 6. 24, 25. Heb. 11: 31); Elisha (2 Kings 6. 16, 17); Ebed-melech (Jer. 39. 15-18). the wicked = lawless ones. Heb. *rasha'*.
- 26** thy confidence. Sept. reads "in all thy ways".
- keep = keep safe. Not the same word as in vv. 1, 21.
- 27** Withhold not. Illustrations: Ammonites, &c. (Deut. 23. 3, 4); Nabal (1 Sam. 25. 10, 11; cp. v. 15); Widow (1 Kings 17. 12. 2 Kings 4. 7); Parable (Luke 10. 30-35); Corinthians (2 Cor. 8. 1-11; 9. 1-7).
- them to whom it is due = the owners thereof.
- hand. Heb. text reads "hands", but some codices, with two early printed editions and Sept., read "hand" (sing.).
- 29** evil. Heb. *ra'a'*. Ap. 44. viii.
- securely = confidently, or without suspicion.
- 30** If he, &c. (Heb. *'im lo* = verily). Render: "he hath already done thee enough harm".
- 31** Envy thou not, &c. = Do not become excited against, &c. Illustrations: Moses (Heb. 11. 25, 26); Jezebel (1 Kings 21. 7-13. Cp. 2 Kings 9. 30-37). Ps. 34. 21.
- the oppressor = the man (Heb. *'ish*) of violence. Ap. 14. II.
- 32** froward = those who turn aside. The same word as in 2. 15; not as elsewhere in Proverbs.
- abomination to the LORD. Note all the things thus declared: 3. 32 (11. 20); 6. 16; 8. 7; 11. 1; 12. 22; 15. 8 (21. 27), 9, 16, 26; 16. 5; 17. 15, 15; 20. 10 (23); 28. 9.
- secret = secret counsel. What is sealed up from all save those to whom He reveals it.
- 33** The curse, &c. Illustrations: Baasha (1 Kings 16. 1-4, 12, 13); Jehoiakim (Jer. 22. 13-19); Coniah (Jer. 22. 24-28); Jehu (2 Kings 19. 8-12. Hos. 1. 4); Hazael (Amos 1. 4); Jeroboam II (Amos 7. 9); Esau (Obad. 18).
- the wicked = a lawless one (sing.). He blesseth, &c. Illustrations: Abraham (Heb. 11. 12. Contrast Ahab, 2 Kings 10. 1-11); Jacob (Gen. 30. 27); Joseph (Gen. 39. 2, 21); Obed-edom (2 Sam. 6. 11); the widow (2 Kings 4. 2-7).
- the just = just ones (pl.).
- 34** He scorneth, &c. Quoted in Jas. 4. 6. 1 Pet. 5. 5.
- 35** shall inherit, &c. Render: "the wise shall inherit glory, but a fool is piling up disgrace". Illustrations: Asaph (Ps. 73. 24); Paul (2 Tim. 4. 8); others (Jas. 1. 12. Dan. 12. 3. John 12. 26).
- shame, &c. Illustrations: Jeroboam (1 Kings 21. 22. 2 Kings 13. 2. 11; 14. 24; 15. 9, 18, 24, 28). Cp. Prov. 24. 8.
- fools. Heb. *k'sil*. See note on 1. 7.
- 4. 1** children = sons.
- instruction = correction, or admonition.
- know understanding = learn discernment.

- 3** For I was my father's ^oson,
Tender and **unique** ^oin 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** ^oGet 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** ^oWisdom *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 ^omy son, and receive my ^osayings;
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** ^oTake fast hold of instruction; **do not let her go**:
Protect her; for **she herself** is thy life.
- 14** ^oEnter not into the path of the **lawless**,
And go not in the way of ^oevil 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** ^oBut the path of the just *is* as **the dawning of day**,
That shineth more and more unto the ^operfect day.
- 19** The ^oway of the **lawless is in** darkness:
They know not at what they stumble.
- 20** ¹⁰My son, attend to my ^owords;
Incline thine ear unto my ¹⁰sayings.
- 21** Let them not **get away from** thine eyes;
^oKeep 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^ochi*) 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.
in the sight of my mother. A special various reading, called *Sevir* (Ap. 34), reads "of my mother's sons". So in some codices, with several early printed editions.
4 Keep = Take heed to.
live : i. e. live again, in resurrection life. See note on Lev. 18. 5. Earthly life could be enjoyed without keeping commandments.
5 Get wisdom: v. 6 tells how to do it. **it** = her.
words = sayings. Heb. *imrah*. See Ap. 73. v.
6 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.
10 my son. See note on 1. 8. **sayings.** Heb. *imrah*. See Ap. 73. v.
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).
wicked = lawless. Heb. *rasha*. Ap. 44. x. **evil.** Heb. *ra'a'*. Ap. 44. viii.
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.
of = obtained. Gen. of Origin. Ap. 17 (2).
wickedness = lawlessness. Heb. *rasha'*. Ap. 44. x.
wine. Heb. *yayin*. Ap. 27. i.
of violence = obtained by violence. Gen. of Origin. Ap. 17 (2).
18 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).
19 way of the wicked. Illustrations: Korah (Num. 16. 16-19); Ahab (1 Kings 16. 31); Babylon (Isa. 47. 11); Jews (Jer. 5. 19, 25; 44. 15-23. Ezek. 18. 29. Acts 28. 25, 26). **as.** Some codices, with one early printed edition, read "in".
20 words. Heb. *dabar*. Ap. 73. x.
21 depart = get away from.
22 health = healing.
23 Keep . . . with all diligence. Above all that must be guarded. The prep. M (^o) marks the place or person that keeps : the meaning being, guard the heart as the great citadel, for out of it are the source and outgoings of life. Same word as in vv. 6, 13. Not the same word as in vv. 4, 21.

- 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 ¹⁴evil.
- 5 °My son, attend unto my wisdom,
And bow thine ear to my *discernment*:
2 That thou mayest *guard deep counsels*
and knowledge,
Let them mount guard over thy lips.
- 3 For the lips of °a strange woman *distil honey*,
And her mouth *is* smoother than oil:
- 4 But her end is bitter as wormwood,
Sharp as a twoedged sword.
- 5 Her feet go down to death;
Her steps take hold on *the grave*.
- 6 *So that she findeth not the level path of life,*
Her ways are unstable and she knoweth it not.
- 7 Hear me now therefore, O ye *sons*,
And depart not from the *sayings* of my mouth.
- 8 Remove thy way far from her,
And come not nigh the *entrance* of her house:
- 9 Lest thou give thine honour unto others,
And thy °years unto the cruel:
- 10 Lest ³strangers be filled with thy °wealth;
And thy °labours *be* in the house of *a foreigner*;
- 11 And thou mourn at the last,
When thy flesh and thy body are consumed,
- 12 And say, 'How have I hated instruction,
And my heart despised reproof;
- 13 And have not *hearkened to* the voice of my teachers,
Nor inclined mine ear to them that instructed me!
- 14 *I soon became as an evil man*
In the midst of the congregation and assembly.'
- 15 Drink waters out of thine own cistern,
And running waters out of thine own well.
- 16 *Let not thy thine own wife* be dispersed abroad,
Nor thy garden irrigation channels in the open places.
- 17 Let them be only thine own,
And not ³strangers' with thee.
- 18 Let *thine own wife* be blessed:
And *get thy joy in* the wife of thy youth.
- 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 And why wilt thou, my son, be ravished with a *apostate*
woman, And embrace the bosom of a *foreigner* ?

froward. See notes on 2. 12 and 6.12, the only other examples of frowardness of mouth.

4. 23-27. Note the Alternation in these verses.

- 2:1. Positive. Heart.
24. Negative. Mouth.
25. Positive. Eyes.
26, 27. Negative. Feet.

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 (B«, p. 865). THE FOREIGN WOMAN.

5: 1-23. THE FOREIGN WOMAN.

- 1 My son.** See note on 1. 8. **understanding** = discernment.
- 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.
- drop as an honeycomb** = distil honey. The invitations of religious idolatry suit the tastes of the natural man.
- 5 hell** = the grave. Heb. *sheol*. Ap. 35.
- 6 Lest thou shouldest ponder.** Render : So that she findeth not the level path of life ; her ways are unstable and she knoweth it not.
- 7 children** = sons. **words** = sayings. Heb. '*imrah*. Ap. 73. v.
- 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.
- labours.** Put by Fig. *Metonymy* (of Cause), for what is produced by it.
- a stranger** = a foreigner. 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. *kim'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.** Heb. *ra'a'*. Ap. 44. viii.
- 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 . . . ?".
- fountains.** Plural of emphasis : i. e. thine own wife. Cp. Song 4. 12.
- And** = As or nor [thy].
- rivers of waters** = divisions of waters. Heb. *palgey mayim*: i.e. thy garden irrigation channels in the streets. See note on 21. 1.
- streets** = open places.
- 18 thy fountain** : i.e. thine own wife. Cp. v. 16.
- rejoice with** = get thy joy with. Some codices, with Sept., Syr., and Vulg., read "in" instead of "with".
- 20 strange** = apostate. Heb. *zur*. See note on v. 3.
- stranger** = alien or foreigner. Heb. *nakar*. See note on vv. 3, 10.

- 21** For the ways of *a man* are before the eyes of the LORD,
And **He** pondereth all his goings.
- 22** His own ^oiniquities shall *entrap* the ^owicked himself,
And ^ohe shall be holden with the cords of his ^osins.
- 23** He shall ^odie without instruction;
And in the greatness of his folly he shall go astray.
- 6** ^oMy son, ^oif thou be surety for thy *neighbour*,
If thou hast *made a contract* with an *apostate*,
2 *If* thou art snared with the *sayings* of thy mouth,
If thou art taken with the *sayings* of thy mouth.
- 3** Do this now, my son, *rescue* thyself,
When thou art come into the hand of thy friend;
Go, humble thyself, and make sure thy *neighbour*.
- 4** Give not sleep to thine eyes,
Nor slumber to thine eyelids.
- 5** *Rescue* thyself as a roe from the hand of the *hunter*,
And as a bird from the *snare* of the fowler.
- 6** Go to the ant, thou sluggard;
Consider her ways, and be wise:
- 7** Which having no guide, Overseer, or ruler,
8 Provideth her meat ^oin the summer,
And gathereth her food in the harvest.
- 9** How long wilt thou sleep, O sluggard?
When wilt thou arise out of thy sleep?
- 10** Yet a little sleep, a little slumber,
A little folding of the hands to sleep:
- 11** So shall thy *need* come as a *highwayman*,
And thy want as a *man with a shield*.
- 12** A *worthless person*, a ^owicked man,
Walketh with a *perverse* mouth.
- 13** He winketh with his eyes, he speaketh with his feet,
He teacheth with his fingers;
- 14** *Deceitfulness* is in his heart, he deviseth
mischiefs continually;
He *cast forth as seed* discord.
- 15** Therefore shall his calamity come suddenly;
Suddenly shall he be broken without remedy.
- 16** These ^osix *things* doth the LORD hate:
^oYea, seven are an ^oabomination *unto His soul*:
- 17** ^oA proud look, a lying tongue,
And hands that shed innocent blood,
- 18** An heart that deviseth ¹²wicked imaginations,
Feet that be swift in running to mischief,
- 19** A false witness *that* speaketh lies,
And he that soweth discord among brethren.
- 20** ¹My son, keep thy father's commandment,
And forsake not the law of thy mother:
- 21** Bind ^othem continually upon thine heart,
And tie them about thy neck.

- 31** **man = a man.** Heb. 'ish. Ap. 14. II. Illustrations : Cain (Gen. 4. 5, 6); Babel's builders (Gen. 11. 4-7); Sodom (Gen. 18. 21, &c.); Uzzah (2 Sam. 6. 6, 7; 1 Chron. 15. 13. Num. 4. 15); David (2 Sam. 12. 9); Baasha (1 Kings 15. 29. Cp. 16. 7); Ahab (1 Kings 21. 19); Belshazzar (Dan. 5. 22-28); Nathanael (John 1. 48); The Seven Assemblies (Rev. 2. 2, 9, 13, 19; 3. 1, 8, 15). Cp. 1 Sam. 16. 7. **the LORD.** Heb. Jehovah. Ap. 4. II.
- 22** **iniquities.** Heb. 'avah. Ap. 44. iv. **take** = trap or entrap him. **wicked** = a lawless man. Heb. rasha, ' Ap. 44. x.
- he shall be holden.** Illustrations: Saul (1 Sam. 18. 8, 9. Cp. 24. 16, 17; 26. 21; 28. 5-20); Jerusalem (Jer. 2. 16-19. Ezek. 22. 31); Ahithophel (2 Sam. 17. 23); Judas (John 12. 6. Matt. 26. 47-49). Cp. Prov. 23. 29, 35.
- sins.** Heb. chata; . Ap. 44. i.
- 23** **die without instruction.** Illustration : Saul (1 Chron. 10. 13, 14).

6: 1-23. WISDOM'S CALL.

- 1** **My son.** See note on 1. 8.
- if.** This word should be supplied at the beginning of each line in v. 2, as well as in v. 1.
- friend** = neighbour.
- stricken thy hand.** Idiom for making a contract. Cp. Job 17. 3.
- stranger** = an apostate. Heb. zur. See note on 5. 3.
- 2** **words** = sayings. Heb. 'imrah. Ap. 73. v.
- 3** **deliver** = rescue.
- 5** **hand.** Aram., Sept., and Syr. read "snare".
- 8** **in the summer.** True of Eastern ants.
- 11** **poverty** = need. There are six words rendered poor or poverty in Proverbs: (1) *rush* = in want of necessities of life (6. 11; 10. 4, 15; 13. 7, 8, 18, 23; 14. 20; 17. 5; 18. 23; 19. 1, 7, 22; 22. 2, 7; 24. 34; 28. 3, 6, 19, 27; 29. 13; 30. 8; 31. 7). (2) *dal* = impoverished, reduced (10. 15; 14. 31; 19. 4, 17; 22. 9, 16, 22, 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) *yarash* = 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.
- man.** Heb. 'ish. Ap. 14. II.
- 12** **naughty person.** Heb. a man of Belial = a worthless person. Like Anglo-Saxon *na* (= no, or not) and *wiht* (= a thing) = a thing of naught : i.e. worthless. **wicked.** Heb. 'aven. 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.
- soweth** = casteth forth [as seed].
- 16** **six things.** Epitomising vv. 12-14 (Ap. 10).
- the LORD.** Heb. Jehovah. Ap. 4. II.
- Yea, seven.** Fig. *Epanorthosis*. Ap. 6. To imply that the list is not exhausted. **abomination.** See note on 3. 32.
- unto Him** = unto His soul. Heb. *nephesh*. Ap. 13.
- 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. **sleepest** = liest down.
- talk** = commune. Three, the number of Divine completeness (Ap. 10). Not four (as some suppose) and one "dropped out" !

- 22** When thou goest, ^oit shall lead thee;
When thou *liest down*, it shall keep thee;
And *when* thou awakest, *it* shall *commune* with thee.

- 23** For the commandment *is* a lamp; and the ^olaw is light;
And *what is directed* are the *way to life*;
- 24** To keep thee from the ^oevil woman,
From the flattery of the tongue of a *foreign woman*.
- 25** Lust not after her beauty in thine heart;
Neither let her take thee with her eyelids.
- 26** For by means of a whorish woman *a man is brought* to
a piece of bread:
And the adulteress will hunt for *the soul*.
- 27** ^oCan a man *shovel up* fire in his bosom,
And his clothes not be burned?
- 28** Can one go upon hot coals,
And his feet not be burned?
- 29** So he that goeth in to his neighbour's wife;
Whosoever toucheth her shall not be innocent.
- 30** *Men will not think it a light matter for a thief
that he should steal* :
Even to satisfy his soul when he is hungry;
- 31** *So if he be found*, he shall restore sevenfold;
He shall give all the substance of his house.
- 32** *How much more he who* committeth adultery with a
woman lacketh ^ounderstanding:
He *that* doeth it destroyeth his own ³⁰soul.
- 33** A wound and dishonour shall he get;
And his reproach shall not be wiped away.
- 34** For jealousy *is* the rage of *the jealous husband*:
Therefore he will not spare in the day of vengeance.
- 35** He will not regard any ransom;
neither will he rest content, though thou
givest many gifts.
- 7** ^oMy son, *watch* my *sayings*,
And lay up my commandments with thee.
- 2** Keep my commandments, and ^olive;
And my law as the apple of thine eye.
- 3** ^oBind them upon thy fingers,
Write them upon the *tablet* of thine heart.
- 4** Say unto wisdom, "Thou *art* my ^osister;"
And call understanding *thy close friend*:
- 5** That they may keep thee from the *apostate* woman,
From the *foreigner* which ^oflattereth with her ¹words.
- 6** For at the window of my house
I looked through my casement,
- 7** And beheld among the ^osimple ones, I discerned
among the *sons*, A young man void of understanding,
- 8** Passing through the *back street* near her corner;
And he *sauntered* the way to her house,
- 9** In the *darkness*, in the *evening of the day*,
In the black and dark night:
- 10** And, behold, there met him a woman
With the attire of an harlot, and *hidden* of heart.

23 law is light. Fig. *Paronomasia* (Ap. 6), v *torah 'or*. In Latin it would be similar: *Lex est lux*. **reproofs 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.

- 24 evil.** Heb. *ra'a'*. Ap. 44. viii. **strange woman** = alien, or foreign woman. Heb. *nakar*. See note on 5. 3.
- 26 the . . . life** = the soul. Heb. *nepshesh*. Ap. 13.
- 27 Can a man . . . ?** Fig. *Paroemia*. Ap. 6. **take** = shovel up.
- 30 despise.** Heb. *buz* (from *bazah*), is here followed by ^h (-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.
- soul.** Heb. *nepshesh*. Ap. 13. **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. **words** = sayings. Heb. *imrah*. Ap. 73. v.
- 2 live** : i. e. live for ever, 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). **3 Bind them.** Cp. 3. 3. Deut. 6. 8; 11. 18. **table** = tablet. **4 sister.** Cp. Matt. 12. 50. **kinswoman** = close friend (masc). Only other occ. Ruth 2.1, of Boaz.

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. *nazar*. 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.
- 16 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 payed my vows.
- 15** Therefore came I forth to meet thee,
Diligently to seek thy face, and I have found thee.
- 16** I have ^odecked 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*.

- 19** For the *master of the house* is not at home,
He is gone a long journey:
- 20** He hath taken a bag of money with him,
And will come home at *the new moon*.
- 21** With her much fair speech she caused him to yield,
With the flattering of her lips she forced him.
- 22** He goeth after her *suddenly*,
As an ox goeth to the slaughter,
Or as a °fool to the correction of the stocks;
- 23** Till a dart strike through his liver;
As a bird hasteth to the snare,
And knoweth not that *it is* for his °life.
- 24** Hearken unto me now therefore, O ye *sons*,
And attend to the *sayings* of my mouth.
- 25** Let not thine heart decline to her ways,
Go not astray in her paths.
- 26** For °she hath cast down many wounded:
Yea, many strong *men* have been slain by her.
- 27** Her house *is* the way to *the grave*,
Going down to the *inner chambers* of death.
- 8** Doth not °wisdom cry?
And understanding put forth her voice?
- 2** She standeth in the top of *places of vantage*,
By the way *in the places where the paths meet*.
- 3** She crieth at the gates, at the entry of the city,
At the coming in at the *entrances*.
- 4** Unto you, O °men, I call;
And my voice *is* to the sons of °man.
- 5** O ye °simple, understand °wisdom:
And, ye °fools, be ye of an understanding heart.
- 6** Hear; for I will speak of *representative truths*;
And the opening of my lips *shall be* right things.
- 7** For my mouth shall speak truth;
And *lawlessness* is an abomination to my lips.
- 8** All the *sayings* of my mouth *are* in righteousness;
There is nothing twisted or perverse in them.
- 9** They *are* all plain to him that understandeth,
And right to them that find knowledge.
- 10** Receive my instruction, and not silver;
And knowledge rather than choice gold.
- 11** For wisdom *is* °better than rubies;
And all the things that may be desired
are not to be compared to it.
- 12** °I ¹wisdom dwell with prudence,
And find out knowledge of *sagacious* inventions.
- 13** °The fear of the LORD *is* to °hate °evil:
Pride, and arrogancy, and the evil way,
And the *perverse man*, do I hate.

- 19** **goodman** = master of the house. Cp. Matt. 24. 43. Luke 12. 39.
20 **the day appointed** = the new moon.
22 **straightway** = suddenly. **fool**. Heb. 'evil. See note on 1. 7.
23 **life** = soul. Heb. *nephesh*. Ap. 13.
24 **children** = sons. See the Structure, p. 864.
26 **she hath cast down**. Illustrations: Samson (Judg. 16. 4-21); David (2 Sam. 11); Solomon (1 Kings 11. Neh. 13. 26).
27 **hell** = the grave. Heb. *sh'ol*. Ap. 35.
chambers = inner chambers. An explanation of Sheol.

8: 1--9: 12.	WISDOM'S CALL.
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| 8: 1 | Wisdom's call. |
| 8: 2, 3. | From high places. |
| 8: 4-6. | To the simple. |
| 8: 7-9. | Reasons. |
| 8: 10-31. | Wisdom self-commended. |
| 8: 32-36. | Wisdom's call. |
| 9: 1-3. | From high places. |
| 9: 4-6. | To the simple. |
| 9: 7-9. | Reasons. |
| 9: 10-12. | Wisdom self commended. |

- 1** **wisdom**. Heb. *chokmah* = wisdom personified. Cp. v. 12.
2 **high places** = places of vantage.
in the places of the paths = in the places where the paths meet.
3 **doors** = entrances.
4 **men**. Heb. '*ishim*. Ap. 14. II.
man. Heb. '*adam*. Ap. 14. I. } All classes.
5 **simple**. See note on 1. 4.
wisdom. Heb. '*armah*. Not the same word as in v. 1 = shrewdness. See note on 1. 2.
fools. Heb. *k sil*. See note on 1. 7.
6 **excellent**. Heb. *nagid* = a prince, or representative.
things. Heb. *dabar* = words (see Ap. 73. x). Hence = representative truths.
7 **wickedness** = lawlessness. Heb. *rasha'*. Ap. 44. x.
8 **words** = sayings. Heb. *imrah*.
froward = twisted, or crafty.

10-31.	WISDOM SELF-COMMENDED.
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|----------------|---------------------|
| 10, 11. | Wisdom personified. |
| 12-14. | Prudence. |
| 15, 16. | Rule. |
| 17. | Recompense. |
| 18, 19. | Riches, &c. |
| 20. | Righteousness. |
| 21. | Recompense. |
| 22-31. | Wisdom personified. |

- 11** **better**. Note the seventeen occurrences of this rendering of Heb. *tob* in Proverbs : 3.14; 8. 11, 19; 12. 9; 15. 16, 17; 16. 32; 17. 1; 19. 1, 22; 21. 9, 19; 25. 7, 24; 27. 5, 10; 28. 6.
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.
hate. This is far beyond Zophar's mistaken definition of it in Job 28. 28. A man may "depart" from evil from *policy*, while he loves it in his heart. But to "hate" it comes only from Divine wisdom. By nature men love evil (Jer. 17. 9. Matt. 7. 17; 15. 19. John 3. 19. Rom. 3. 10-18; 8. 7, 8. 1 Cor. 2. 14. Gal. 5.17. Eph. 2. 2, 3, 12; 4. 17-22. Col. 1. 21. Tit. 3. 3. 1 John 5. 19).
evil. Heb. *ra'a'*. Ap. 44. viii.
froward = perverse.
mouth. Put by Fig. *Synecdoche* (of Part), Ap. 6, for the whole man.

- 14** Counsel *is* mine, and ^osound wisdom:
I *am discernment*; I have strength.
- 15** ^oBy me kings reign, And princes decree justice.
- 16** By me princes rule,
And nobles, *even* all the *righteous judges* of the earth.
- 17** I love them ^othat love me;
And those that seek me early shall find me.
- 18** Riches and honour *are* with me;
Yea, durable riches and righteousness.
- 19** My fruit *is* ¹¹better than gold, yea, than fine gold;
And my revenue than choice silver.
- 20** I lead in the way of righteousness,
In the midst of the paths of judgment:
- 21** That I may cause those that love me
to inherit substance;
And I will fill their *treasuries*.
- 22** The LORD *acquired* me in
the ^obeginning of His way,
^oBefore His works of old.
- 23** I was *founded from the outset of the ages*,
from the beginning, Or ever the earth was.
- 24** When *there were* no depths, I was ^obrought forth;
When *there were* no fountains abounding with water.
- 25** Before the mountains were ^osettled,
Before the hills was I ²⁴brought forth:
- 26** While as yet He had not made the ^oearth, nor the fields,
Nor *the first particles* of the dust
of *the habitable world*.
- 27** When He prepared the heavens, I *was* there:
When He set a ^ocompass upon the face of the depth:
- 28** When He established the *skies* above:
When He strengthened the fountains of the *abyss*:
- 29** 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:
- 30** Then I *became beside him, as one under
His constant care*:
And I was daily His delight,
^oRejoicing always before Him;

- 14 sound wisdom.** See note on 2. 7.
understandings = discernment. See note on 1. 2.
- 15 By me kings reign.** See Ps. 75. 6, 7. Dan. 2. 21, 47. Rom. 13. 1-7.
- 16 judges of the earth.** Some codices, with two early printed editions, Aram., Syr., read "righteous judges"; reading *zedek*, "righteousness", instead of *'erez*, "earth". R.V. follows this.
- 17 that love me.** Illustrations: Joseph (Gen. 37. 2., 13, 16, 17; 39. 3, 9; 41. 38); Samuel (1 Sam. 2. 26; 7. 3-17; cp. Jer. 15. 1); David (1 Sam. 17. 37, 45, 46); Abijah (1 Kings 14. 13); Obadiah (1 Kings 18. 4; cp. vv. 3, 12); Josiah (2 Chron. 34. 1-3, 27, 28); Daniel (1. 6, 8; cp. 9. 23; 10. 11-19).
- 21 treasures** = treasuries.

8: 22-31. WISDOM PERSONIFIED.

- | | |
|---------------|---------------------------------|
| 22. | In eternity past. With Jehovah. |
| 23-29. | Before the creation of man. |
| 30. | In eternity past. With Jehovah. |
| 31. | After the creation of man. |

22 possessed = acquired, implying a definite act, as "constituted". Sept. and Syr. render it "created" (*ektise*). Cp. the use of the verb in this book (1. 5; 4. 5, 7; 16. 16; 17. 16; 18. 15; 19. 8; 20. 14; 22. 23). Heb. *kanah*. Occurs eighty-six times in O.T.; rendered "possess" only four times. Cp. "wisdom" (Luke 11. 49).

beginning . . . Before. See Col. 1. 15-17; 2. 9. Rev. 3. 14. John 1. 1; 17. 5: "begotten before the world . . . born in the world". Elohim taking *creature* form in order to create; as He, later, took *human* form (flesh) to redeem. Hence "creation" and "redemption" combined in Christ (Rev. 4. 11; 5. 9). Man created in His likeness: that in which He appeared to the patriarchs and to Joshua (5. 13) was not temporary, or assumed for the moment, but was permanent.

His way. As distinct from His "works" (Ps. 103. 7).

Before. To this must be referred Eph. 1. 4, and Col. 1. 17. Three times we have "*before* the foundation (or disruption, .Gen. 1. 2. See note on Matt. 13. 35) of the world" (John 17. 24. Eph. 1. 4, and 1 Pet. 1. 20). Cp. the expression "*from* (or, *since*) the foundation of the world", seven times (Matt. 13. 35; 25.34. Luke 11.50. Heb. 4. 3; 9. 26. Rev. 13. 8; 17. 8). See note on Matt. 13. 35. The former has to do with the "Church", the latter with the "Kingdom"; the former with God's "purpose", the latter with His "counsels".

23-29. BEFORE CREATION.

- | | |
|-----------------|-------------------|
| 23. | Before the earth. |
| 24. | Before the seas. |
| 25, 26. | Before the earth. |
| 27. | When the heavens. |
| 28, 29-. | When the seas. |
| -29. | When the earth. |

23 set up = founded. Heb. *nasak*, as in Ps. 2. 6, "set".

from everlastings = from the outset of the ages. Cp. Heb. 11. 3.

24 brought forth. Same root as Job 15. 7; 39. 1. Ps. 29. 9; 51. 5. Isa. 45. 10; 51. 2; 66. 8. Heb. *hul*. Not the same word as in v. 30.

- 25 settled.** Cp. Ps. 104. 8. **26 earth.** Heb. *'erez*. **the highest part:** or, the first atoms or particles. **world** = the habitable world. Heb. *tebel* (not *'erez* dearth). The Talmud (*Taanith* fol. 10A) distinguishes *'erez* as meaning the land of Israel, from the world as meaning *the outside lands*. Cp. Matt. 2. 20. **27 compass** = a circle, or vault. **28 clouds** = skies, or finer clouds. **deep** = abyss. **29 appointed** = fixed by statute, or marked out. **30 I was by** = I became beside Him. John 1. 1. See note on "was", Gen. 1. 2. **by** = close by. **as one brought up with Him** = as one constantly with Him, or under His constant care. Heb. *'amon*, from root *'aman* = to be constant or steady, and denoting: (1) The making constant or steady (Ex. 17. 12). (2) The being constant, as a river (Isa. 33. 16. Jer. 15. 18); as a house (2 Sam. 7. 16. Isa. 7. 9); of words (Gen. 42. 20); of a prophet (1 Sam. 3. 20); an allowance (Neh. 11. 23). (3) The stability or faithfulness (Deut. 32. 20. Isa. 65. 16. Jer. 51. 15); hence "Amen", affirming and confirming assent. (4) Of the constant and steady care of a nurse, &c. (Est. 2. 7, 20. 2 Kings 10.1, 5. Isa. 60. 4; 66. 12. Lam. 4. 5). (5) Of the constant and steady resting of the mind as trusting, relying, or depending upon (Gen. 15. 6; 45. 26. Ex. 4. 5. Deut. 28. 66. Judg. 11. 20). (6) Of the constant, steady hand required in a cunning workman (Song 7. 1 = hands of steadiness, meaning work not hastily done. The R.V. rendering of 8. 30, "a master workman", is made on insufficient ground). **Rejoicing.** Cp. v. 31.

- 31** Rejoicing in ^othe habitable part of His earth;
And my delights *were* with the sons of ^omen.
- 32** Now therefore hearken unto me, O ye *sons*:
For *happy are they that* keep my ways.
- 33** Hear instruction, and be wise, And refuse it not.
- 34** *Happy is* the ³¹man that heareth me,
Watching daily at my gates,
Waiting at the posts of my doors.
- 35** For whoso findeth me ^ofindeth life,
And shall obtain ^ofavour of the LORD.
- 36** But he that ^osinneth against me wrongeth his own soul:
All they that hate me *live and act so as to loose life*.
- 9** ^oWisdom hath builded her house,
She hath hewn out her seven pillars:
2 She hath killed her beasts; she hath
^omingled [*with spices*] her *fermented wine*;
She hath also furnished her table.
- 3** She hath ^osent forth her *young persons*:
Each to cry upon the ^ohighest places of the city,
- 4** Whoso is *artless*, let him turn in hither:
As for him that wanteth ^ounderstanding, she saith to him,
- 5** Come, eat of my *food*,
And drink of the *fermented wine* which I have
²mingled [*with spices*].
- 6** Forsake the *heartless*, and *live for ever*;
And go in the way of understanding.
- 7** ^oHe that reproveth a scorner getteth to himself shame:
And he that rebuketh a *lawless man* getteth himself a blot.
- 8** ^oReprove not a scorner, lest he ^ohate thee:
Rebuke a wise man, and ^ohe will love thee.
- 9** Give a *hint* to a wise *man*, and he will be yet wiser:
Teach a just *man*, and he will increase in learning.
- 10** The fear of the LORD *is* ^othe beginning of ^owisdom:
And ^othe knowledge of *the Holy One is discernment*.
- 11** For by me thy days shall *become great in usefulness*,
And the years of thy life ^oshall be increased.
- 12** If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it.
- 13** ^oA foolish woman *is* clamourous:
She *is* ⁴*artless*, and knoweth *nothing whatever*.
- 14** For she sitteth at the *entrance* of her house,
On a seat in the ³high places of the city,
- 15** To call passengers *passing on their way*:
16 Whoso is ⁴*artless*, let him turn in hither:
And *as for* him that wanteth ^ounderstanding,
she saith to him,
- 17** "Stolen waters are sweet,
And bread *eaten* in secret is pleasant."
- 18** But he knoweth not that *Rephaim* are there;
And that her guests *are* in the depths of *Sheol*.

- 31 the habitable part of His earth.** Heb. *tebel 'arez*. See note on "world", v. 26.
men. Heb. *'adam*. Ap. 14. I. Cp. Gen. 2. 19; 3. 8, 21. Made in His image. Gen. 1. 26, 27.
- 32 children** = sons. **blesed** = happy. See note on 3. 13.
- 35 fin deth life:** i.e. resurrection life, and life eternal. Cp. John 3. 36. 1 John 5. 12. See note on Lev. 18. 5.
- favour** = as shown in Rom. 6. 23.
- 36 sinneth.** Heb. *chata'*. Ap. 44. i. **soul.** Heb. *nepesh*. Ap. 13.
love death = live and act so as to lose life. Fig. *Metonymy* (of Cause).
- 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.
- wine.** Heb. *yayin*. Ap. 27. I.
- 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.
- 5 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); Dionysius and Damaris (Acts 17. 34); Ephesians (Acts 19. 19. Eph. 2. 13); members of Nero's household (Phil. 1. 13; 4. 22).
foolish = heartless. Heb. *p'athi* (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.

9: 13-18. 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. |

- 13 A foolish woman.** The contrast is with v. 1. Heb. *k'sil*. See note on 1. 7.
nothing = nothing whatever.
- 14 door** = entrance.
- 15 Who go right, &c** = passing on their way, or [To call them] that go straight forward, &c.
- 18 the dead** = Rephaim. (No Art.) See Ap. 25.
hell = Sheol. Ap. 35.

- 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 ³*a just one* *is* blessed:
 But °the name of ³*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 *a fool* shall fall.
- 11** The mouth of a righteous *man is* a well of life:
 But °violence covereth the mouth of the *lawless*.
- 12** °Hatred stirreth up strifes:
 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.

10: 1--19: 9. PROVERBS BY SOLOMON. FOR ALL.

- Third Person ("HE", "HIM", "THEY").
- 10: 1--15: 33.** The Pious and the Ungodly. With reference to others. Their lots in life. (Chiefly Antithetic.)
- 16: 1--19: 19.** The Pious and the Ungodly. With reference to God. Their life and character. (Chiefly Synthetic.)

10: 1--15: 32. THE PIOUS AND THE UNGODLY. WITH REFERENCE TO OTHERS.

- 10: 1-32.** Their life and conduct. (General.)
- 11: 1--15: 33.** Their advantages and dis-advantages.

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

1 The proverbs of Solomon. This is the heading of a distinct class of Proverbs marked off by different authorship. All are in two lines, except 19. 7, which has three lines. They are miscellaneous, having self-developing connections, finding their reasons in what follows.

A wise son. Illustration: Joseph (Gen. 47. 12. Cp. 48. 2).

a foolish son. Heb. *k^esil*. See note on 1. 7. Illustration: Esau (Gen. 26. 34, 35; 27. 45, 46).

2 wickedness = lawlessness. Heb. *rasha'*. Ap. 44. x.

profit nothing. Illustrations: Rehoboam (2 Chron. 12. 1-4, 9); Gehazi (2 Kings 5. 20-27. Prov. 21. 6); Nebuchadnezzar (Dan. 4. 31, 33); Belshazzar (Dan. 5); the Rich Fool (Luke 12. 20, 21. Cp. 16. 23, 24). Cp. Prov. 11. 28.

righteousness delivereth, &c. Illustrations: Daniel (6. 22-30. Cp. Prov. 13. 6); Noah (Gen. 7. 1. Heb. 11. 7).

death. Put by Fig. *Metonymy* (of Effect), for the things which lead to death.

3 will not suffer, &c. Illustrations: Elijah (1 Kings 17); David (2 Sam. 17. 27-29). **soul.** Heb. *nepshesh*. Ap. 13. **the righteous** = a righteous one.

casteth away = repel, &c. Illustrations: Israel (Judg. 6. 1-4); Samaria (1 Kings 18. 2. 2 Kings 6. 5); Jerusalem (Lam. 5. 10. Zeph. 1. 18); the Chaldeans (Hab. 2. 8).

the wicked = lawless ones. Heb. *rasha'*. Ap. 44. x.

4 poor = needy. Heb. *rush*. See note on 6. 11,

slack = deceitful. Asm 12. 24. Ps. 52. 2; 120. 2, Hos. 7. 16.

5 gathereth in summer, &c. Illustrations: Isaac (Gen. 18. 19); Joseph (Gen. 47. 12); Timothy (2 Tim. 3. 15. Acts 16. 1, 2).

sleepeth in harvest. Cp. 24. 30-34.

6 Blessings: not simply good things, but good things bestowed by another.

head. Put by Fig. *Synecdoche* (of Part), Ap. 6. for the whole person.

the just = a just one. **violence, &c.:** or, the mouth of lawless ones conceal violence.

7 The memory = What is remembered of him; not what he remembers; see Ps. 146. 4. Illustrations: Elisha (2 Kings 13. 21); Jehoiada (2 Chron. 24. 15, 16); the woman (Mark 14. 9); Mary (Luke 1. 28, 48); Dorcas (Acts 9. 36, 39. Cp. Prov. 22. 1; Antipas (Rev. 2. 13).

the name, &c. Illustrations: Balaam (2 Pet. 2. 15. Jude 11. Rev. 2. 14);

Ahaz (2 Chron. 28. 22); Athaliah (2 Chron. 24. 7); Herod (Acts 12. 22, 23. Cp. Ps. 9. 16).

8 will receive, &c. Illustrations: Abraham (Gen. 22. Heb. 11. 8, 17); David (2 Sam. 7); widow (1 Kings 17. 10-16); Rechabites (Jer. 35. 6-10. Cp. Prov. 23. 22).

a prating fool = a fool (Heb. *'evil*. See note on 1. 7) of lips: lips put by Fig. *Metonymy* (of Cause), Ap. 6. for what is spoken by them. Illustrations: Korah, &c. (Num. 16); Diotrefes (3 John 9, 10). Cp. 2 Pet. 2. 10. Jude 10, 13.

9 uprightly = in integrity.

11 mouth. Put by Fig. *Metonymy* (of Cause), Ap. 6. for what is spoken by it.

12 Hatred stirreth up strifes. Illustrations: Ishmael (Gen. 21. 9-14. Gal. 4. 29); Jews (Acts 13. 50; 14. 2-4; 17. 5, 13). **love covereth.** The opposite action. Cp. 1 Cor. 13. 4. Illustrations: Joseph (Gen. 40. 15. Cp. 45. 5-8. Prov. 17. 9; 19. 11); David (2 Sam. 1); Paul (Philemon); Christ (Matt. 26. 41. Mark 16. 7. John 20. 25-27; 21. 15-19, &c.).

sins. Heb. *pasha'*. Ap. 44. ix.

13 lips. Put by Fig. *Metonymy* (of Cause), Ap. 6. for what is spoken by them.

understanding. Heb. "heart", put by Fig. *Metonymy* (of Subject), Ap. 6. for understanding.

foolish. Same word as in v. 8.

15 his strong city. Heb. city of his strength. Fig. *Antimereia*. Ap. 6.

destruction = that which destroys them. Fig. *Metonymy* (of Effect).

poor = weak. Heb. *dal*. See note on 6. 11.

poverty = *rush*. See note on 6. 11.

16 fruit = produce.

the wicked = a lawless one.

sin. Heb. *chata*. Ap. 44. i.

- 17** He *is* in the way of life that keepeth instruction:
But he that ^orefuseth reproof *leadeth astray*.
- 18** He that hideth hatred *with* lying lips,
And he that uttereth a slander, *is* a ¹fool.
- 19** In the multitude of words there *lacketh not sin*:
But he that *restraineth* his lips *is* wise.
- 20** The ^otongue of *a just one* *is* as choice silver:
The heart of *lawless ones* *is* little worth.
- 21** The ³words of *a righteous one* *instruct* many:
But ⁸fools die *through* want of ^owisdom.
- 22** The blessing of the LORD, *itself* maketh rich,
And **He** addeth no sorrow with it.
- 23** *It is* as sport to a ¹fool to do mischief:
But *to exercise wisdom is as sport*
to a man of understanding.
- 24** The fear of ³lawless ones, *it* shall come upon him:
But the desire of *righteous ones* ^oshall be granted.
- 25** ^oAs the whirlwind passeth, so *is*
lawless ones no more:
But *a righteous one* *is* ^oan everlasting foundation.
- 26** As vinegar to the teeth, and as ^osmoke to the eyes,
So *is* the sluggard to them that send him.
- 27** The *reverence* of the LORD *increaseth* days:
But the years of *lawless ones* shall
be *made little*.
- 28** ^oThe 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 ^oiniquity.
- 30** *Righteous ones* shall never be *shaken*:
But *lawless ones* shall not inhabit
the *land of promise*.
- 31** The mouth of *a righteous one* ^obringeth forth ²³wisdom:
But the *perverse* tongue shall be *cut off*
as unproductive.
- 32** The ³lips of *a righteous one* know what is acceptable:
But the mouth of *lawless ones* *speaketh*
great perverseness.
- 11** *False balances* *is* ^oabomination to the LORD:
But a just ^oweight *is* **His** delight.
- 2** ^oWhen pride cometh, then cometh shame:
^oBut with the lowly *is* ^owisdom.
- 3** The ^ointegrity of *upright ones* shall guide them:
But the *slipperiness* of *traitors* shall destroy them.

- 17** **refuseth**. Some codices read "hateth".
ereth = leadeth astray.
- 19** **wanteth not sin** = lacketh not sin. Illustrations: Job (32. 2; 34. 5, 12; 35. 16; 42. 3); Job's friends (32. 3; 42. 7, 8); the widows (1 Tim. 5. 13). Of the "Twelve", the one who spake most (Peter) erred most (Matt. 16. 22; 26. 74).
- refraineth** = restraineth. Illustrations: Eleazar (Gen. 24. 21. Cp. Prov. 4. 26; 15. 28); Aaron (Lev. 10. 3); Saul (1 Sam. 10. 27. Cp. Prov. 11. 12).
- 20** **tongue**. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by it.
- 21** **feed** = shepherd: i.e. instruct. Illustrations: Job (4. 3, 4; 29. 21, 22); David (Ps. 78. 70-72); Peter (Acts 4. 1-4); Philip (Acts 8. 5-8); Paul and Barnabas (Acts 11. 26; 14. 22-28); Judas and Silas (Acts 15. 32, 33).
for = through.
- wisdom**: Heb. "heart", put by Fig. *Metonymy* (of Subject), Ap. 6, for understanding.
- 22** **it** = itself: i.e. the uttered blessing, like the "words of the wise".
- 23** **But**. Supply Fig. *Ellipsis* (Ap. 6), "But [to exercise] wisdom [is as sport] to a man of understanding".
man. Heb. *ish*. Ap. 14. II.
understanding . . . wisdom. See note on 1. 2.
- 24** **the righteous** = righteous ones.
shall be granted. Illustrations: Hannah (1 Sam. 1. 20); Esther (4. 16; 8. 15-17); Daniel (2. 16-23); Simeon (Luke 2. 25-30).
- 25** **As the whirlwind passeth, &c.** Illustrations: Gen. 7. 21-23 (cp. Matt. 24. 37-39. Luke 17. 26, 27); Elah (1 Kings 16. 7-10); Sennacherib (2 Kings 19. 35-37).
an everlasting foundation. Cp. Matt. 7. 24-27.
- 26** **smoke**. In Eastern tents and houses, wood or charcoal fires, and no chimneys.
- 27** **The fear of the LORD**. See note on 1. 7.
prolongeth days = increaseth days; not necessarily in number, but in greater value and importance.
shortened = cut down, or made little, as in Isa. 50. 2; 59. 1. Mic. 2. 7. Num. 11. 23; 21. 4. (discouraged). Judg. 10. 16 (grieved); 16. 16 (vexed). Job 21. 4 (troubled). Zech. 11. 8 (loathed). Ps. 102. 23, where it refers to affliction, not to continued living.
- 28** **The hope of the righteous, &c.** Illustrations: Abraham (Rom. 4. 18-20); Joseph (Ps. 105. 17-21); Hezekiah (Ps. 126); Daniel (6. 10).
hope. Heb. *yahal* = an unlikely hope.
expectation = confidence. Heb. *tikvah* = a likely hope. Illustrations: Goliath (1 Sam. 17. 44, 51); Athaliah (2 Kings 11. 1-16); Sennacherib (2 Kings 19. 23, 37. 2 Chron. 32. 21); Herod (Matt. 2. 16).
- 29** **the upright** = an upright one.
destruction = ruin. Illustrations: Saul (1 Chron. 10. 13, 14. Prov. 11. 3); Jeroboam (1 Kings 14. 7-11. Isa. 50. 11).
iniquity. Heb. *aven*. Ap. 44. iii.
- 30** **removed** = moved, or shaken.
earth: or land [of promise].
- 31** **just** = righteous, as in vv. 30, 32.
bringeth forth: i. e. as a plant. **froward**. See note on 2. 12.
cut out = cut off as unproductive.
- 32** **frowardness**. See note on 2. 12. Here pl. = great [perverseness].
- 1** **A false balance** = False balances. **abomination**. See note on 3. 32.
the LORD. Heb. Jehovah. Ap. 4. II.
weight = stone. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the weight it represents. This proverb is repeated three times (16. 11; 20. 10, 23). Cp. Lev. 19. 36. Deut. 25. 13-15, and Mic. 6. 11. There was a royal standard (2 Sam. 14. 26).
- 2** **When pride cometh, then, &c.** Illustrations: Miriam (Num. 12. 10);

Uzziah (2 Chron. 26. 16-21); Nebuchadnezzar (Dan. 4. 30); Moab (.Zeph. 2. 8, 10); Nineveh (Zeph. 2. 15). **But with the lowly, &c.** Illustrations: Joseph (Gen. 39. 4, 22, 23; 50. 25. Heb. 11. 22). **wisdom**. See note on 1. 2. **3** **integrity, &c.** Illustrations: Israel (Deut. 1. 43, 44); Balaam (Num. 22. 32; 31. 8); Hophni and Phinehas (1 Sam. 2. 25; 4. 11); Saul (1 Sam. 15. 23); Absalom (2 Sam. 15. 3-6; 18); Ahithophel (2 Sam. 17. 1-3, 23); Ahab (1 Kings 21. 25, 26; 22. 34, 37); Jews (Jer. 34. 8-22); Jerusalem (Ezek. 9. 9, 10). **transgressors** = traitors. Heb. *bagad* = faithless to covenant. Not the same word as in 16. 10; 26. 10; 28. 21; but the same as in all other passages in this book.

- 4** Riches profit not *in the day of God's wrath*:
But righteousness *rescueth* from death.
- 5** The righteousness of the *blameless* shall direct his way:
But *a lawless ones* shall fall
by his own *lawlessness*.
- 6** The righteousness of *upright ones* shall ⁴deliver them:
But *traitors* shall be taken in *their own worthlessness*.
- 7** When a *lawless* man dieth, *his* ^oexpectation shall perish:
And the hope of unjust *men* perisheth.
- 8** A *righteous one* is *drawn out* of trouble,
And *a lawless one* cometh in his stead.
- 9** An hypocrite with *his* ^omouth destroyeth his neighbour:
But through knowledge shall *righteous ones*
be delivered.
- 10** ^oWhen it goeth well with the righteous,
the city rejoiceth:
And ^owhen *wicked ones* perish, *there is* shouting.
- 11** By the blessing of the upright the city is exalted:
But it is *ruined* by the mouth of *wicked ones*.
- 12** He that is void of *sense reproacheth* his neighbour:
But a man of understanding holdeth his peace.
- 13** A *peddler in scandal* revealeth *a secret*:
But he that is of a faithful ^ospirit
concealeth the matter.
- 14** Where no *helmsman is*, the people fall:
But in the ^omultitude of counsellors
there is salvation.
- 15** He that is surety ^ofor a stranger shall *be sore broken*:
And he that hateth suretiship *is secure*.
- 16** A ^ogracious woman retaineth honour:
But the diligent retain riches.
- 17** *The man of grace* doeth good to *his own self*:
But *he that is* cruel ^otroubleth his own flesh.
- 18** *Lawless ones* ^oworketh a *lie*:
But ^oto him that soweth righteousness
shall be a sure reward.
- 19** A *righteous son* *tendeth* to life:
So he that pursueth ^oevil *pursueth it*
to his own death.
- 20** They that are of a froward heart *are* ^oabomination
to the LORD:
But *such as are* upright in *their way are* His delight.

11: 1--15: 33.

THE PIOUS AND UNGODLY. THEIR ADVANTAGES AND DISADVANTAGES.

11: 1-31.

With reference to ones neighbours.

12: 1-38.

With reference to Domestic and Public vocations.

13: 1-25.

With reference to Temporal and Eternal good.

14: 1-35.

With reference to Wise and Foolish; Rich and Poor; Masters and Servants.

15: 1-33.

With reference to other relations in the righteous sphere.

4 the day, &c. The day of [God's] wrath.**delivereth** = rescueth. Heb. *nazal* here and in v. 9, but not in vv. 8, 9, or 21.**5 perfect** = without blemish or blame. Heb. *tamim* : used of sacrifices.**the wicked . . . wickedness** = a lawless one . . . lawlessness. Heb. *rasha'*. Ap. 44. x. Not the same word as in v. 21.**6 naughtiness.** See note on 6. 12. [worthless].**7 man.** Heb. *'adam*. Ap. 14. I.**expectation shall perish.** Illustrations : Balaam's (Num. 23. 10; 31. 8); Absalom's (2 Sam. 18. Cp. Prov. 20. 20). Cp. also Job 21. 7-13 and Ps. 73. 19. Luke12. 16-20. **expectation.** Heb. *kavah*. See note on 10. 28.**8 The righteous** = A righteous one.**delivered** = drawn out, liberated with gentle effort. Heb. *chalaz*. The same word as in v. 9, but not the same as in vv. 4, 6, and 21. Illustrations : Mordecai and Haman (Est. 7. 9, 10); Daniel and his accusers (Dan. 6. 23, 24); Israel and Egyptians (Ex. 14, and Isa. 43. 3, 4).**9 mouth.** Put by Fig. *Metonymy* (of Cause), Ap. 6. for what is said by it. **the just** = righteous ones.**10 When it goeth well, &c.** Illustrations : Hezekiah (2 Chron. 29. 3-36; 30. 26); Nehemiah (Neh. 2; 6. 15; 8. 17); Mordecai (Est. 8. 15, 16).

when the wicked perish, &c. Illustrations: Pharaoh (Ex. 15); Sisera (Judg. 5); Athaliah (2 Kings 11. 20). the wicked = wicked ones.

11 overthrown; or ruined.**12 wisdom.** Heb. "heart", put by Fig. *Metonymy* (of Subject), Ap. 6. for sense.**despiseth** = reproacheth: in contrast with the next line.**man.** Heb. *'ish*. Ap. 14. II.**13 A talebearer** = He that goes about talebearing: or, a peddler in scandal. Cp. Lev. 19. 16. Jas. 1. 26. Illustrations : Doeg (1 Sam. 21. 7; 22. 9, 10. Ps. 52. 2, Cp. Prov. 24. 28); the nobles of Judah (Neh. 6. 17-19).**secrets** = a secret.**spirit.** Heb. *ruach*. Ap. 9.**14 counsel:** or helmsman.**multitude of counsellors.** Provided they are really "counsellors".**safety** = salvation.**15 for a stranger, &c.** Christ became surety for His People, and they were "strangers" (Eph. 2. 12); and He smarted for it, blessed be His Name! Heb. *zur*, an apostate. See note on 5. 3.**smart for it** = be sore broken. See Ps. 38. 8; 69. 20.**is sure** = is secure. Heb. *batah*. Ap. 69. 1.**16 gracious woman.** Cp. the woman of Folly (9. 13).**And strong men, &c.** Sept. and Syr. read, "but the diligent".**17 merciful man** = man of lovingkindness, or grace.**his own soul** = his own self. Heb. *nepshesh*. Ap. 13. Illustrations: the Kenites (1 Sam. 15. 6. Ecc. 11. 1); David (1 Sam. 30. 11-20); Jonathan (2 Sam. 9. 7; 21. 7); Job (Job 42. 10. Cp. Prov. 13. 2); the Centurion (Luke 7. 2-10); Cornelius (Acts 10. 4. Cp. Prov. 12.14); the Maltese (Acts 28. 1-10). **troubleth, &c.** Illustrations :

Cain (Gen. 4. 10-12); Joseph's brethren (Gen. 37; 42. 21); Adoni-bezek (Judg. 1. 6, 7); Agag (1 Sam. 15. 33); Haman (Est. 9. 25); Jonah (Jonah 4. 1-3); the miser (Ecc. 4. 8). **18 worketh, &c.** Pharaoh (Ex. 1. 20. Acts 7. 19). Caiaphas (John 11. 49, 50). Cp. Acts 8. 1, 4. **deceitful** = lie. Heb. *sheker*. The verb, adjective, and noun are the renderings of eight words in Proverbs: (1) *sheker* = a lie (11. 18; 20. 17; 31. 30); (2) *ramah* = cheating (12. 5, 17, 20; 14. 8, 25; 26. 19, 24); (3) *shagah* = wander, go astray (20. 1); (4) *kazab* = fraud (23. 3); (5) *pathah* = delude (24. 28); (6) *nashah* (26. 26); (7) *'athar*. See note on 27. 6; (8) *tok*. See note on 29. 13. **to him ... a sure reward.** Illustrations : Noah (Gen. 6. 22; 7. Heb. 11. 7); Abraham (Heb. 6. 15); Joseph (Gen. 37-41. Cp. Ps. 37. 4-6); Simeon (Luke 2. 25-32. Lam. 3. 25, 26); Paul (2 Cor. 1. 12. 2 Tim. 4. 7, 8). **19 As righteousness** = Thus righteousness. Heb. *ken*. Sept. and Syr. read Heb. *ben*, A righteous son. **evil.** Heb. *raa'*. Ap. 44. viii. **20 abomination.** See note on 3. 32.

- 21** Though ^ohand 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 ⁷expectation 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 ^osoul shall be *enriched*:
And he that watereth shall be watered also himself.
- 26** He that ^owithholdeth 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 ^omischief, 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 ^ofool *shall be* servant to the wise of heart.
- 30** The fruit of *righteous ones* is a tree of life;
And he that *catcheth* ²⁵souls is wise.
- 31** Behold, *a righteous one* ^oshall 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 ^ocrown 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 ^owords of the *lawless* are to lie in wait for blood:
But the mouth of *upright ones* shall deliver them.
- 7** The *lawless* are ^ooverthrown, and *there is nothing left of them*:
But the house of *righteous ones* shall stand.
- 8** A man ^oshall be commended according to his ^owisdom:
But he that is of a perverse heart ^oshall be despised.
- 9** *Better to be little noticed and have* a servant, is ^obetter

- 21 hand join in hand.** Illustrations: the Babel builders (Gen. 11. 1-9); Korah (Num. 16); the Canaanite kings (Josh. 9. 1, 2); Adoni-zedek (Josh. 10); the Confederacy (Isa. 7. 1-16); the Ten Kingdoms (Rev. 19).
wicked. Not the same word as in vv. 6, 23, 31. Heb. *ra'a'*. Ap. 44. viii.
the righteous = righteous ones.
be delivered = escape. Not the same word as in vv. 4, 6, 8, 9. Heb. *malat* = to slip away.
22 jewel = a nose-jewel, worn by women. See Gen. 24. 47. Isa. 3. 21.
fair = beautiful.
23 Illustrated in vv. 24-31.
24 poverty = want. Heb. *heser*. See note on 6. 11.
25 soul. Heb. *nephesh*. Ap. 13.
made fat = enriched. Illustrations: widow (1 Kings 17. 10, &c); Shunammite (2 Kings 4. 8, 37); Publius (Acts 28. 7, 8). Cp. Phil. 4. 15.
26 withholdeth. Different from hoarding it in store as in Egypt (Gen. 41. 34-36; 53-57).
27 mischief. Heb. *ra'a'*. Ap. 44. viii.
28 trusteth = confideth. Heb. *batah*. Ap. 69. i.
29 the wind. Heb. *ruach*. Ap. 9. **fool.** Heb. *'evil*. See note on 1. 7.
30 winneth = taketh, or catcheth.
31 shall be recompensed in the earth. This was the promise for that Dispensation (Ps. 37), not for this. See 1 Pet. 4. 18 and Ap. 63. ix. Rightly divide the Dispensations, and all difficulties are removed.
the sinner = a sinner. Heb. *chata'*. Ap. 44. i.

- 12. 1 instruction** = discipline, or correction.
2 the LORD. Heb. Jehovah. Ap. 4. II. **man.** Heb. *'ish*. Ap. 14. II.
wicked = lawless. Heb. *rasha'*. Ap. 44. x.
will He condemn: or will pronounce him guilty, as Job 40. 8.
3 man. Heb. *adam*. Ap. 14. I.
wickedness = lawlessness. Heb. *rasha'*.
the righteous = righteous ones.
4 virtuous = worthy. See 31. 10 and Ruth 31. 11.
crown. Always used of a bridal or royal crown.
5 thoughts = plans.
right = just (as to their character). Illustrations: David (1 Sam. 23. 9; 26. 8-11); Daniel (Dan. 1. 8; 6. 4); Nuthanael (John 1. 47).
counsels = steerings, or directions. Illustrations: Korah (Num. 16); Jeroboam (1 Kings 12. 28. Cp. v. 26); the prophet of Beth-el (1 Kings 13. 18. Cp. Prov. 11. 9); Sanballat (Neh. 6. 2); Haman (Est. 3. 5, 6, 8); Ishmael (Jer. 40. 14); Herod (Matt. 2. 8, 16); Pharisees (Matt. 22. 15, 16); Judas (John 12. 4-6).
the wicked = lawless ones.
deceit = deception. Heb. *ramah*. See note on 11. 18.
6 words. Heb. *dabar*. Ap. 73. x.
the upright = upright ones.
7 overthrown. Cp. Gen. 19. 21, 25, 29. 2 Sam. 10. 3. 1 Chron. 19. 3, &c. **and are not** = there is nothing of them left.
8 shall be commended. Illustration: Joseph (Gen. 41. 39).
wisdom. Heb. *sakal*. See note on 1. 2.
shall be despised. Illustrations: Hophni and Phinehas (1 Sam. 1. 3; 2. 17, 30); Nabal (1 Sam. 25.2, 17. Cp. Prov. 28. 6); Judah (Jer. 4. 22, 30. Lam. 1. 8); lost son (Luke 15. 15, 16).
9 He that is despised, and hath = Better to be little noticed and have, &c. **better.** See note on 8. 11.
10 regardeth, &c. = knoweth. Illustrations: Jacob (Gen. 33. 13, 14); David (1 Sam. 17. 34, 35).
life = soul. Heb. *nephesh*. Ap. 13.
cruel. Illustrations: Nahash (1 Sam. 11.1, 2); Pilate (Luke 23. 16).

- Than he that honoureth himself, and lacketh bread.
10 A righteous *man knoweth* the ^olife of his beast:
But the tender mercies of *lawless ones* are ^ocruel.

- 11** He that tilleth his land ^oshall be satisfied with bread:
But ^ohe that followeth vain *persons*
is void of sense.
- 12** A *lawless one* desireth the ^onet of ^oevil men:
But the root of *righteous ones*
giveth to others fruit.
- 13** An *evil man* is snared by the ^otransgression
of his ^olips:
But a *righteous one* ^oshall come out of trouble.
- 14** A man shall be satisfied with good by
the fruit of *his* mouth:
And the recompence of a man's hands shall be
rendered unto him.
- 15** The way of a ^ofool is right in his own eyes:
But he that hearkeneth unto counsel *is* wise.
- 16** A ¹⁵fool's wrath *letteth itself be immediately*
be known:
But a prudent *man* *concealeth public ignominy.*
- 17** *He that* speaketh truth sheweth forth righteousness:
But a false witness *deception.*
- 18** There is that speaketh ^olike the *stabs* of a sword:
But the ^otongue of the wise ^o*is* health.
- 19** The ^olip of truth shall be established for ever:
But a lying tongue *is* ^obut for a moment.
- 20** *Deception is* in the heart of them that imagine ^oevil:
But to the counsellors of peace *is* joy.
- 21** There shall *nothing in vain* happen to a *righteous one*:
But *lawless ones* shall be filled with *evil.*
- 22** Lying ¹⁹lips *are* ^oabomination to the LORD:
But ^othey that deal truly *are* His delight.
- 23** A prudent man concealeth knowledge:
But the heart of ^ofools proclaimeth ¹⁵foolishness.
- 24** The hand of the diligent ^oshall bear rule:
But the slothful shall be under tribute.
- 25** *Anxiety* 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 *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).
he that followeth, &c. Illustrations : Abimelech's followers (Judg. 9. Cp. Prov. 24. 21); Theudas (Acts 5. 36, 37).
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.
evil. Heb. *ra'a*. Ap. 44. viii; not the same word as in vv. 13, 21.
yieldeth = 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.
transgression. Heb. *pasha'*. Ap. 44. ix.
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).
15 fool. Heb. *'evil*. See note on 1. 7.
16 is = letteth 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. 24-33); the woman (2 Sam. 20. 16); Stephen (Acts 7. 59. Cp. 22. 20).
19 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, 25, 27. Prov. 10. 9); Ananias (Acts 5.5, 10. Prov. 21. 6).
21 no evil = nothing in vain. Heb. *'aven*. Ap. 44. iii.
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. Some 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^esil*. 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",

nor is the text "corrupt beyond restoration", when properly translated.

27 roasteth not, &c. = starteth not his game (see the Oxford Gesenius).
substance : i. e. that which the diligent man "starts" and obtains is substantial. The proverb is not "humorous". **28 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.

- 13** 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 ^olife:
But he that openeth wide his lips shall have destruction.
- 4** The ²soul of the sluggard desireth, and *hath* nothing:
But the ²soul of *diligent ones* shall be made fat.
- 5** A righteous *man* ^ohateth lying:
But a *lawless one* is loathsome, and ^ocometh to shame.
- 6** Righteousness keepeth *him that is* upright
in the way:
But *lawlessness subverteth the sin offering*.
- 7** There is that *that pretendeth to be rich*,
yet *hath* nothing:
There is that that pretendeth to be needy,
yet *hath* great riches.
- 8** The *covering* of a man's ³life are his riches:
But *the needy becometh he that*
heeded not rebuke.
- 9** The light of *righteous ones* rejoiceth:
But the ^olamp 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 ^oby labour shall increase.
- 12** Hope *protracted enfeebleth the heart*:
But *when* the desire cometh, *it is*
^oa tree of life.
- 13** Whoso despiseth ^othe word ^oshall be destroyed:
But he that feareth the commandment
^oshall be rewarded.
- 14** The law of *a wise one is* a fountain of life,
To depart from the snares of death.
- 15** Good understanding ^ogiveth favour:
But the way of *traitors is rough*.
- 16** Every prudent *man* dealeth with knowledge:
But a ^ofool layeth open *his* ^ofolly.
- 17** A *lawless* messenger falleth into ^omischief:
But a faithful ambassador *is healing*.
- 18** ^oPoverty 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 ²soul:
But *it is* abomination to *the lawless* to
depart from ^oevil.
- 20** He that walketh with wise *men* ^oshall be wise:
But *he that feedeth fools shall be bankrupt*.

1 instruction = correction, or discipline.

2 man. Heb. 'ish. Ap. 14. ii.

eat = get his food : "eat" being put by Fig. *Metonymy* (of Effect), Ap. 6. for what is gained by effort.

soul. Heb. *nephiesh.* Ap. 13.

transgressors = traitors, faithless ones. Heb. *bagad*, as in v. 15; 2. 22; 11. 3, 6; 16. 10; 21. 18, &c.

3 life = soul. Heb. *nephesh.* Ap. 13.

4 the diligent = diligent ones.

5 hateth lying. Illustrations : Joseph (Gen. 46. 31-34); Samuel (1 Sam. 3. 18); Micaiah (1 Kings 22. 13, 14; Prov. 14. 5); Elihu (Job 32. 22); Hezekiah (Ps. 119. 29, 163); David (Ps. 101. 7); Agur (Prov. 30. 8); Jeremiah (Jer. 26. 1-15); John Baptist (Matt. 14. 4).

wicked = lawless one. Heb. *rasha'.* Ap. 44. x.

Cometh to shame. Illustrations : Jehoram (2 Chron. 21. 18, 19); Gehazi (2 Kings 5. 27. Prov. 20. 17); Jezebel (2 Kings 9. 35); Manasseh (2 Kings 21. 7-13. Prov. 17. 15); Herod (Acts 12. 21-23).

6 wickedness = lawlessness. Heb. *rasha'.* Ap. 44. x.

overthroweth = subverteth.

the sinner = the sin offering. Heb. *chata* = sin. Always so rendered in Leviticus. Ap. 43. II. v.

7 maketh himself rich: i. e. or pretendeth to be rich. Heb. 'ashar. The Hithpael occurs only here.

poor = needy. Heb. *rush.* See note on 6. 11.

8 ransom = covering. Heb. *kopher.*

the poor, &c.: i. e. poor [becometh he that] heeded not rebuke.

9 the righteous = righteous ones.

lamp . . . put out. May mean that his family or line will become extinct.

the wicked = lawless ones.

10 by pride cometh contention = by pride only cometh, &c. Illustrations : Korah (Num. 16); men of Ephraim (Judg. 12. 1-6); Rehoboam (1 Kings 12); the Apostles (Luke 22. 24). **well advised** : or modest.

11 by labour = by the hand: "hand" being put by Fig. *Metonymy* (of Cause), Ap. 6. for the labour effected by it.

12 deferred = protracted.

maketh . . . sick = enfeebleth. Illustrations: Abraham (Gen. 15. 2, 3); David (Ps. 42. 1-3); the Jews (Lam. 4 17); the two disciples (Luke 24. 17, 21).

a tree of life. See Gen. 2. 9.

13 the word. Heb. *dabar* (no Art.). Ap. 73. x.

shall be destroyed. Illustrations: the world (Gen. 6. 1 Pet. 3. 20. 2 Pet. 2. 6); Israel (Deut. 28. 15-68); the lord (2 Kings 7. 2, 17-20); Joash (2 Chron. 24. 17-25); Amaziah (2 Chron. 25. 16-27. Prov. 15. 32); the priests and others (2 Chron. 36. 16); Jehoiakim (Jer. 26. 20-24); the Jews (Jer. 44. 17, 27).

shall be rewarded. Illustrations : Pharaoh's servants (Ex. 9. 20, 25); Amaziah (2 Chron. 25. 6-11); Ebed-melech (Jer. 39. 15-18). Contrast Josiah (2 Chron. 34. 27, 30) with Jehoiakim his son (Jer. 36. 23-30; 22. 18, 19).

14 the wise = a wise one.

15 giveth favour. Illustrations: Abraham (Gen. 23. 10, 11); Joseph (Gen. 39. 2); Joshua (Josh. 6. 27); David (1 Sam. 18. 14); Abigail (1 Sam. 25. 3, 18-34); Daniel (Dan. 1. 8, 9; 6. 3); Samuel (1 Sam. 2. 26. Prov. 22. 1).

hard = rough. This meaning may be substituted for its usual rendering "strong". See Gen. 49. 24. Ex. 14. 27. Num. 24. 21. Jer. 5. 15. Amos 5. 24. Mic. 6. 2, &c. Heb. 'eythan.

16 fool. Heb. *k'sil.* See note on 1. 7.

folly. Heb. 'evil. See note on 1. 7. Illustrations : Balaam (Num. 22. 29, 30); Ahasuerus (Est. 3. 10-15); Herod (Matt. 14. 7. Mark 6. 23).

17 mischief. Heb. *ra'a'.* Same word as "evil" in v. 19. Ap. 44. viii.

health = healing. Cp. 12. 18. **18 Poverty.** See note on "poor", v. 7.

19 fools. Heb. *k'sil.* See note on 1. 7. But some codices, with Sept. and Syr., read "lawless". **evil.** Heb. *ra'a'.* Ap. 44. viii.

20 shall be wise. Illustrations: Uzziah (2 Chron. 26. 5); Joash (2 Chron. 24. 2); Ruth (1. 16); Elisha (2 Kings 2. 9); Andrew (John 1. 40, 41); Nathanael (John 1. 45-51). **a companion, &c.:** or he that feedeth (or entertaineth) fools shall be bankrupt. **shall be destroyed** = shall be broken.

- 21** ^oEvil pursueth ^osinners:
But to **righteous ones** good shall be repayed.
- 22** A ^ogood man leaveth ^oan inheritance to
his **sons'** children:
And the wealth of the ^osinner *is* laid up for the just.
- 23** Much food *is* ^oin 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 ²soul:
But the belly of the wicked shall want.
- 14** Every ^owise 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 ^ohis ways despiseth **Him**.
- 3** In the ^omouth of the foolish *is* **pride's sceptre**:
But the ^olips of the wise shall **guard** them.
- 4** Where no ^ooxen *are*, the crib *is* clean:
But much increase *is* by the strength of the ox.
- 5** ^oA faithful witness will not lie:
But a false witness will utter lies.
- 6** **Every scorner hath sought repeatedly** wisdom,
And findeth *it* not:
But knowledge *is* easy unto him that *is* **discerning**.
- 7** Go from the presence of a ^ofoolish man,
And acknowledge not in him the lips of knowledge.
- 8** The ^owisdom of **a prudent one** ^ois to
understand his way:
But the ¹folly of ⁷fools *is* **lying**.
- 9** ¹Fools ^omake a mock at **guilt**:
But among **upright ones** *there is* ^ofavour.
- 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 ^oseemeth right unto a man,
But the end thereof *is* the ways of death.
- 13** Even 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. *nepshesh*. Ap. 13). Illustrations: Hannah (1 Sam. 1. 8-13); Joab (2 Sam. 19. 5-7); the Shunammite (2 Kings 4. 27); Haman (Est. 5. 13); Job (Job 3); Herod (Mark 6. 16).

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. **13 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.

an inheritance. Not necessarily wealth; but a good name, &c.
children's = sons'. Illustrations: Jacob (Gen. 48. 15, 16, 20); Caleb (Num. 14. 24. Josh. 14. 14).

23 in the tillage of, &c.: i. e. with Jehovah's blessing.

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

chasteneth him betimes = carefully seeketh correction (or discipline) for him: or, seeketh early, &c.

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.

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.

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

2 the LORD. Heb. Jehovah. Ap. 4. II.

his ways. It may mean Jehovah's ways: i. e. he who turns out of His ways becomes an apostate, like the "strange" woman.

3 mouth. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by it.
of pride. Gen. of Possession, "pride's sceptre". See Ap. 17 (3). On the one side, we have "pride", prating, and punishment; on the other side, prudence, piety, and preservation.

lips. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by them.
preserve = guard.

4 oxen. While these were multiplied, horses were prohibited.

5 A faithful witness, &c. See Matt. 26. 60, 61; Rev. 1. 5.

6 seeketh = every scorner hath sought repeatedly. Note the past tense.
and findeth it not. 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).

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

7 foolish. Heb. *K'sil*. 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.

man. Heb. *'ish*. Ap. 14. II.

When thou perceivest not = "And acknowledge not". Heb. *yada* to know, as in vv. 10, 33, &c.

8 wisdom. Heb. *chokma*. See note on 1. 2.

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

is to understand. Not to vainly speculate about it, or to pry into the ways of others.

deceit = lying. Heb. *ramah*. See note on 11. 18.

9 make a mock. The verb is singular, and probably the pl. "fools" means "A great fool makes a mock", &c.

sin = guilt. The proper name for the trespass offering. Heb. *'asham* (Ap. 44. ii). Illustrations: the antediluvians (Luke 17. 26, 27. 1 Pet. 3. 20); Abner (2 Sam. 2. 14-17); Haman (Est. 3. 13-15. Prov. 29. 2); the Jews (Isa. 22. 13).

the righteous = upright ones.

favour. Those who offer the trespass offering, experience the Divine favour.

- 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 ^oevil:
But the ⁷fool *rusheth on*, and is ^oconfident.
- 17** *He that is* soon angry dealeth ¹foolishly:
And a man of *deep schemes* is hated.
- 18** The simple inherit ¹folly:
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 ^osinneth:
But he that *is gracious to an afflicted one*,
^oHappy is he.
- 22** Do they not err that devise ¹⁶evil?
But *grace* and truth *shall be* to them that devise good.
- 23** In all labour there is profit:
But the talk of the lips *tendeth* only to penury.
- 24** The crown of the wise *is* their riches:
But the ¹foolishness of ⁷fools *is* ¹folly.
- 25** A true witness delivereth ^osouls:
But a *lying witness* speaketh lies.
- 26** In ^othe fear of the LORD *is* ^ostrong confidence:
And **His sons** shall have a place of refuge.
- 27** ²⁶The 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* ^ohasty of ^ospirit exalteth ¹folly.
- 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 ^ohis 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* ^ohath hope in his death.
- 33** ⁸Wisdom resteth in the heart of him that hath understanding:
^oBut *that which is* in the midst of ⁷fools is made known.
- 34** Righteousness ^oexalteth 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 ^oturneth 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.

- 14 filled** = satisfied.
from himself. Ginsburg thinks, "from his own doings." Cp. Jer. 17. 10.
- 15 word:** or thing.
- 16 evil.** Heb. *ra a'*. See Ap. 44.viii. **rageth** = rusheth on.
- confident.** Heb. *batah.* Ap. 69.i.
- 17 wicked devices** = deep schemes or intrigues.
- 18 the prudent** = prudent ones.
- 19 The evil** = evil ones. Heb. *ra'a'.* Ap. 44. viii.
the righteous = a righteous one.
- 20 The poor** = A needy one. Heb. *rash.* See note on 6. 11.
the rich = a rich man.
- 21 sinneth.** Heb. *chata* **hath mercy on** = is gracious to.
the poor = an afflicted one. Heb. *anah.* See note on 6. 11.
happy. See note on 3. 13.
- 22 mercy** = lovingkindness, or grace.
- 25 souls.** Heb. *nephesh.* Ap. 13.
- 26 the fear of the LORD.** See note on 1. 7.
strong confidence. Illustrations: Abraham (Gen. 22. 3-10. Heb. 11. 19); David (1 Sam. 30. 6); Hezekiah (2 Chron. 32. 7, 8, 22); Shadrach and others (Dan. 3. 17, 25, 27. Isa. 43. 2); Habakkuk (Hab. 3. 17-19); Peter (Acts 12. 6. Prov. 3. 24); Paul (2 Tim. 4. 6-8).
children = sons. **27 depart from** = avoid.
- 29 understanding** = discernment. Heb. *i' bunah.* See note on 1. 2.
hasty of spirit. Illustrations: Rehoboam (1 Kings 12. Cp. v. 16, above); Jehoram (2 Kings 5. 7); Martha (Luke 10. 40).
spirit. Heb. *ruach.* Ap. 9.
- 31 the poor** = a weak one. Heb. *dal.* See note on 6. 11.
his Maker. An ancient title found in the book of Job (Job 35. 10), also in Prov. 17. 5; just as we speak of the "Creator". Used here because He is the Maker of the weak as well as the strong. We meet with it again in Isa. 17. 7; 51. 13; 54. 5. Not "confined to the later literature of Judaism". **the poor** = a humble one. Heb. *'ebyon.* See note on 6. 11.
- 32 The wicked** = A lawless one. Heb. *rasha*.
driven away in his wickedness = thrust down
in his evil-doing. Illustrations: Dathan (Num. 16. 33); Israel (Ex. 32. 28. 1 Cor. 10. 7); Balaam (Num. 31. 8, 10. Rev. 2. 14). Canaanites (Josh. 2. 9; 5. 1; 10. Deut. 9. 5); Hophni and Phinehas (1 Sam. 4. 11); Baal's prophets (1 Kings 18. 40); Belshazzar (Dan. 5. 2-6, 30).
wickedness = lawlessness, as above.
hath hope in his death. Illustrations: Jacob (Gen. 49. 18); Joseph (Gen. 50. 24, 25. Heb. 11. 22); David (2 Sam. 23. 5. Ps. 17. 15); Stephen (Acts 7. 55); Paul (2 Tim. 4. 6-8); Peter (2 Pet. 1. 14, 16; 3. 13).
- 33 But, &c.** The verb being fem, may refer to "wisdom". If so we may render "and [even] in the midst of fools will make itself known".
- 34 exalteth ..But, &c.** Illustrations: Deut. 4. 6; 28; 1 Kings 9. 7-9; 2 Chron. 15. 3, 5, 6; cp. Josh. 1. 8; 10. 42; 23. 14 with Judg. 1; 2, &c.; cp. 2 Chron. 17. 2-5, 10, 11, and 2 Kings 18. 7 with 2 Kings 16. Cp. the Canaanites (Lev. 18. 24-30); Egypt (Ex. 12. ,12. Ezek. 29. 1-15); Amalekites (Ex. 17. 16. 1 Sam. 15); Babylon (Isa. 14. 4-23. Isa. 47. 6-15); Moab (Isa. 16. 6, 7); Tyre (Ezek. 28. 2-8. Isa. 23. 1-9); Nineveh (Zeph. 2. 1:1-15).
people = peoples.
- 1 turneth away wrath.** Illustrations: Aaron (Lev. 10. 16-20); Reubenites (Josh. 22. 15-34); Gideon (Judg. 8. 1-3. Prov. 15. 18); Hannah (1 Sam. 1. 15, 17); Abigail (1 Sam. 25. 23, &c).
grievous = bitter, cutting, violent, &c. Illustrations: the Ephraimites (Judg. 12. 1-4); men of Israel and Judah (2 Sam. 19. 41-43. Prov. 30. 33); Saul and Jonathan (1 Sam. 20. 30-34); Rehoboam (2 Chron. 10. 13-16. Prov. 26. 21); Eliphaz (Job 22. 5, &c.); Paul and Barnabas (Acts 15. 39).
- 2 the wise, &c.** = wise ones will use.

- 3** The eyes of the LORD *are* ^oin every place,
Observing evil ones and good ones.
- 4** *Gentleness of tongue is* ^oa tree of life:
But perverseness therein *is* a breach in the ^ospirit.
- 5** ^oA fool despiseth his father's instruction:
But he that regardeth reproof is ^oprudent.
- 6** In the house of *a righteous one is* much ^otreasure:
But in the revenues of the wicked is trouble.
- 7** The lips of the wise disperse knowledge:
But the heart of the ^ofoolish *doeth* not so.
- 8** The sacrifice of *lawless ones* ^ois an abomination
to the LORD:
But the prayer of *upright ones is* His delight.
- 9** The way of *lawless ones* ⁸is an abomination unto
the LORD:
But **He** loveth him that followeth after righteousness.
- 10** Correction ^ois 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 ^oloveth 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 ⁴spirit is broken.
- 14** The heart of him that hath ^ounderstanding
^oseeketh knowledge:
But the mouth of ²fools feedeth on ²foolishness.
- 15** All the days of the ^oafflicted *are* *sad*:
But he that is of a *joyful* heart *hath* a continual feast.
- 16** ^oBetter *is* little with ^othe fear of the LORD
Than great treasure and trouble therewith.
- 17** ¹⁶Better *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 man despiseth his mother.
- 21** ⁵Folly *is* joy to *him that is* destitute of ^owisdom:
But a man of ¹⁴understanding walketh uprightly.
- 22** Without counsel purposes are disappointed:
But in the multitude of ^ocounsellors *counsels*
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. 5, 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).
the evil = evil ones. Heb. *ra'a'*. Ap. 44. viii.
the good = good ones.
- 4** A wholesome tongue = Gentleness of tongue.
tree of life. See Gen. 2. 9; 3. 22, 24. Cp. Prov. 3. 18. Ezek. 27. 12. Rev. 22. 2, and notes there. **spirit.** Heb. *ruach*. Ap. 9.
- 5** A fool. Heb. *'evil*. See note on 1. 7.
prudent. 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. *rasha'*. Ap. 44. x. In v. 8 it is plural. Not the same word as in v. 26.
- 7** foolish. Heb. *k' sil*. See note on 1. 7.
- 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).
the upright = upright ones.
- 10** is grievous, &c. Illustrations: Asa (2 Chron. 16. 10); Jews (John 7. 7; 8. 23, 40).
- 11** Hell = the grave. Heb. *Sheol*. Ap. 35. **children** = sons.
men. Heb. *'adam*. Ap. 14. I.
- 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).
- 13** merry = joyful, or glad.
- 14** 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. **merry** = 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.
the fear of the LORD. See note on 1. 7.
- 18** strife = contention, or discord.
- 19** the righteous = upright ones.
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.
- 24** above = upward.
the wise = a skilful one. Heb. *sakal*. See note on 1. 2.
- 23** border = landmark. Note the contrast with "house".

26 The thoughts of *an evil-doer* are an ⁸abomination to the LORD:

But *the words* of the pure are pleasant words.

27 He that is greedy of gain troubleth his own house;

But he that hateth *bribes* shall live.

28 The heart of *a righteous one* studieth to answer:

But the mouth of *lawless ones* poureth out ⁹evil things.

29 The LORD *is* far from *lawless ones*:

But **He** heareth the prayer of *righteous ones*.

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 ⁹wisdom;

And ⁹before 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 ⁹own eyes;

But the LORD ⁹weigheth *spirits*.

3 Commit thy works unto the LORD,

And thy *plans* shall be established.

4 The LORD hath made all *things* for ⁹Himself:

Yea, even *a lawless one* for the day of ⁹evil.

5 Every one *that is* proud in heart *is* an

⁹abomination to the LORD:

Though ⁹hand join in hand, he shall not be *acquitted*.

6 By *grace* and truth ⁹iniquity *is covered*:

And by ⁹the fear of the LORD *men* depart from ⁴evil.

7 When a man's ways please the LORD,

He maketh even his enemies to be at peace with him.

8 ⁹Better *is* a little with righteousness

Than great revenues without right.

9 A man's heart ⁹deviseth his way:

But the LORD ⁹directeth his steps.

10 *An oracle* *is* in the ⁹lips 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.

26 the wicked = an evil-doer. Heb. *ra'a* same word as "evil" in v. 3.

27 gifts = bribes. Cp. 18 1; 20. 21.

28 evil. Heb. *ra'a*. Ap. 44. viii.

29 the righteous = righteous ones.

31 of = tending or leading to. Gen. of Relation. See Ap. 17 (5).

32 instruction = correction, or discipline. See note on 1. 7.

soul. Heb. *nepshesh*. Ap. 13. Illustrations : Dathan (Num. 16. 12-14, 31-33); Zedekiah (2 Chron. 36. 12; Jer. 39. 1-7); Nebuchadnezzar (Dan. 4. 27-33); Belshazzar (Dan. 5. 22-30); Jews (Matt. 23. 34-38).

getteth understanding = possesseth a heart. "Heart" put by Fig. *Metonymy* (of Subject), Ap. 6, for "sense". Illustrations : Job's friends (Job 42. 7-9); the woman (John 4. 17, &c.); two disciples (Luke 24. 25-32); Paul (Acts 9. 6-22).

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

before honour, &c. Illustrations : Joseph (Gen. 41. 16, 39, 40. Prov. 22. 4); Gideon (Judg. 6. 15); Hananiah (Neh. 7. 2); Daniel (Dan. 2. 30-48); Centurion (Matt. 8. 8, 10); Ephraim (Hos. 13. 1); John Baptist (John 1. 15, 30; 3. 30).

16: 1--19: 19. THE PIOUS AND UN-GODLY WITH REFERENCE TO GOD. THEIR LIFE AND ACTION.

16: 1-33. Personal confidence in God.

17: 1-28. Personal contentment and peace.

18: 1-24. Personal virtues in social life.

19: 1-19. Personal character. Humility, meekness, and gentleness.

1 preparations = arrangements or plans. The Ellipsis (Ap. 6) of the verb in the first clause must be supplied (as it is in the second clause): "To man [pertain] the plans of his heart; but from Jehovah [comes] the final decree." Cp. v. 9. May be well rendered "the last word" (cp. v. 4). See Ap. 74. Illustrations : Balaam (Num. 23. 11, 12; 24.10-13. Josh. 24. 9, 10. Neh. 13. 2). Cp. Jer. 10. 23.

man = man. Heb. *'adam*. Ap. 14. I.

answer. Heb. *ma'aneh*, from *'anah*, which is a word of wide meaning. The noun occurs only eight times (Job 32. 3, 5. Prov. 15. 1, 23; 16. 1, 4; 20. 19. Mic. 3. 7).

tongue. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is said by it. The silent and secret plans of man's heart are contrasted with the disclosures of the tongue, which come from Jehovah. See note on "Himself", v. 4.

tongue. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is said by it. the LORD. Heb. Jehovah. Ap. 4. II.

2 man. Heb. *'ish*. Ap. 14. II.

clean = pure own eyes. Cp. 12. 15 15; 14. 12; 16. 25; 21. 2.

Conscience is no safe guide, for it depends on what a man *believes*.

Illustrations: Hazael (2 Kings 8. 13); Jehu (2 Kings 10. 16, 31); the Pharisee (Luke 18. 11-14); Paul (Acts 26. 9; cp. 9. 4. 1 Tim. 1. 13 and Rom. 7. 9).

weigheth. With moral and spiritual weights.

the spirits = spirits (no Art.). Heb. *ruach*. Ap. 9.

3 thoughts = plans. Cp. v. 1.

shall be established. Illustrations : Jacob (Gen. 32. 24-30; 46. 1-4); Ruth (Ruth 2. 12); David (1 Sam. 17. 45; 30. 8-19. 2 Sam. 5. 19-25); Ezra (Ezra 8. 21-23, 31, 32). Esther (Est. 4. 14-17; 8.15-17); Daniel (Dan. 6. 10. Ps. 37. 4-6).

4 Himself. Same word as "answer" (v. 1) = His decree, or His own end. See note on v. 1. the wicked = a lawless one. Heb. *rasha'*. Ap. 44. x. iii.

evil. Heb. *raa'*. Ap. 44. viii. **5** abomination, &c. See note on 3. 32.

un-punished = acquitted, or held innocent.

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

directeth his steps. Illustrations : Joseph's brethren (Gen. 37. 18-28, and 45. 5); Pharaoh's daughter (Ex. 2. 5); Saul (1 Sam. 9. 3, 15, 16; 23. 26;-28); Jesse (1 Sam. 16. 8-11; 17. 23, 53); Syrians (2 Kings 5. 2); woman (John 4. 7); Saul (Acts 9. 1, &c.); Philemon.

lips. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is uttered by them. i. e. His ordinance. Lev. 19. 36. Cp. Prov. 11. 1. The shekel was the shekel "of the sanctuary".

hand . . . hand. Easterns walk thus : Westerns walk arm in arm.

6 mercy = lovingkindness, or grace. iniquity. Heb. *'avah*. Ap. 44. iv.

purged = covered : i. e. by a propitiatory covering.

8 Better. See note on 8. 11.

9 deviseth his way. See notes on v. 1.

10 A divine sentence = an oracle.

transgresseth not: or, will not be unfaithful. **11** work = something made :

12 wickedness = lawlessness. Heb. *rasha'*. Ap. 44. x.

- 13** Righteous lips *are* the delight of a **king**;
And **kings love the words of uprightness**.
- 14** The wrath of a king *is as* ^omessengers of death:
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 ⁸better *is it* to get ^owisdom than gold!
And to get ^ounderstanding rather to be
chosen than silver!
- 17** The highway of **upright ones** *is* to depart from ⁴evil:
He that **guardeth** his way preserveth his soul.
- 18** ^oPride **goeth** before destruction,
And an haughty ²spirit before a fall.
- 19** ⁸Better *it is to be* of an humble ²spirit with
the **wretched**,
Than to divide the spoil with the proud.
- 20** He that handleth a matter wisely shall find good:
And whoso **confideth** in the LORD, ^ohappy is he.
- 21** The wise in **discernment** shall be called prudent:
And the sweetness of the lips increaseth learning.
- 22** ^oUnderstanding *is a wellspring* of life unto
him that hath it:
But the instruction of ^ofools *is* folly.
- 23** The ²¹**discernment** of the wise **maketh wise** his mouth,
And addeth learning to his ¹⁰lips.
- 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 ⁴evil:
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 ^ohoary head *is* a crown of glory,
If it be found in the way of righteousness.
- 32** *He that is slow to anger is* ⁸better than **a mighty one**;
And he that ruleth his ¹⁸spirit ^othan he that taketh a city.
- 33** The **stone** is cast into the **bosom**;
But **its every decision** thereof *is* of the LORD.
- 17** ^oBetter *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,

- 13 kings.** Some codices, with Sept., Aram., and Syr., read "a king".
they love, &c., or, kings love the words of uprightness.
- 14 messengers, &c.** Illustrations: Benaiah (1 Kings 2. 25); Haman (Est. 7. 8-10).
pacify it = get it covered.
- 15 cloud** = heavy cloud, &c. Specially valuable, falling just before harvest.
- 16 wisdom.** Heb. *chakmah*. See note on 1. 2.
- understanding.** Heb. *binah*. See note on 1. 2.
- 17 the upright** = upright ones. **keepeth** = guardeth.
- 18 Pride goeth, &c.** Illustrations: Asahel (2 Sam. 2. 18-23); Ben-hadad (1 Kings 20. 3, 11, 32); Babylon (Isa. 47. 10, 11); Azariah (Jer. 43. 2-11); Nebuchadnezzar (Dan. 4. 30, 31. Ps. 49. 11, 12); Edom (Obad. 3, 4); Herod Agrippa (Acts 12. 21-23).
- 19 lowly** = wretched. Heb. *'anah*. See note on 6. 11.
- 20 trusteth** = confideth. Heb. *batah*. Ap. 69. I.
- happy.** See note on 3. 13.
- 21 heart.** Put by Fig. *Metonymy* (of Subject), Ap. 6. for understanding or discernment.
- 22 Understanding.** Heb. *sekel*. See note on 1. 2.
- fools . . . folly.** Heb. *'evil*. See note on 1. 7.
- 23 teacheth** = maketh wise. Illustrations: Eleazar (Gen. 24. 34-49); Jacob (47. 9); Peter (Acts 3. 12, &c.; 4. 19, &c); Paul (Acts 13. 16-41; 14. 17, 17. 28; 17. 24. 25; 26. 2-27. Philem. 1 Tim. 1. 12-16).
- 24 words** = sayings. Heb. *'imrah*. Ap. 73. v. **health** = healing. Cp. 6. 8.
- bones.** Put by Fig. *Synecdoche* (of Part), Ap. 6. for whole body.
- 26 He that laboureth** = the soul of him who laboureth. Heb. *nephesh*.
mouth = appetite. **craveth it of him** = urgeth him on.
- 27 An ungodly man** = A man of Belial.
- 28 soweth** = sendeth forth. Illustrations: Princes of Ammon (2 Sam. 10. 3); Ziba (2 Sam. 16. 3); Chaldeans (Dan. 3. 8-13); Herodias (Mark 6. 19).
- 31 hoary head, &c.** Illustrations: Jacob (Gen. 47. 9; 48. 1, &c.); Samuel (1 Sam. 12. 2-4; 25. 1); Barzillai (2 Sam. 19. 32, 37); Elisha (2 Kings 13. 14); Jehoiada (2 Chron. 24. 15, 16).
- 32 the mighty** = a mighty one.
- than he that taketh a city.** Illustration: Je-hoshaphat (1 Kings 22. 3, 4. Even if the city had been taken, which it was not).
- 33 lot** = stone. See next note.
- lap** = bosom (17. 23; 21. 14). The reference is to the bag of the ephod, in which were the two stones by which Jehovah gave true judgment or decision. See notes on Ex. 28. 30. Num. 26. 55. Illustrations: Haman (Est. 3. 7); Jonah (Jonah 1. 7); apostles (Acts 1. 15-20).
- the whole disposing** = its every decision.
- disposing** = judgment. Heb. *mishpat*, as in Num. 27. 21.

17: 1-28. PERSONAL CONTENTMENT AND PEACE.

- 1 Better.** See note on 8. 11.
- sacrifices** = slain beasts. Heb. *zebach*. Ap. 43. II. xii.
- 3 the LORD.** Heb. Jehovah. Ap. 4. II.
- trieth the hearts.** Illustrations: Abraham (Gen. 22. 1); Israel (Deut. 8. 2); Hezekiah (2 Chron. 32. 31); Martha and Mary (John 11. 5, 6); young man (Matt. 19. 16-22); woman (Matt. 15. 23-28).
- 4 wicked** = mischief maker. Heb. *ra'a'*. Ap. 44. viii.
- liar.** Heb. "lie". Text not "corrupt"; but "lie" is put by Fig. *Metonymy* (of Effect), Ap. 6. for the man who habitually lies: i. e. a liar is always ready to believe a lie. Illustrations: Ahab (1 Kings 22. 6); Jews (Isa. 30. 9-11. Jer. 5. 30, 31. Mic. 2. 11).

- And shall have part of the inheritance
among the brethren.
- 3** The fining pot *is* for silver, and the furnace for gold:
But the LORD ^otrieth the hearts.
- 4** **A mischief maker** giveth heed to false lips;
And a ^oliar giveth ear to a naughty tongue.

- 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 ?
- 17 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 **doeth it** to his sorrow:
And the father of a fool hath no joy.
- 22 A merry heart doeth good **like** a medicine:
But a broken °spirit drieth the bones.
- 23 **A 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**.

- 5 **mocketh**. Illustrations: princes of Judah (Isa. 3. 14, 15; 10. 1, 2. Jer. 34. 10, 11); rich (Jas. 5. 4).
the poor = a needy one. Heb. *rush*. See note on 6. 11.
Maker. See note on 14. 31.
unpunished = held guiltless. Illustrations: Tyrians (Ezek. 26. 2-6); Edom (Obad. 10-15).
6 **Children's** = Sons'.
7 **speech**. Heb. "lip", put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by it.
fool. Heb. *nabal*. See note on 1.7. Not the same word as in vv. 10, 12, 16, 24, 25. **lips**. See above note.
8 **him that hath it** = its owner (the bribed, not the briber).
prospereth = it sparkles. And he loves to look at it and keep it. Cp. "gift", v. 23.
9 **transgression**. Heb. *pasha'*. Ap. 44. ix. **very friends** = true friends.
10 **wise man**. Heb. *binah*. See note on 1. 2.
fool. Heb. *k'sil*. See note on 1. 7.
11 **evil** = evil worker. Same word as "wicked", v. 4.
12 **a bear** = a he-bear (masc. because it is always construed with a masc. verb). **her whelps** = his mate. **man**. Heb. *'ish*. Ap. 14. II.
folly. Heb. *'evil*. See note on 1. 7.
14 **beginning of strife**. Illustrations: Ephraimites (Judg. 12. 1-6); Abner (2 Sam. 2. 14-17); Rehoboam (2 Chron. 10. 1-16); Jeroboam (2 Chron. 13. 17); the Twelve (Matt. 20. 24).
when one letteth out = the letting loose (as by making a breach in a dam).
be meddled with = gathereth volume.
15 **justifieth the wicked, &c.** Illustrations: the counsellors (Ezra 4. 1-16); Tertullus (Acts 24.1-9); Ahab and Jezebel (1 Kings 21. 5-24). Note the Fig. *Paronomasia* (Ap. 6). *Mazdik rasha' umarshia' zadik*, which may be Englished, "he who wrongs the right and rights the wrong".
the wicked = a lawless one. Heb. *rasha'*. Ap. 44. x.
the just = a just one.
abomination, &c. See note on 3. 32.
16 **Wherefore is there a price, &c.** = Why is this ready money in the hand of a fool to get wisdom when he has no sense ? Illustrations: Israel (2 Chron. 30. 10); the Jews (Luke 4. 28); Herod Antipas (Luke 23. 11); Jews (John 5. 40; 8. 45); Athenians (Acts 17. 32, 33); Felix (Acts 24. 25-27); Agrippa (Acts 26. 28).
wisdom. Heb. *chakmah*. See note on 1.2.
heart. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the sense in it.
17 **loveth at all times**. Illustrations: Abraham (Gen. 14. 14. Cp. 13. 11); Joseph (Gen. 45. 5; 50. 21); Moses (Ex. 32. 11-13. Deut. 9. 18, 25-29. Cp. Acts 7. 40); Jonathan (1 Sam. 20. 33); Barzillai (2 Sam. 19. 32); Ahikam (Jer. 26. 24); Ebed-melech (Jer. 38. 7); Paul (Philem. 12, 20); Barnabas (Acts 9.27); Aristarchus (Acts 19. 29; 20. 4; 27. 2. Philem. 24. Col. 4. 10); Luke (2 Tim. 4. 11); Epaphroditus (Phil. 2. 26).
18 **man**. Heb. *'adam*. Ap. 14. I.
understanding. Heb. "heart", put by Fig. *Metonymy* (of Cause), Ap. 6, for the understanding in it. See note on 1. 2.
19 **he that exalteth his gate, &c.**: i.e. a rich man, who thus proclaimed his wealth (Eastern doors being generally low-pitched and uninviting).
courted destruction. This explains 2 Kings 25. 9, where "every great man's house he (Nebuchadnezzar) burnt with fire".
21 **fool**. Heb. *nabal*, as in v. 1.
22 **spirit**. Heb. *ruach*. Ap. 9.
23 **gift** = bribe. Cp. v. 8. This is the act of the briber, not the bribed.
bosom = lap. See note on 16. 33.
24 **before** = is the goal of.
27 **spareth his words**. Illustrations: Aaron (Lev. 10. 3); Moses (Num. 16. 4; 20. 6); Samuel (1 Sam. 8. 6-8); Christ (1 Pet. 2. 23).
understandings discerning. Heb. *binah*. See note on 1. 2.
excellent = quiet.
28 **fool**. Heb. *'evil*, as in vv. 16, 22. See note on 1.7.
understandings = wisdom (i.e. a wise man).

- 18** *Seeking his own pleasure,*
The recluse quarreleth with everything that is stable.
- 2** A °fool hath no delight in understanding,
 But that his heart may *vent* itself.
- 3** When *a lawless one* cometh, *then* cometh also contempt,
 And with *disgrace reproachfulness*.
- 4** The °words of a man's mouth *are as* deep waters,
 And the wellspring of °wisdom *as a gushing torrent*.
- 5** *It is* °not good *to show partiality to a lawless one,*
It is not good to pervert a righteous one in judgment.
- 6** A °fool's °lips enter into contention,
 And his °mouth calleth for strokes.
- 7** A °fool's mouth *is* his destruction,
 And his °lips *are* the snare of his °soul.
- 8** The words of a *whisperer are as dainty morsels,*
 And they go down into the innermost parts of the belly.
- 9** He also that is slothful in his work
 Is brother to him that is *an absolute destroyer*.
- 10** The *person* of the LORD *is* a strong tower:
A righteous one runneth into it, and is *set on high*.
- 11** The rich man's wealth *is* his strong city,
 And *it is as* an high wall in his own *imagination*.
- 12** Before destruction the heart of man °is haughty,
 And before honour *is* °humility.
- 13** He that answereth a matter °before he heareth it,
It is °folly and shame unto him.
- 14** The °spirit of a man will °sustain his infirmity;
 But a wounded °spirit °who can bear?
- 15** The heart of *a prudent one* getteth knowledge;
 And the ear of *wise ones* seeketh knowledge.
- 16** A man's gift maketh room for him,
 And bringeth him before great men.
- 17** *He that is* °first in his own cause *seemeth* just;
 But his neighbour cometh and searcheth him.
- 18** The lot causeth contentions to cease,
 And parteth between the mighty.
- 19** A brother *dealt falsely with is harder to be won*
 than a strong city:
 And *their* contentions *are* like the bars of a castle.
- 20** A man's belly shall be satisfied with the fruit of his mouth;
 And with the increase of his lips shall he be filled.
- 21** Death and life *are* in the °power of °the tongue:
 And they that love it shall eat the fruit thereof.
- 22** *Whoso findeth a good wife* findeth a good *thing,*
 And obtaineth favour of the LORD.
- 23** *A needy one* useth intreaties;
 But the rich answereth roughly.
- 24** *There are friends who rend us,*
But there is a lover who is closer than a brother.

18: 1-24. PERSONAL VIRTUES IN SOCIAL LIFE.

- 1** **Through desire, &c.** = Seeking his own pleasure, the recluse (or separatist) breaketh forth (or quarreleth) with everything that is stable. **intermeddleth** = breaketh forth. Heb. *gala'*. See note on "meddle", 17. 14. **all wisdom** = everything that is stable. See note on 2 7.
- 2** **fool.** Heb. *k'slt*. See note on 1. 7. Same word as in vv. 6, 7; not the same as in v. 13. **discover** = vent.
- 3** **the wicked** = a lawless one. Heb. *rasha'*. Ap. 44. x. **ignominy** = disgrace, or shame (i. e. outward). **reproach** = reproachfulness.
- 4** **words.** Heb. *dabar*. Ap. 73. x. **wisdom.** Heb. *chakmah*. See note on 1. 2. **flowing brook** = a gushing torrent. Heb. *nahal*.
- 5** **not good.** Fig. *Tapeinosis* (Ap. 6), meaning it is very bad. **to accept the person** = to show partiality.
- To.** Repeat the Ellipsis: "[It is not good] to".
- overthrow** = turn aside: i. e. pervert. the righteous = a righteous one.
- 6** **lips.** Put by Fig. *Metonymy* (of Cause), for what is spoken by them.
- mouth.** See above note. Illustrations: Judg. 8. 4-17; 2 Kings 2. 23, 24; Luke 19. 22. **7** **soul = own self.** Heb. *nephesh*. Ap. 13.
- 8** **talebearer** = whisperer, or tattler.
- are as wounds** = are as dainty morsels: i. e. are greedily swallowed.
- 9** **a great waster** = a master of destruction: i. e. an absolute destroyer.
- 10** **name** = person. See note on Ps. 20. 1.
- safe** = set on high. Illustrations: Job (Job 19. 25, 26); Habakkuk (Hab. 3. 17, 19); Asa (2 Chron. 14. 11); Hezekiah (2 Kings 19. 14-20, 32-35. Isa. 38 1-8); Apostles (Acts 4. 24-33).
- 11** **as** = [it is]as.
- conceit** = imagination. See note on 25. 11.
- 12** **is haughty.** Illustration: Jezebel (2 Kings 9. 30-33).
- humility.** Cp. 15. 33. Illustration: contrast Goliath (1 Sam. 17. 8-10, 43, 44) with 1 Sam. 17. 45, 47.
- 13** **before he heareth it.** Illustrations: David (2 Sam. 16. 4; 19. 24-30); Ahasuerus (Est. 3. 10. Cp. 8. 5, &c.); Darius (Dan. 6. 9. Cp. 6. 14, 18); magistrates (Acts 16. 37-39).
- 14** **spirit.** Heb. *ruach*. Ap. 9.
- sustain, &c.** Illustrations: Job (Job 1. 20, 21; 2. 8, 9, 10); Paul (2 Cor. 12. 9. Acts 22. 24. Rom. 5.3-5); Paul and Silas (Acts 16. 23-25, 37).
- who can bear?** Illustrations: Cain (Gen. 4. 13, 14); Eli's daughter-in-law (1 Sam. 4.19-22. Cp. Prov. 15.13); Saul (1 Sam. 28.20; 2 Sam. 1. 9); Ahithophel (2 Sam. 17. 23); Zimri (1 Kings 16. 18); Pashur (Jer. 20. 4); Judas (Matt. 27. 5).
- 15** **the prudent** = a prudent one. **the wise** = wise ones.
- 16** **man's.** Heb. *'adam*. Ap. 14. I.
- 17** **first in his own cause.** Illustrations: Saul (1 Sam. 15. 13. Cp. v. 26); Ziba (2 Sam. 16. 1-3. Cp. 19. 26).
- 19** **offended** = dealt falsely with.
- 21** **power.** Heb. "hand", put by Fig. *Metonymy* (of Cause), Ap. 6, for the power put forth by it.
- the tongue.** Illustrations: the ten spies (Num. 14. 36, 37); Doeg (1 Sam. 22. 9, 10); Sennacherib (2 Kings 18. 28, 35; 19. 22-35. 2 Chron. 32. 21); Ammonites (Ezek. 25. 3-7); Sapphira (Acts 5. 5-10); Esther (Est. 7 and 8); Paul (Acts 16. 28-34); the Gospel (Rom. 1. 16. 2 Cor. 2. 16).
- 22** **a wife.** Some codices, Aram., Sept., Syr., and Vulg., read, "a good wife". Cp. 19. 14.
- 23** **The poor** = a needy one. Heb. *rush*. See note on 6. 11.
- 24** **A man.** A special various reading called *sevir* reads *yesh*, instead of *ish*, which means "there is", or "there are" instead of "a man". It occurs three times: here, 2 Sam. 14.19, and Mic. 6.10. **friends.** Heb. *re'im* = feeders, from *ra'ah* to feed (Ps. 23. 1, shepherd).
- must shew himself friendly** = who break in pieces. Heb. *Hithipolel* of *ra'a'* (Ap. 44. viii.) **there is.** Heb. *yesh*, as in preceding line.
- a friend** = a lover (who loves "without cause"). Note the Fig. *Paronomasia* (Ap. 6) in these words, which may be thus represented in English:—

"There are friends who rend us,
 But there is a lover who is closer than a brother."

- 19** ^oBetter is a *needy one* that walketh in his integrity,
Than the rich that is perverse in his ^olips, and is a ^ofool.
- 2** Also, *that* the soul *be* without knowledge, *it is* ^onot good;
 And he that ^ohasteth with *his* feet sinneth.
- 3** The ^ofoolishness 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 *withdraw* from him?
 He *seeketh words of friendship*, *But there are none*.
- 8** He that getteth ^owisdom loveth his own soul:
 He that keepeth ^ounderstanding shall find good.
- 9** ^oA false witness shall not be *held innocent*,
 And *he that breatheth forth* lies shall perish.
- 10** *Luxury* is not seemly for a ¹fool;
 Much less for a servant to have rule over princes.
- 11** The discretion of a man ^odeferreth 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 ^oa 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 ^olet 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;
^oNevertheless the counsel of the LORD, that shall stand.
- 22** The desire of a man *is measured by his kindness*:
 And a *needy one* is ^obetter than a *man of the
 better sort who is a liar*.

19: 1-19. PERSONAL CHARACTER, HUMILITY, &c.

- 1 Better.** See note on 8. 11. **the poor** = a needy one. Heb. *rush*. See note on 6. 11. Same as in vv. 7, 22; not the same as in vv. 4, 17.
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.
- 2 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); Pharisees (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; 35. 16; 42. 3, 5, 6); Hezekiah (2 Chron. 32. 31); Peter (Luke 22. 33, 34).
- hasteth, &c.** Illustrations: Joshua (Josh. 9. 15); Saul (1 Sam. 13. 9, 10, 13, 14; 14. 24-45); David (2 Sam. 16. 4); the Prophet (1 Kings 13. 18, 19); Peter (John 18. 10).
sinneth. Heb. *chata* Ap. 44. i.
- 3 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); Jehoram (2 Kings 3. 10, 13; 6. 33); Jonah (Jonah 4. 1, 4, 9); Israel (Num. 14. 2, 3; 20. 2-5; 21. 4-6. Deut. 9. 23, 24).
- the LORD.** Heb. Jehovah. Ap. 4. II.
- 4 the poor** = a weak one. Heb. *dal*. See note on 6. 11. Same word as in v. 17; not the same word as in vv. 1, 7, 22.
- 5 unpunished** = acquitted, or held innocent. **speaketh** = breatheth forth.
- 6 him that giveth gifts.** Heb. a man of gifts = a generous man.
- 7 go far** = withdraw.
- pursueth, &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. *btmah*. See note on 1. 2.
- 9 A false witness, &c.** The repetition of v. 6 is needed, and punishment is dened.
- 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. 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.
- 16 keepeth** = guardeth. **die** = die prematurely.
- 18 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.
- 19 A man of great wrath** = one in a rage (cp. Dan. 11. 44. Cp. 2 Kings 22, 13). **shall suffer** = suffereth. **suffer punishment** = incurreth a penalty. Heb. *'onesh* = a fine, or indemnity. (Oxford Gesenius).
- thou deliver** = thou rescue him [by paying the penalty] thou must do it continually.

20-27. CALL TO HEAR.

- 20 instruction** = correction, or discipline.
- 21 many devices** = many schemes. **Nevertheless, &c.** Illustrations: Joseph's brethren (Gen. 37. 19, &c. Cp. Ps. 76. 10); Pharaoh (Ex. 1. 10. Cp. Ex. 15); the rulers (Matt. 27. 63-66); Saul (Acts 9. 1, 2. Cp. vv. 3-9, &c.); Herod (Acts 12. 1-3. Cp. vv. 5-19); the forty Jews (Acts 23. 12-15).
- 22 man.** Heb. *'adam*. Ap. 14. I. 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** ^oThe 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,
will cause teaching to be discerned.
- 26** He that *preyeth upon* his father, and chaseth
away *his* mother,
Is a son that causeth shame, and bringeth reproach.
- 27** Cease, ^omy son, to hear the instruction
That causeth to err from the *sayings* of knowledge.
- 28** A *false witness* scorneth judgment:
And the ^omouth of *lawless ones* devoureth iniquity.
- 29** Judgments are prepared for scorners,
And stripes for the back of ¹fools.
- 20** ^oWine ^ois a *scoffer*, ^ostrong drink *is* raging:
And whosoever *erreteth* thereby ^ois not wise.
- 2** The fear of a king *is* as the roaring of a lion:
Whoso provoketh him to anger *erreteth against*
his own soul.
- 3** *It is* an honour for a man ^oto cease from strife:
But every ^ofool will be *breaking out*.
- 4** The sluggard will not ^oplow by reason of the ^ocold;
Therefore shall he beg in harvest, and *have* nothing.
- 5** Counsel in the heart of man *is like* deep water;
But a man of understanding will draw it out.
- 6** Most men will proclaim ^oevery one ^ohis own goodness:
But a faithful man who can find?
- 7** The just *man* walketh in his integrity:
His *sons are* ^oblessed after him.
- 8** A king that sitteth in the throne of judgment
Scattereth away all ^oevil with his eyes.
- 9** Who *is able to* say, "I have made my heart clean,
^oI am pure from my sin?"
- 10** Divers ^oweights, and divers measures,
Both of them *are* alike ^oabomination to the LORD.

19: 20--24: 34. PROVERBS FOR SOLOMON (22: 17--24: 23); FOR A PRINCE AND A KING (20: 2, 8, 26; 21: 1). SECOND PERSON

19: 20-27.	Call to hear.
19: 28--21: 1.	Personal conduct.
21: 2--22: 16.	Personal character.
22: 17-21.	Call to hear.
22: 22-29.	Personal conduct.
23: 1-21.	Personal character.
23: 22-25.	Call to hear.
23: 26-35.	Personal conduct.
24: 1-20.	Personal character.
24: 21, 22.	Call to hear.
24: 23-29.	Personal conduct.
24: 30-34.	Personal character.

The Structure (above) is addressed to "MY SON" (19. 27; 23. 15, 19, 26; 24. 13, 21); and is all in the Second Person : "THOU" (19. 20; 22. 24, 25, 26, 27; 23. 1, 5, 6, 13, 14, 19, 31, 34; 24. 1, 10, 11, 12); "THEE" (22. 19, 20, 21, 27; 23. 7); "THY" (22. 18; 23. 16, 22, 25; 24. 10, 27, 34); "THINE" (23. 12, 15, 17, 18, 19, 33); "THYSELF" (24. 27).

23 The fear of the LORD. See note on 1. 7. **life.** Heb. pl. implying resurrection and eternal life. **evil.** Heb. *ra'a'*. Ap. 44. viii.

24 bosom = bowl or wide dish. 2 Kings 21. 13. Cp. Matt. 26. 23.

25 scorners = scoffer. **will beware** = will be made wise (note the force of the *Hiphil*). Illustrations: Israel (Ex. 14. 31); the stubborn (Deut. 21. 21); Gibeonites (Josh. 9. 3); Sergius Paulus (Acts 13. 6-12). **reprove** = set right. **and he will understand knowledge** = will cause teaching to be discerned. Cp. 22. 17. **26 wasteth** = preyeth upon.

27 my son. The presence of this word here and in 23. 15, 19, 26; 24. 13, 21, together with the employment of the second person, shows that these are proverbs for Solomon. See note under Structure above.

words = sayings. Heb. *imrah*. Ap. 73. v.

19: 28--21: 1. PERSONAL CONDUCT.

28 An ungodly witness. Heb. "A witness of Belial" : i.e. a false witness. **mouth.** Put by Fig. *Metonymy* (of Cause), Ap. 6, for the witness given by it. **the wicked** = lawless ones. Heb. *rasha'*. Ap. 44. x.

20. 1 Wine. Heb. *yayin*. See Ap. 27. I.

is. Fig. *Metaphor*. Ap. 6. **mockers** = scoffer.

strong drink. Heb. *shekar*. Ap. 27. IV

raging = a brawler. **is deceived** = erreteth. Heb. *shagah* = to go astray.

See note on 11. 18. Not the same word as in v. 17.

is not wise. Illustrations : Noah (Gen. 7. 1. Cp. 9. 20, 21); Nabal (1 Sam. 25. 36); Elah (1 Kings 16. 8-10); Ben-hadad (1 Kings 20. 16-21); Ephraim (Isa. 28. 7); Belshazzar, &c. (Dan. 5. Jer. 51. 39, 57); Nineveh (Nah. 1. 10); and probably Nadab and Abihu (Lev. 10. 8, 9),

2 sinneth = erreteth. Heb. *chata'*. Ap. 44. i.

soul. Heb. *nepheesh*. Ap. 13.

3 to cease from strife. Illustrations: Abraham (Gen. 13. 7-9).

Cp. Prov. 17. 14); David (1 Sam. 25. 32-34). **fool.** Heb. *'evil*. See note on 1. 7.

occurrences of *gala'*. Not the same word as in v. 19. **4 plow.** Plowing always done during the early rains. **cold** = autumn. Put by Fig. *Metalepsis*, "cold" put for Autumn, and "Autumn" put for abundance of fruits possessed at that time. **Therefore.** This word is read in the text in some codices, with five early printed editions. **6 men.** Heb. *'adam*. Ap. 14. I. **every one.** Heb. *'Ish 'ish*. Ap. 14. II. **his own goodness.** Illustrations : Absalom (2 Sam. 15. 4); Jehu (2 Kings 10. 16, 31); Scribes, &c. (Matt. 6. 2; 23. 5); the rich young man (Matt. 19. 20, 22). **7 children** = sons. **blessed** = happy. See note on 3. 13. **8 evil.** Heb. *ra'a'*. Ap. 44. viii. **9 can** = is able to. **I am pure, &c.** Illustrations : Job before he learned his lesson (Job 9. 17; 10. 7; 11. 4; 16. 17; 23. 10, 11; 27. 5; 29. 14; 31. 1; cp. 33. 9. But not after, see 42. 5, 6). None of God's own people say this. Not David. (2 Sam. 12. 13. Cp. Ps. 51. 1-7); not Psalmist (119. 176); not Ezra (Ezra 9.6); not Nehemiah (Neh. 9. 33, 34); not Isaiah (Isa. 6. 5, 6); not Daniel (Dan. 9. 8); not Peter (Luke 5. 8); not John (1 John 1. 8); not James (Jas. 3. 2); not Paul (Rom. 7. 18. 1 Tim. 1. 15).

10 weights . . . measures. Heb. "a stone and a stone, an ephah and an ephah". Ephah put by Fig. *Synecdoche* (of Species), Ap. 6, for all kinds of weights and measures. There is no word for "divers" = diverse.

abomination, &c. Cp. v. 23, and 11. 1; 16. 11, &c. See note on 3. 32, and cp. Deut. 25. 13, &c. **the LORD.** Heb. Jehovah. Ap. 4. II.

- 11** Even a child is known by his doings,
Whether his work *be accurate*, and whether
it be correct.
- 12** The ^ohearing 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 a 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 ^olips.
- 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 ¹⁰weights *are* an ^oabomination 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 upholden 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:

- 11** pure = accurate. right = correct.
- 12** hearing ear, &c. Illustrations : Moses (Ex. 4. 11); Hagar (Gen. 21. 19); Elisha's servant (2 Kings 6. 17); Lydia (Acts 16. 14).
- 13** come to poverty = become dispossessed. Heb. *yarash*. See note on 6. 11.
- 14** naught . . . naught = very bad. Fig. *Epizeuxis* (Ap. 6), for emphasis.
- 16** stranger = apostate. Heb. *zur*. See notes on 2. 16; 5. 3.
- pledge of him. Supply Fig. *Ellipsis* (Ap. 6), "[Who has become security for] a foreign woman."
- strange woman = foreign woman. Heb. *nakar*. See notes on 2. 16; 5. 3.
- 17** Bread of deceit = Bread gained by deceit. Genitive of Origin. See Ap. 17 (2). Bread. Put by Fig. *Synecdoche* (of Part), for all kinds of food.
- deceit = lying. Heb. *sheker*. See note on 11. 18.
- filled with gravel: or grit. See note on Gen. 3. 14, implying utmost disappointment. See Ap. 19.
- 19** meddle = mingle, mix thyself up. Not the same word as in v. 3.
- lips. Put by Fig. *Metonymy* (of Cause) for the flattery spoken by them.
- 20** curseth = revileth.
- lamp shall be put out. A Fig. *Hypocatastasis* (Ap. 6), denoting that he shall die childless.
- 21** blessed = happy. See note on 3. 13.
- 22** on = for.
- 23** abomination, &c. See note on 3. 32.
- 24** Man's = A strong man's. Heb. *geber*. Ap. 14. IV. man = an ordinary man. Heb. *'adam*. Ap. 14. I.
- 25** devoureth = rashly promises. holy. See note on Ex. 3. 5.
- 26** scattereth = winnoweth out. wicked = lawless. Heb. *rasha'*.
- the wheel: i. e. of the threshing instrument. Cp. Isa. 28. 27.
- 27** spirit = breath. Heb. *n'shamah*. See Ap. 16.
- candle = lamp or light. Same word as in v. 20.
- the belly. Put by Fig. *Metalepsis* (Ap. 6) for the heart, and the heart for its thoughts.
- 28** Mercy = lovingkindness, grace, or favour.
- 30** cleanseth away = is cleansing. Supply the Ellipsis (Ap. 6), "[though it be] an evil". evil. Heb. *ra'a'*. Ap. 44. viii.
- belly. Supply the Ellipsis from preceding clause, "[though they be an evil]"
- 21. 1** the LORD. Heb. Jehovah. Ap. 4. II.
- the rivers of water. Heb. *palgey mayim* = the divisions of water [in a garden], from *palag*, to divide (Gen. 10. 25). The name given to the small channels which divide up an Eastern (walled) garden for purposes of irrigation. See note on "rivers", Ps. 1. 3. There is an Ellipsis in the second clause, and the verb must be supplied thus :
The king's heart [is] in the hand of Jehovah,
As the *palgey mayim* [are] in the hand of the gardener. See Ap. 74.
- He turneth, &c.** i. e. Jehovah directeth [the king's heart] whithersoever He will [as the gardener directeth the water with his foot] (Deut. 11. 10), not needing or deigning to use a tool; so easily is it done. Illustrations : Ahab (1 Kings 18. 10. Cp. v. 40); Ahasuerus (Est. 6. 1); Sennacherib (2 Kings 19. 27, 28, and Isa. 10. 5-7); Nebuchadnezzar (Ezek. 29. 16. Jer. 43. 10-12); the Jews (Jer. 32. 28. 2 Kings 24. 3); Cyrus (Ezra 1. 1. Isa. 45. 1); Darius (Ezra 6. 22); Augustus (Luke 2. 1-7. Cp. Mic. 5. 2).

21: 1--22: 16. PERSONAL CHARACTER.

- 2** man. Heb. *'ish*. Ap. 14. II.
- pondereth = weigheth, and thus testeth. See all the occurrences of *takan*, to poise, 1 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.

- ^oHe 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 ^omore 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* ^obetter 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 ^oiniquity.
- 16** The man that wandereth out of the way of understanding
Shall remain in the *assembly* of ^o*the Rephaim*.
- 17** He that loveth pleasure *shall be* a *destitute* man:
He that loveth ^owine 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* ^obetter 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 ^ofoolish 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 ^ocasteth down the strength of the confidence thereof.
- 23** Whoso *guardeth* his ^omouth and his tongue
Keepeth his soul from *trouble*.
- 24** Proud and haughty *scoffer is* his name,
Who dealeth in proud wrath.

- 3** justice = righteousness. **more acceptable, &c.** Illustrations : Saul (1 Sam. 13. 10-13; 15. 22); Israel (Jer. 7. 22, 23. Amos 5. 21-24); Judah (Isa. 1. 11-17); Pharisees (Matt. 9. 13). Note the contrast, v. 4.
- 4** And. Omit this "And". **plowing;** or tillage. See Ap. 74.
the wicked = lawless ones. Heb. *rasha'*. Ap. 44. x.
sin. Heb. *chata'*. Ap. 44. i. The special word for the sin offering. Render the verse "A lofty look and a proud heart, [which is] the tillage of the lawless, [is more acceptable to them than] the sin offering." This supply of the Ellipsis (Ap. 6.) from the preceding verse completes the sense, and shows that the two are strictly related. **5** **thoughts** = reckonings, or calculatings. **the diligent** = a diligent one.
- 7** **robbery** = rapacity. Illustrations: the princes of Judah (Isa. 1. 23, 24); the Jews (Jer. 7. 9-11, 15; 34. 10-22. Mic. 3. 9-12).
- 8** **The way, &c.** Render, "The way of a man laden with guilt is unsteady". Some codices, with Aram. and Syr., read "of a man who is an alien".
pure = upright. **9** **better.** See note on 8. 11.
- 10** **the wicked** = a lawless one. **11** **scorner** = scoffer.
instructed = corrected. **12** **wickedness.** Heb. *ra a'*. Ap. 44. viii, same as "evil" in v. 10. **13** **poor** = weak. Heb. *dal*. See note on 6. 11.
heard = answered. Illustrations: the Jews (Zech. 7. 9-14. Jer. 34. 10-22); Parable (Matt. 18. 30-34). **15** **the just** = a just one.
- 16** **man.** Heb. *adam*. Ap. 14. I. **congregation** = assembly.
dead = the Rephaim, who have no resurrection. See note on "deceased" and "dead" in Isa. 26. 14, 19, and Ap. 25. **17** **poor** = destitute. Heb. *heser*. See note on 6. 11. **wine.** Heb. *yayin*. Ap. 27. I.
- 18** **the righteous** = a righteous one. **transgressor** = traitor.
- 19** **Than, &c.** Supply the Ellipsis thus: Than [in a house, or palace].
- 20** **foolish.** Heb. *k'sil*. See note on 1. 7. **spendeth it up** = swalloweth it up. **21** **mercy** = lovingkindness, or grace.
- 22** **casteth down.** Illustrations: Joshua (Josh. 6. 3-21; 8. 4-8); wise woman (2 Sam. 20. 16-22. Cp. Ecc. 9. 13-15).
- 23** **keepeth** = guardeth.
mouth . . . tongue. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is uttered by them.
- troubles.** Some codices, with five early printed editions, Aram., Sept., and Syr., read "trouble" (sing.).
- 26** **coveteth greedily** = craving he craveth. Fig. *Polyptoton*, for emphasis.
- 27** **mind** = purpose.
- 28** **shall perish.** Illustrations: Pashur (Jer. 20. 4-6); Hananiah (Jer. 28. 1-4, 10-17); the false prophets (Jer. 29. 21); Shemaiah (Jer. 29. 31, 32); Amaziah (Amos 7. 10-17).
speaketh. Supply the Ellipsis (Ap. 6), "speaketh [the truth] evermore."
- 30** **no wisdom . . . against the LORD.** Illustrations: Pharaoh (Ex. 1. 10. See Ap. 23); Balak (Num. 24. 10); Ahaziah (2 Kings 1. 9-17); Sennacherib (2 Chron. 32. 21; Isa. 30. 31); Haman (Est. 5. 11-13; 7. 10).
- 31** **safety, &c.** = to Jehovah [belongeth] the salvation.

- 25** The desire of the slothful killeth him;
For his hands refuse to labour.
- 26** He ^ocoveteth greedily all the day long:
But the righteous giveth and spareth not.
- 27** The sacrifice of *lawless ones is* abomination:
How much more, *when* he bringeth it
with a wicked *purpose* ?
- 28** A false witness ^oshall perish:
But the man that heareth *speaketh*
the truth evermore.
- 29** A *lawless* man hardeneth his face:
But *as for* the upright, **He** directeth his way.
- 30** *There is* ^ono wisdom nor understanding
Nor counsel against the LORD.
- 31** The horse *is* prepared against the day of battle:
But *to the LORD* *belongeth* *salvation*.

- 22** A good ^oname is rather to be chosen than great riches,
And loving favour rather than silver and gold.
- 2** The rich and *needy* meet together:
The LORD is the Maker of them all.
- 3** A prudent *man* foreseeth the *mischief*, and hideth himself:
But the *unsuspecting* pass on, and *suffer for it*.
- 4** *The reward of humility, that is, the fear of the LORD*
Will be riches, and honour, and *eternal life*.
- 5** Thorns *and* snares *are* in the way of the *perverse*:
He that doth keep his soul shall be far from them.
- 6** ^oTrain up a child *in the beginning of his way* :
And when he is old, he will not depart from it.
- 7** A *rich one* ruleth over *poor ones*,
And the borrower ^ois servant to the lender.
- 8** He that soweth *trickery* shall reap vanity:
And the rod of his anger ^oshall fail.
- 9** He that hath a bountiful eye shall be blessed;
For he giveth of his bread to a *weak one*.
- 10** Cast out the *scoffer*, and contention ^oshall go out;
Yea, strife and reproach shall cease.
- 11** ^oHe that loveth *one pure of heart*,
For the grace of his lips the king *shall be* his friend.
- 12** The eyes of the LORD *guard* knowledge,
And He overthroweth the *affairs* of the *traitor*.
- 13** The slothful *man* saith, "There is a lion without,
I shall be slain in the *open places*."
- 14** The mouth of *apostate* women is a deep pit:
He that is abhorred of the LORD shall fall therein.
- 15** ^oFoolishness is bound in the heart of a child;
But the rod of correction shall drive it far from him.
- 16** He that oppresseth a *weak one* to increase his *riches*,
And he that giveth to a *rich one*, *shall* surely
come to want.
- 17** Bow down thine ear, and hear the ^owords of the wise,
And apply ^othine ^oheart unto ^omy *teaching*.
- 18** For *it is* a pleasant thing if thou keep them within thee;
They shall withal be fitted in thy lips.
- 19** That thy *confidence* may *come to be* in the LORD,
I have made known to ^othee this day, even to thee.
- 20** Have not I written ^oto thee ^oexcellent things
With counsels and knowledge,
- 21** 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?
- 22** Rob not a *weak one*, because he is poor:
Neither oppress a *wretched one* in the gate:

- 22. 1 name.** Note the Ellipsis (Ap. 6), and supply "good" from Ecc. 7. 1.
- 2 poor** = needy. Heb. *rush*. See note on 6. 11. Same word as in v. 7. Not the same word as in vv. 9, 16, 22.
- 3 evil** = mischief. Heb. *ra'a'*. Ap. 44. viii. **simple.** See note on 1. 4. **are punished** = suffer for it, or pay the penalty.
- 4 By humility, &c.** = The reward of humility [that is] the fear of the Jehovah, will be, &c. **the fear of the LORD.** See note on 1. 7. **life** : i. e. resurrection and eternal life. See note on Lev. 18. 5; not necessarily long life on earth.
- 5 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).
- 6 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" !
- 7 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). **8 iniquity** = trickery. Heb. '*aval*. 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).
- 9 the poor** = a weak one. Heb. *dal*. Same word as in vv. 16, 22. Not the same word as in vv. 2, 7. See note on 6. 11.
- 10 scoffer** = scoffer. **shall go out.** Illustration : Ishmael (Gen. 21. 9-12. Cp. Gal. 4. 29).
- 11 He that, &c.** Aram., Sept., and Syr., read "Jehovah". **pureness of heart** = one pure of heart.
- 12 preserve** = guard. **words:** or affairs. Heb. *dabar*. Ap. 73. x. **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). **13 streets** = open places.
- 14 strange** = apostate. Heb. *zur*. See notes on 2. 16 and 5. 3.
- 15 Foolishness.** Heb. '*evil*. See note on 1. 7.

17-21. CALL TO HEAR.

- 17 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). **thine.** 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.
- 19 trust** = confidence. Heb. *batah*. See Ap. 69. i. **be** = come to be. **thee.** Note the emphasis on the second person.
- 20 to thee** = for thee. See the Structure (p. 891). **excellent things.** Heb. marg. reads "formerly", or "before". **In** = With.
- 21 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.

- 22 the afflicted** = a wretched one. Heb. '*ani*. See note on 6. 11.
- 24 an angry man** = a lord, or master, of anger.

- 23** For the LORD will plead their cause,
And spoil the soul of those that spoiled them.
- 24** Make no friendship with a *master of anger*;
And with a furious man thou shalt not go:

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

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

27 If thou hast nothing to pay,
Why should ^ohe take away thy bed from under thee?

28 Remove not the *age long boundary stone*,
Which thy fathers have set.

29 ^oSeest thou a man diligent in his business?
he shall stand before kings;
He shall not stand before *men who are obscure*.

23 *Forasmuch as* ^othou 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* ^oa man given to ^oappetite.

3 Be not desirous of his *dainty meals*:
For they *are meat that deceives*.

4 ^oLabour not to be rich:
Cease from thine own *intelligence*.

5 Wilt thou set thine eyes upon that which is not?
^oFor *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 *is* he:
"Eat and drink," saith he to thee;
But his heart *is* not with thee.

8 The morsel *which* thou hast eaten shalt thou vomit up,
And lose thy sweet words.

9 Speak not in the ears of a ^ofool:
For ^ohe 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 ^othe fear of the LORD all the day long.

18 For surely there is *a hereafter*;
And thine ^oexpectation shall not be cut off.

19 Hear thou, ^omy son, and be wise,
And guide thine heart in the way.

27 *he*: i. e. the usurer.

28 *ancient* = age-long.

landmark = boundary stone.

29 *Seest thou . . . ?* Fig. *Erotosis*. Ap. 6.

mean = mean ones : i. e. men who are obscure.

23: 1-21. PERSONAL CHARACTER.

1 *When* = Forasmuch as. Taking the act for granted.

thou. The second person is continued down to v. 24.

Consider = Discern. *what*: or, who. 2 *And put* = Then thou wilt put. *a man given, &c.* Illustrations : Esau (Gen. 25. 30); Isaac (Gen. 25. 28; 27. 4); those referred to in Phil. 3.18, 19.

appetite = soul. Heb. *nephesh*. Ap. 13.

3 *dainties* = dainty meals.

deceitful meat = meat that deceives. Heb. *kazah*. See note on 11. 18.

4 *Labour not, &c.* Illustrations : Lot (Gen. 13. 10, 13); the rich fool (Luke 12. 16-20. Cp. Prov. 10. 16). See Jeremiah's advice (Jer. 45. 5).

wisdom. Heb. *binah*. See note on 1. 2. Not the same word as in vv. 9, 23.

5 *For*. This is the reason why "it is gone".

7 *thinketh, &c.* = estimates himself.

heart = soul. Heb. *nephesh*.

9 *fool*. Heb. *k'sil*. See note on 1. 7.

he will despise. Illustration :

Amaziah (2 Chron. 25.1 16). *wisdom* = intelligence. Heb. *sekel*. See note on 1. 2. Not the same word as in vv. 4, 23. *words* = sayings. Heb. *millah* = discourse. 10 *old landmark* = ancient boundary. Cp. 22. 28. *fields*. Some codices, with Aram., Sept., Syr., and Vulg., read "field" (sing.).

fatherless. Put by Fig. *Synecdoche* (of Species), for all bereaved ones. 11 *Redeemer* = kinsman-redeemer. Heb. *ga'al*. See note on Ex. 6. 6; 13. 13. 13 *child* = youth. 14 *deliver* = rescue.

hell = hades. See Ap. 35. 16 *reins* = kidneys. Put by Fig. *Metonymy* (of

Adjunct), Ap. 6. for affections and impulses. 17 *sinners*. Heb. *chata'*.

Ap. 44. i. *the fear of the LORD*. See note on 1. 7.

18 *an end* = a hereafter, or latter end.

expectation. Heb. *tikvah*. See note on 10. 28.

19 *my son*. Note the characteristic of this member (p 891).

20 *winebibbers*. Heb. *yayin* (Ap. 27. i) and *saba'* = drinkers to excess. *eaters of flesh* = selfish eaters.

22-25. CALL TO HEAR.

21 *poverty* = dispossession. Heb. *yarash*. See note on 6. 11.

22 *Hearken*. This determines the Structure (p. 891).

thy father. Note this mark of "Proverbs FOR Solomon".

23 *wisdom*. Heb. *chakmah*. See note on 1. 2. Not the same word as in vv. 4, 8.

24 *the righteous* = a just one.

26-33. PERSONAL CONDUCT.

26 *heart*. Put by Fig. *Metonymy* (of Adjunct), for attention.

observe = delight in.

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 ^oHearken unto ^othy father that begat thee,
And despise not thy mother when she is old.

23 Buy the truth, and sell *it* not;
Also ^owisdom, and instruction, and understanding.

24 The father of *a just one* shall greatly rejoice:
And he that begetteth a wise *child* shall have joy of him.

25 ²²Thy father and thy mother shall be glad,
And she that bare thee shall rejoice.

26 ¹⁹My son, give me thine *attention*,
And let thine eyes *delight in* my ways.

- 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.
- 29 Who hath woe? who hath sorrow?
Who hath contentions? who hath babbling?
who hath wounds without cause?
Who hath redness of eyes?
- 30 They that tarry long at the ^owine;
They that go to seek ^omixed wine.
- 31 Look not thou upon the ³⁰wine 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 ^omischief.
- 3 Through ^owisdom 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 ^omultitude of counsellors *there is* safety.
- 7 **True wisdom seems to be as an ornament**
unattainable for a ^ofool:
He ^oopeneth not his mouth in the gate.
- 8 He that deviseth to do evil
Shall be called **a genius at plotts.**
- 9 The ^othought of **the foolish** *is* sin:
And the **scoffer** *is* an abomination to men.
- 10 ^oIf thou faint in the day of adversity,
Thy strength *is* small.
- 11 ^oIf 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* ?

- 27 **strange** = foreign. Heb. *nakar*. See note on 2.16; 5. 3. Not the same word as in v. 33.
- 28 **transgressors** = traitors.
- 30 **wine**. Heb. *yayin*. Ap. 27. I. **mixed wine**. Heb. *mimsak*. Ap. 27. VII.
- 31 **his colour** = its sparkle. 33 **strange** = apostate. Heb. *zur*. See note on 2. 16; 5. 3. Not the same word as in v. 27.
- 34 **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.
- 5 **A wise man, &c.** = A strong man [if wise] is strong indeed. Aram., Syr., and Sept. read "[Better] a wise man than a mighty". **man**. Heb. *geber*. Ap. 14. IV. **increaseth strength**. Aram. and Syr. read "than one who is strong".
- 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.
- openeth not his mouth in the gate:** i.e. where the judges sit. A fool is not appointed as a judge.
- 8 **mischievous person** = a genius at plots. Heb. *zimmah* = plots. Not the same word as in vv. 2 and 16.
- 8 **thought, &c.** Cp. 4. 23. Job 1. 5. Jer. 4. 14. Matt. 9. 3, 4; 15. 19, 20. **foolishness** = the foolish. Heb. '*evil*' (v. 7). **sin**. Heb. *chata'*. Ap. 44. i. **scorner** = scoffer. **men**. Heb. '*adam*'. Ap. 14. I. Same word as in vv. 12, 30.
- 10 **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).
- 11 **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.
- 12 **knew it not** = we knew not of it. **soul**. Heb. *nepshesh*. Ap. 13.
- 13 **My son**. Confirming the Structure (p. 891).
- 14 **cut off**. Cp. v. 20 and 23. 18. 15 **wicked** = lawless. Heb. *rasha'*. Ap. 44. x. (sing.), v. 16 (pl.). **the righteous** = a just one.
- 16 **just** = righteous. **the wicked** = lawless ones.
- mischief** = calamity. Heb. *ra'a'*. Not the same word as in vv. 2 and 8.
- 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 ^oMy son, eat thou honey, because *it is good;*
And the honeycomb, *which is* sweet to thy taste:
- 14 So *shall* the knowledge of ³wisdom *be* unto thy soul:
When thou hast found *it*, then there shall be a reward,
And thy expectation shall not be ^ocut 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 ^oRejoice not when thine enemy falleth,
And let not thine heart be glad when he stumbleth:
- 18 Lest the LORD *see it*, and it displease **Him**,
And **He** turn away **His wrath from him to thee.**

- 19** *Chafe not thyself* because of *evil-doers*,
Do not get excited at *lawless ones*;
- 20** For there shall be no ^oreward to the evil man;
The *lamp* of *lawless ones* shall be put out.
- 21** ¹³My 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 ^otheir *overthrow* shall rise suddenly;
And who knoweth the *catastrophe* of them ^oboth?
- 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 ^othe *lawless*, "Thou *are* righteous;"
Him shall the *peoples* curse, nations shall abhor him:
- 25** But to them that ^orebuke *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 ^odeceive *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 ^othe 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** ^oTake 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:

19 Fret not = Chafe not thyself. Cp. Ps. 37. 1, 7, 8.
evil men = evil-doers. Cp. Ps. 37. 1, 7, 8. Same word as in v. 8.
envious = excited. **the wicked** = lawless ones.

20 reward = posterity, or future.

candle = lamp. The idiom is used for having no posterity.

21. CALL TO HEAR..

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

22-29. PERSONAL CONDUCT.

22 **their**: i.e. the king and a common man. **calamity** = overthrow.
ruin = catastrophe. **both**: i.e. the two who are the subjects of this
counsel. **23** **belong to** = are [the words of] the wise (pl.). See the
Structure, p. 891, and note on 22. 17.

24 **the wicked**. Unto a wicked [king]: i.e. as well as to an ordinary man.
wicked = lawless. Heb. *rasha'*. Ap. 44. x. **people** = peoples.

25 **rebuke him**: i.e. rebuke a wicked king.

26 **kiss his lips** = do homage with his lips to him. **right** = straightforward.

28 **deceive**. Heb. *pathah*. See note on 11. 18. **29** **as** = according as.

30-34. PERSONAL CHARACTER.

understanding. Heb. "heart": put by Fig. *Metonymy* (of Adjunct), Ap. 6.
for the discernment coming from it. See note on 1. 2.

32 **saw** = gazed. **considered it well** = set my heart upon it.

34 **poverty** = need. Heb. *rush*. See note on 6. 11.

an armed man = a man with a shield.

25: 1--26: 28. PROVERBS BY SOLOMON

25: 1-28. Admonition to the Fear of God.

26: 1-28. Warning against the Sins of Men.

1 of Solomon = by Solomon, as author: i.e. written by him.
Characterizing this section of the book.

the men of Hezekiah. Evidently a special guild of scribes employed in the
work of editing and putting together the O.T. books. At the end of each
book are three Majuscular letters, *Cheth* (𐤇 = H), *Zayin* (𐤆 = Z), and *Koph*
(𐤋 = K), which are the initials of Hezekiah, and his sign-manual, confirming
the work done. This *tri-grammaton* is found in all MSS. and printed
editions up to the end of 2 Kings. After the death of Hezekiah it obtains
varied forms and additions; subsequent writers and editors having lost the
origin and meaning of these three letters, and taken it as a word which
means "Be strong", put there for their encouragement. See Ap. 67.

2 **God**. Heb. Elohim. Ap. 4. I. Cp. Job 37. 14-24; and 38-41.

honour = glory, as in preceding line. **4** **finer** = refiner.

5 **Take away, &c.** Illustrations: David (1 Kings 2. 5, 6. Cp. v. 46); Asa
(1 Kings 15. 13). **the wicked** = a lawless one. Heb. *rasha'*. Ap. 44. x.

7 **better**. See note on 8. 11.

- 7** For ^obetter *it is* that it be said unto thee,
"Come up hither;"
Than that thou shouldst 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:
- 10** 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 *full of* thee, and *so* 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 ¹⁴wind *bringeth forth* rain:
So doth an angry countenance [*produceth*] a
backbiting tongue.
- 24** *It is* ⁷better 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.

8 Go not forth, &c. Illustrations : Gaal (Judg. 9. 26-40); the ten tribes (Josh. 22. 12-34); Abner (2 Sam. 2. 14, 17); Asahel (2 Sam. 2. 18-23); Amaziah (2 Kings 14. 8-14); Josiah (2 Chron. 35. 20-24).

9 with thy neighbour. Illustrations: Abraham (Gen. 13. 8; 21. 25-32);
10 shame. A *Homonym*. Heb. *chesed*, meaning (1) mercy, or lovingkindness, but also (2) a disgraceful thing. Lev. 20. 14, 17. Job 37. 13. See notes there.

11 fitly = timely. As we say "on the spur of the moment".

apples of gold. The difficulty is not in this expression, for jewellery is evidently intended from the first clause of the next verse.

pictures = carved or sculptured work, put by Fig. *Metonymy* (of Effect), for imaginative work made from it: i. e. baskets, or dishes. Golden fruit (the Rev. James Niel suggests oranges) in silver salvers would be the height of rarity, which it is the intention of the words to convey. Heb. *maskith* occurs six times, 18. 11 ("conceit"); Lev. 26. 1. Num. 33. 52. Ps. 73. 7 ("could wish"); Ezek. 8. 12 ("imagery").

12 obedient = attentive. **13 in the time of harvest:** i. e. most unusual. Cp. 26. 1. The emphasis is on "cold" as being refreshing.

14 false = pretended. Illustrations: Zedekiah (1 Kings 22. 11); Hananiah (Jer. 28. 1-4); Shemaiah (Jer. 29. 24-31); false apostles (2 Cor. 11. 13-15). **wind.** Heb. *ruach*. Ap. 9.

15 prince: or judge, persuaded. Cp. Gen. 26. 13-31.

tongue. Put by Fig. *Metonymy* (of Cause), for what is spoken by it.

breaketh the bone: i. e. overcometh obstinacy. **17 weary** = full of.

18 maul = a mallet, or large wooden hammer, or club. From the Latin *malleus*.

19 unfaithful = treacherous. Heb. *bagad*. See note on "transgressors" (11. 3). **foot out of joint** = a tottering foot. Illustrations: Micah (Judg. 18. 20); Ben-hadad (2 Kings 8. 8-15. 2 Chron. 28. 20, 21); Israelites (Isa. 30. 1-5); Zedekiah (Jer. 37. 5-7); cp. Ezek. 17. 15; 29. 7.

20 taketh away, &c. = decketh himself out in. Heb. *'adah*. See Job 40. 10. Ezek. 16. 11, 13; 23. 40. Hos. 2. 13 : i. e. he that thinks more of his appearance than his comfort and health. **nitre** = *natron*. Now called soda. With any acid it causes strong effervescence.

So is he. The point is in the incongruity of the three things named.

21 If thine enemy be hungry, &c. Quoted in Rom. 12. 20; cp. 1 Sam. 24. 6; 26. 9. Illustrations: Azariah, Berachiah, &c. (2 Chron. 28. 12-15); Elisha (2 Kings 6. 19-23). By the Fig. *Synecdoche* (of Species), these examples are put for all similar kinds.

22 heap, &c. = receive from thine enemy [and place] upon his head. Fig. *Ellipsis* (Relative), Ap. 6. As *hatha* = receive, the Ellipsis must be thus supplied : i. e. If thou doest good to one whose burning words (16. 27 : 26. 23) thou hast received, they will burn him in another sense. Illustration : David (1 Sam. 24. 16-22).

23 driveth away = bringeth forth. Heb. *hul*. an angry countenance. Supply the Ellipsis thus: by adding "[produceth]".

24 brawling = wrangling.

25 good news, &c. Illustrations : Jacob (Gen. 45. 25-28); Paul (Col. 1. 3, 4. Eph. 1. 15, 16. Phil. 1. 3-6).

26 troubled = trampled, or fouled. **28 spirit.** Heb. *ruach*. Ap. 9.

26: 1-28. WARNING AGAINST THE SIN OF MEN.

1 snow in summer . . . rain. These are as rare and as exceptional as honour is to a fool. **a fool.** Heb. *k' sil*. See note on 1. 7.

2 by ... by = for ... for : or [has cause] for.

So the curse, &c. Illustrations: Baalam's (Neh. 13. 2); Goliath's (1 Sam. 17. 43); Shimei's (2 Sam. 16. 5, 12).

- 26** As °snow in summer, and as rain in harvest,
So honour is not seemly for °a fool.
- 2** As the bird *has cause for* wandering, as the swallow
has cause for flying,
°So the curse causeless shall not come.

- 3 A whip for the horse, a bridle for the ass,
And a rod for *the back of fools*.
- 4 ^oAnswer not a ¹fool according to his ^ofolly,
Lest thou also be like unto him.
- 5 ⁴Answer a ¹fool according to his ⁴folly,
Lest he be wise in his own *eyes*.
- 6 He that sendeth a message by the hand of a ¹fool
Cutteth off *his own feet*, and drinketh damage.
- 7 The ^olegs of the lame *are lifted up*;
So *is* a parable in the mouth of ¹fools.
- 8 As he that *bindeth tight* a stone in a sling,
So *is* he that giveth honour to a ¹fool.
- 9 As a thorn goeth up into the hand of ^oa drunkard,
So *is* a parable in the mouth of ¹fools.
- 10 *A master work-man formeth all himself aright* :
But he who hireth a fool, hireth a transgressor
Who will spoil the work.
- 11 ^oAs a dog returneth to his vomit,
So a ¹fool *repeateth* his ⁴folly.
- 12 Seest thou a man wise in his own *eyes* ?
There is more hope of a ¹fool 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 *hurieth* 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 ^omen that can render a reason.
- 17 He that passeth by, and *vexeth himself* with strife
belonging not to him,
Is like one that taketh a dog by the ears.
- 18 As a mad *man* who casteth firebrands, arrows, and death,
19 *So is* the ¹²man that ^odeceiveth his neighbour,
And saith, "Am not I in sport?"
- 20 Where no wood is, *there* the fire goeth out:
So where *there is* no talebearer, the strife ceaseth.
- 21 As coals *are* to burning coals, and wood to fire;
So *is* a contentious ¹⁶man to kindle strife.
- 22 The words of a talebearer are as *self-inflicted wounds*,
And they go down into the innermost parts of the belly.
- 23 *Warm professions* and a ^owicked heart
Are like a potsherd covered with *silver of dross*.
- 24 He that hateth dissembleth with his lips,
And layeth up ¹⁹deceit within him;
- 25 When he *maketh his voice gracious*, believe him not:
For *there are* seven abominations in his heart.
- 26 *Whose* hatred is covered by ^odeceit,
His wickedness shall be shewed before the
whole assembly.
- 27 Whoso diggeth a pit ^oshall 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 yourself. 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.
- folly.** Heb. 'evil. See note on 1. 7. 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** = repeateth. Illustrations: Pharaoh (Ex. 9. 27-34); Ahab (1 Kings 21. 27; 22. 6-8); Herod (Mark 6. 20-27).
- 13 **a lion** = a black lion. 15 **hideth** = burieth.
- bosom** = dish, as in 2 Kings 21. 13. Prov. 19. 24.
- It grieveth him** = It is hard for him, or he is too lazy.
- 16 **men.** No Heb. for this word here. 17 **meddleth** = vexeth himself.
- 19 **deceiveth.** Heb. *ramah*. See note on 11. 18. Not the same word as in v. 26. 22 **wounds** = self-inflicted wounds. Cp. 18. 8.
- 23 **Burning lips** : i. e. warm professions. **silver dross.** Fig. *Hypallage* (Ap. 6). Heb. = silver of dross.
- 25 **speaketh fair** = maketh his voice gracious.
- 26 **deceit.** Heb. *nasha'*. See note on 11. 18. Not the same word as in vv. 19, 24. **congregation** = assembly. 27 **shall fall therein.** Illustrations : Jacob, who deceived with a kid (Gen. 27. 14), was deceived by a kid (Gen. 37. 31, 32); David and the sword (2 Sam. 11. 14, 15, and 2 Sam. 12. 10); 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."

27: 1--29: 27. "WORDS OF THE WISE". FOR SOLOMON (A KING AND PRINCE).

- 27: 1-27. Against self-praise and arrogance.
28: 1-28. Against unscrupulous dealing.
29: 1-27. Against stubbornness and insubordination.

- 1 **Boast not, &c.** Cp. Jas. 4. 13-16.
thyself ... thou. Second person.
thou knowest not. Illustrations: Jonathan (1 Sam. 23. 17. Cp. 31. 2); Abner (2 Sam. 3. 9, 10. Cp. 3. 27); Ben-hadad (1 Kings 20. 3-31. Cp. v. 11); Ahab (1 Kings 22. 26, 27, 34-37); Haman (Est. 5. 12; 7. 1, 10); Nebuchadnezzar (Dan. 4. 30, 31-33); the rich fool (Luke 12. 20).
- 2 **Let another man praise thee.** Illustrations: Centurion (Matt. 8. 10); John (Matt. 11. 11. John 5. 35); Luke (Col. 4. 14. 2 Tim. 4. 11); Epaphroditus (Phil. 2. 25). No Heb. for "man", here.
thee ... thine. Second person.
stranger = one unknown. Heb. *nakar*. See note on 2. 16; 5. 10.

And he that rolleth a stone, it will return upon him.
28 A lying tongue ^ohateth *those that are* afflicted by it;
And a flattering mouth worketh ruin.

- 27 Boast not ^othyself of to morrow;
For ^othou knowest not what a day may bring forth.
2 ^oLet another man praise thee, and not thine own mouth;
A ^ostranger, and not thine own lips.
3 A stone *is* heavy, and the sand weighty;
But a ^ofool's wrath *is* heavier than *they* both.

- 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 *an apostate*,
And take a pledge of him for a *foreign* woman.
- 14 He that blesseth his friend with a loud voice,
rising early in the morning,
It shall be counted a curse to him.
- 15 A continual dropping in a very rainy day
And a *wrangling* woman are alike.
- 16 Whosoever hideth her hideth the °wind,
And hideth the ointment of his right hand,
which bewrayeth *itself*.
- 17 Iron sharpeneth iron; so a man sharpeneth the
countenance of his friend.
- 18 Whoso keepeth the fig tree shall eat the fruit thereof:
So he °that waiteth on his master shall be °honoured.
- 19 As in water face *answereth* to face,
So the heart of °man to man.
- 20 *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 fool in a mortar among
wheat with a pestle,
Yet will not his foolishness depart from him.
- 23 Be thou diligent to know the state of thy flocks,
And look well to thy herds.
- 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,

- 3 fool's. Heb. 'evil. See note on 1. 7. them. Should be "they".
- 4 envy = jealousy. 6 Faithful, &c. Illustrations : Nehemiah (Neh. 5. 7-13. Cp. Neh. 6. 2); Jehu (2 Chron. 19. 2-11).
- deceitful. Heb. 'athar = effusive (i. e. abundant) and empty (as vapour). See note on 11. 18. Cp. Matt. 26. 49.
- 9 hearty counsel = counsel of the soul. Heb. *nepshesh*. Ap. 13.
- 10 thy father's friend. Illustrations: Hiram (1 Kings 5. 1. Cp. v. 12); Mephibosheth (2 Sam. 9. 6, 7. Cp. 21. 7); Rehoboam (1 Kings 12. 6-8); Joash (2 Chron. 24. 17, 18; cp. v. 22). better. See note on 8. 11.
- 11 My son. Marking the Structure (p. 899), as being the Words of the Wise, for Solomon. 12 are punished = pay the penalty.
- 13 stranger = an apostate. Heb. *zur*. See note on 2. 16; 5. 3.
- strange = foreign. See note above. 15 contentious = wrangling.
- 16 wind. Heb. *ruach*. Ap. 9. And. Supply the Ellipsis, "And [hideth]", &c. 18 that waiteth . . . honoured. Illustrations : Deborah (Gen. 35. 8); Joseph (Gen. 39. 2-6, 22, 23); Elisha (2 Kings 3. 11); Centurion's servant (Luke 7. 8); disciples (Luke 12. 37); soldier (Acts 10. 7).
- 19 man . . . man. Heb. 'adam. Ap. 14. I. 20 Hell = Sheol. Ap. 35.
- 21 for . . . for = trieth . . . trieth.
- So is, &c. = So doth a man put his praise to the test.
- 22 bray = pound, pulverize. 24 riches. Consisted mainly in flocks and herds. 26 goats = he goats. 27 maintenance = life.

28: 1-28. AGAINST UNSCRUPULOUS DEALINGS.

- 1 The wicked flee, &c. = A lawless one flees. Illustrations : Adam (Gen. 3. 8); Joseph's brethren (Gen. 50. 15); the Jews (Lev. 26. 36); Ahab (1 Kings 21. 20); Herod Antipas (Matt. 14. 2. Cp. Prov. 20. 27); Felix (Acts 24. 25). Cp. Eph. 2. 13. the wicked = a lawless one. Heb. *rasha'*. the righteous = righteous ones. are bold as a lion. Illustrations : Moses (Ex. 32. 20); the prophet (1 Kings 13. 1-10); Elijah (1 Kings 18. 15, 18, 2 Kings 1. 15); Azariah (2 Chron. 26. 17, 18); Nehemiah (Neh. 6. 11); Shadrach, &c. (Dan. 3); Peter and John (Acts 4. 18, 20; 5. 41, 42); Stephen (Acts 7. 51-60); Paul (Acts 20. 22-24). bold = confident. Heb. *batah*. Ap. 69. i. 2 many : i. e. changes of dynasty in quick succession.
- a man of understanding, &c. or a man knowing a discerning [man] when he sees him, &c. Cp. Pharaoh and Joseph ; or Nebuchadnezzar and Daniel. man. Heb. 'adam. Ap. 14. I. 3 poor = needy. Same root as in vv. 6, 19, 27. Not the same word as in vv. 3, 8, 11, 15, 22. Heb. *rush*. man = strong man. Heb. *geber*. Ap. 14. IV. the poor = weak ones. Heb. *dal*. See note on "poverty" in 6. 11. Same word as in vv. 8, 11, 15.
- 4 praise the wicked = praise a lawless one. Illustrations : Saul (1 Sam. 23. 21); Absalom (2 Sam. 15. 6); Judah's nobles (Neh. 6. 19); false prophets (Jer. 5. 30, 31); Jews (Acts 12. 21-23). contend with them. Illustrations: Nehemiah (Neh. 5. 7-11 ; 13. 11); John (Matt. 14. 4).

And herbs of the mountains are gathered.

- 26 The lambs *are* for thy clothing,
And the *he goats* *are* the price of the field.
- 27 And *thou shalt have* goats' milk enough for thy food,
for the food of thy household,
And *for the life of* thy maidens.
- 28 A lawless one flees when no man persueth:
But *righteous ones* °are *confident* as a lion.
- 2 For the transgression of a land °many *are*
the princes thereof:
But by a man of understanding *and* knowledge
the state *thereof* shall be prolonged.
- 3 A *needy strong man* that oppresseth *weak ones*
Is like a sweeping rain which leaveth no food.
- 4 They that forsake the law *praise a lawless one*:
But such as keep the law °contend with them.

- 5 Evil men ^ounderstand not judgment:
But they that seek the LORD ²understand all *things*.
- 6 ^oBetter 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 a *intelligent* son:
But he that is a companion of riotous *men*
^oshameth 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 ^oHe that covereth his *transgressions* shall not prosper:
But whoso ^oconfesseth and forsaketh *them* shall
have mercy.
- 14 ^oHappy is the man ^othat feareth alway:
But ^ohe 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 ²understanding 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 ^ouprightly 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 ^opoverty 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 ^opersons is not good:
For for a piece of bread *even a strong man*
will ^otransgress.
- 22 He that hasteth to be rich *hath* an evil eye,
And considereth not that ^opoverty shall
come upon him.
- 23 He that rebuketh a man afterwards
shall find more favour
Than he that flattereth with the ^otongue.
- 24 Whoso robbeth his father or his mother,

5 **understand not, &c.** Illustrations : Israel (Num. 16. 41); Ahab (1 Kings 18. 17); the Lord's enemies (Mark 4. 11, 12. John 5. 44); Pharisees (Luke 11. 42; 18. 9-14; 16. 14). Heb. *binah*. See note on 1. 2.

6 **Better.** See note on 8. 11. **the poor** = a poor one. **uprightness** = integrity. **Than he ... ways** = Than [he that walketh] in double ways. Heb. *'akash*. See v. 18. Cp. Jas. 1. 8.

ways = double ways. As in v. 18. **7 wise** = intelligent. Heb. *binah*. See note on 1. 2. **shameth**. Cp. 29. 15. **9 the law** = instruction.

10 **the righteous** = upright ones. **pit** = a slough or clay pit. Heb. *sh'huth*.

11 **conceit** = eyes. **the poor** = a poor one. Heb. *dal*. See note on 6. 11.

12 **righteous** = upright ones (pl). **the wicked** = lawless ones.

13 **He that covereth, &c.** Illustrations: Adam (Gen. 3. 12. See Job 31. 33); Cain (Gen. 4. 9); Saul (1 Sam. 15. 19-21).

sins = transgressions. Heb. *pasha'*. **Ap. 44. ix.** **confesseth, &c.** Illustrations: David (2 Sam. 12. 13. Ps. 51.3); Manasseh (2 Chron. 33. 12, 13); Nineveh (Jer. 18. 7, 8. Jonah 3. 5-10. Matt. 12. 41); the lost son (Luke 15. 18-24). **14 Happy.** See note on 3. 13. **that feareth alway, &c.** Illustrations: Joseph (Gen. 39. 9; 42. 18); Nehemiah (Neh. 5. 15).

he that hardeneth, &c. Illustrations : Jews (Jer. 8. 12); Gentiles (Rom. 2. 3-5); Herod (Matt. 14. 1-10).

15 **roaring** = growling while *devouring* his prey, not roaring (as he *springs* upon it). **16 oppressor, &c.** Supply the Relative *Ellipsis* , "oppressor [and shall cut short his days]: but", &c, or, it may be the Fig. *Apostopesis*; and = [what of him]. **17 the blood of any person** = the blood of a soul. **person.** Heb. *nepshesh*. **Ap. 13.** **pit** = the grave. Heb. *bor*. **no man** = none: i.e. A man oppressed with the guilt of murder (cp. Gen. 9. 4, 5) will flee to the pit [of destruction] : let none lay hold on him; there is no occasion for it; he is his own tormentor, and will probably be his own executioner, or will deliver himself up to justice.

18 **perverse.** Fig. *Ellipsis* (**Ap. 6**) = "perverse [and walketh in double] ways, shall fall in one". See v. 6. **fall at once** : or fall in one of the two.

19 **vain** : or vanities. **poverty.** Not the same word as v. 22. Heb. *rush*, as in v. 3. **20 not be innocent** = not go unpunished.

21 **persons.** Heb. "faces", put by Fig. *Synecdoche* (of Part), **Ap. 6**, for persons. **that man** = [even] a strong man. **transgress.** Heb. *pasha'*. **Ap. 44. ix.** **22 poverty.** Not the same word as in v. 19. Heb. *heser* = want.

23 **tongue.** Put by Fig. *Metonymy* (of Cause), for what is spoken by it.

24 **destroyer** = a destroying man. **25 hearts soul.** Heb. *nepshesh*. **trusts** = confidence. Heb. *batah*. **Ap. 69. i.**

26 **his ... heart, &c.** Put by Fig. *Synecdoche* (of Part), **Ap. 6**, for himself. Illustrations : Hazael (2 Kings 8. 13); Johanan (Jer. 42. 7-22; 43. 1-7); Peter (Matt. 26. 33, 74); David (2 Sam. 24. 2: cp. v. 10); Absalom (2 Sam. 15. 4), Contrast Solomon (1 Kings 3. 7-9).

fool. Heb. *k'sil*. See note on 1. 7. Cp. Jer. 17. 9.

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 putteth his *confidence* in the LORD
shall be made fat.

26 He that *confideth in himself* is a ^ofool:

But whoso walketh wisely, he shall be delivered.

27 He that giveth unto the *needy* shall not lack:

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.

- 29** He, that being ^ooften reprov'd 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 ^owisdom rejoiceth his father:
But he that keepeth company 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 ^oman 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* ^oconsidereth the cause of *weak ones*:
But *a lawless one knowing it, does not consider it*.
- 8** *Scoffers* ^obring a city into a snare:
But wise *men* ^oturn away wrath.
- 9** If a wise man contendeth with a ^ofoolish man,
Whether he rage or laugh, *there is* no rest.
- 10** ^oThe bloodthirsty ^ohate *upright ones*:
But *an honest one* seek his *life to preserve it*.
- 11** A ^ofool uttereth all his *spirit*:
But a wise *man* ^okeepeth it in till afterwards.
- 12** If a ruler hearken to lies, All his servants *are* wicked.
- 13** *A needy man* and *an oppressive man* ^omeet
together [*unexpectedly*]:
The LORD lighteneth both their eyes.
- 14** The king that faithfully judgeth *weak ones*,
His throne shall be established for ever.
- 15** The rod and reproof give ³wisdom:
But a child left *to himself* bringeth his mother to shame.
- 16** When *wicked ones* are *increased in authority*,
^otransgression 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* ^ono vision, *a* people perish:
But he that keepeth the law, ^ohappy *is* he.
- 19** A servant will not be corrected by words:
For though he understand he will not answer.
- 20** ^oSeest thou a man *that is* hasty in his words?
There is more hope of a ¹¹fool 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 ^oshall bring him low:
But honour shall uphold *a humble one* in ^ospirit.

**29: 1-27. AGAINST STUBBORNESS AND
INSUBORDINATION.**

- 1 often reprov'd, &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. **the wicked** = a lawless one. Heb. *rasha'*. Ap. 44. x.
beareth rule. Some codices, with Aram., Sept., Syr., and Vulg., read the plural here: "bear rule".
- 3 wisdom.** Heb. *chakmah*. See note on 1. 2.
- 4 he** = a man. Heb. *ish*. Ap. 14. II. **receiveth gifts** = is open to bribes.
- 5 man.** Heb. *geber*. Ap. 14. IV.
- Spreadeth a net, &c.** Illustrations: woman of Tekoah (2 Sam. 14. 3, 19, 20, 28, 29); spies (Luke 20. 21). **feet** = footsteps.
- 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. Pro v. 31, 20); Josiah (Jer. 22. 16).
the poor = weak ones. Heb. *dal*. See note on "poverty", 6. 11.
- regardeth not to know it:** i. e. makes no attempt to know it; or, knowing it, does not consider it. Illustrations: Jews (Jer. 5. 28. Cp. Luke 10. 31, 32).
- 8 Scornful men** = Scoffers. Heb. "men of scorning".
- bring a city, &c.** Illustrations: Judah (2 Chron. 36. 16-21); rulers (Isa. 28. 14-22; and Matt. 27. 39-43).
- 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.
- 9 foolish.** Heb. '*evil*'. See note on 1. 7. Not the same word as in vv. 11, 20.
- 10 The bloodthirsty** = men of bloods. Heb. '*enosh*'. Ap. 14. III.
- hate the upright.** Illustrations: Ahab (2 Chron. 18. 7); Jezebel (1 Kings 18. 4; 19. 2); Jews (Acts 23. 12); Cain (Gen. 4. 8. Cp. 1 John 3. 12).
the upright = upright ones.
the just = an honest one.
- seek his soul:** i. e. to preserve it. Illustrations: Jonathan (1 Sam. 19. 2); Obadiah (1 Kings 18. 4); believers (Acts 12. 5); Priscilla and Aquila (Rom. 16. 4). **soul** = life. Heb. *nephesh*. Ap. 13.
- 11 fool.** Heb. *k'sil*. 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).
- 13 The poor** = a needy man. Heb. *rush*. See note on 6. 11.
the deceitful = a crafty, or an oppressive man, especially a creditor or usurer. Occurs in plural only here, for emphasis. Cp. Ps. 10. 7 ("fraud"); 55. 11, and 72. 14 ("deceit"). Heb. *tok*. See note on 11. 18.
- meet together:** i. e. unexpectedly; first occurrence Gen. 32, 17. Cp. 33. 8.
- 14 the poor** = weak ones.
- 16 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. *pasha'*. Ap. 44. ix.
see their fall = see into (the symptoms and causes of) their fall: i. e. fall caused by external circumstances.
- 18 no vision, &c.** Illustration: Israel (1 Sam. 3. 1. 1 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).
- 20 Seest thou, &c?** Note Fig. *Erotosis* (Ap. 6.) for emphasis.
man. Heb. '*ish*'. Ap. 14. II.
- 21 child** = youth.
become. Some render "aspire to be"; others = become [insolent] like a son. son = offspring.
- 22 furious man** = a master or lord of wrath. Heb. *ba'al* = lord.
- 23 man's.** Heb. '*adam*'. Ap. 14. I.
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).
uphold 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).
the humble = a humble one. **spirit.** Heb. *ruach*. Ap. 9.

- 24** Whoso is partner with a thief hateth his own *life*:
He heareth cursing, and bewrayeth *it not*.
- 25** ^oThe fear of man bringeth a snare:
But whoso *confideth* in the LORD shall be *set on high*.
- 26** Many seek the ruler's favour;
But *every* man's judgment *cometh* from the LORD.
- 27** An unjust man *is* an abomination to *just ones*:
And *he that is* upright in the way *is* abomination
to *a lawless one*.
- 30** The words of ^oAgur the son of ^oJakeh,
even the burden:
The ^oman spake unto ^oIthiel, even unto Ithiel and ^oUcal,
2 *Truly it is that* I am more brutish than *any educated man*,
And have not the ^ounderstanding of *a commoner*.
3 I neither *have been taught* ^owisdom,
Nor yet have I the knowledge of *the Most Holy One*.
4 ^oWho hath ascended up into heaven, or descended?
Who hath gathered the ^owind in his fists?
Who hath bound the waters in a garment?
Who hath established all the ends of the earth?
What *is* his name, and what *is* his son's name,
if thou canst tell?
- 5** Every *saying* of ^oGod is *tried in a furnace*:
He is a shield *unto all them* that *flee for refuge* in Him.
- 6** ^oAdd thou not unto His words,
Lest He *send a special reproof unto thee*,
and thou be found a liar.
- 7** Two *things* have I required of thee;
Withhold me *them* not before I die:
- 8** Remove far from me vanity and *word of falsehood*:
Give me neither ^opoverty nor riches;
Cause me to be fed with *allowance of food* for me:
- 9** Lest I be full, and deny *thee*, and say,
"Who is the LORD?"
Or lest I be ^opoor, and steal,
And *assailleth Jehovah* my God *in vain*.
- 10** *Get not a servant accused* unto his master,
Lest he curse thee, and thou be found guilty.
- 11** *There is* a generation *that* curseth their father,
And doth not bless their mother.
- 12** *There is* a generation *that are* pure in their own eyes,
And yet is not washed from their filthiness.
- 13** *There is* a generation, O how lofty are their eyes!
And their eyelids are lifted up.
- 14** *There is* a generation, whose teeth are as swords,
and their jaw teeth *as* knives,
To devour the *needy* from off the earth,
and the needy from *among* ^omen.

25 **The fear of man.** Refers to the inward feeling of timidity. See note on "fear", 2 Tim. 1. 7.

The fear ... a snare. One of the two great snares. The other is "the praise of man": (John 12. 43. Cp. Rom. 2. 29. John 5. 44). Illustrations: parents (John 9. 22); rulers (John 12. 42); Nicodemus (John 3. 2; 7. 50. Contrast 19. 39); Joseph (John 19. 38); David (1 Sam. 16. 12, 13; 27. 1); Elijah (1 Kings 19. 3, &c.); Peter (Matt. 26. 69-74).

putteth his trust = confideth. Heb. *batah*. Ap. 69. i.

safe = set on high.

27 the just = just ones

the wicked = a lawless one.

30: 1-33. THE WORDS OF AGUR.

1-	TITLE.	
-1-3.	Confession.	Himself.
4.	Address.	} God.
5.	Declaration.	
6.	Address.	} Man.
7-9.	Prayer.	
10.	Address.	
11-31.	Declaration.	
32, 33.	Address.	

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

man. Heb. *geber*. Ap. 14. IV.

Ithiel = El [is] with me. Ap. 4. IV.

Ucal = I shall be able.

2 **Surely** = [True it is] that.

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

understanding. Heb. *binih*. See note on 1. 2.

a man. Heb. *'adam*: a commoner. Ap. 14. I.

3 **learned** = have been taught; with emphasis on taught.

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

Nor have = Nor yet have I.

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

4 **Who . . . ?** Can it mean that the speaker here is the speaker of ch. 8? viz. the "son" of the last clause of this verse? **the wind.** Heb. *ruach*. Ap. 9.

5 **word** = saying or utterance. Heb. *imrah*. Ap. 73. v. The only occurrence of this word in Proverbs.

GOD. Heb. Eloah. Ap. 4. V. The only occurrence of this title in Proverbs. Occurs forty-one times in Job, four times in Psalms, twelve times in the other books.

pure = tried [in a furnace]. Cp. Ps. 12. 6.

unto them. Some codices read "unto all them".

put their trust = flee for refuge. Heb. *hasah*. Ap. 69. ii.

6 **Add thou not, &c.** A solemn warning based on Deut. 4. 2; 12. 32. Cp. Gal. 1. 8, 9. Rev. 22. 18, 19.

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

7 **Deny** = Withhold.

8 **lies** = word of falsehood.

poverty = need. Heb. *rush*. See note on 6. 11.

Feed me = Cause me to be fed.

food convenient = allowance of food. Cp. Job 23, 12.

9 **the LORD.** Heb. Jehovah. Ap. 4. II.

poor: i. e. from being dispossessed. Heb. *yarash*. See note on "poverty", 6. 11

take the name, &c. = assaileth Jehovah. Not a reference to the second Commandment. **God.** Heb. Elohim. Ap. 4. I.

10 **Accuse not a servant** = Get not a servant accused. Note the Hiphil here; as in Ps. 101. 5.

11-31 [For Structure see next page].

14 **poor** = needy. Heb. *'ain*. See note on 6. 11. Not the same word as in vv. 8, 9.

men. Heb. *'adam*. Ap. 14. I.

- 15** The ^ohorseleach hath two daughters, crying,
"Give, give."
There are three things *that are* never satisfied,
Yea, four things say not, *It is* enough:
- 16** ^oThe 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,
^oThe ravens of the valley shall pick it out,
And the young eagles shall eat it.
- 18** There be three *things which* are too wonderful for me,
Yea, four which I know not:
- 19** The way of an eagle in the air;
The way of a serpent upon a rock;
The way of a ship in the midst of the sea;
And the way of a man with a ^omaid.
- 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 ^ofool when he is filled with meat;
- 23** For an odious *woman* when she is married;
And an handmaid that *has become heiress 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* ^oa people *very weak*,
Yet they *will prepare* their meat in the summer;
- 26** The ^oconies *are but* a feeble folk,
Yet make they their *house in a rock*;
- 27** The locusts have ^ono king,
Yet go they forth all of them *gathered together*;
- 28** The spider taketh hold ^owith 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:*

9-31. DECLARATION.

11.	Parents. Cursing of.	}	Four-fold enumeration.
12.	Impurity.		
13.	Pride.		
14.	Violence.		
15, 16.	Insatiableness.	}	Four-fold enumeration.
17.	Parents. Mocking of.		
18-20.	Four things inscrutable.		
21-23.	Four things disquieting.		
24-28.	Four things little and wise.	}	Four-fold enumeration.
29-31.	Four things graceful.		

- 15 horseleach.** Occurs only here. It is like the "flesh" in man. In the natural and spiritual spheres "the dose has to be increased".
- 16 The grave** = Sheol. Ap. 35.
- 17 despiseth to obey** = despiseth obedience to. **The ravens, &c.** These birds of prey always begin with the eyes of a carcass.
- 19 maid.** Heb. *'almah*. See note on Gen. 24. 43. Refers here probably to seduction. **20 way = manner, or conduct.** Cp. Ps. 119. 9. **no wickedness** = nothing: or, as we say, "no harm". Heb. *'aven*.
- 22 fool.** Heb. *nabal*. See note on 1. 7. **23 is heirto** = has dispossessed, or become heiress to. **24 little upon the earth** = earth's little ones. **exceeding wise.** Heb. "wise, made wise". Fig. *Polyptoton*. Ap. 6. The Sept. and Vulg. render "wiser than the wise".
- 25 a people.** So are those "made wise" (2 Tim. 3. 15) who are God's People (Ps. 100. 3). **not strong** = very weak. Fig. *Tapeinosis*. So Rom. 5. 6 (cp. Isa. 40. 29; 45. 24. Job 12. 13). **prepare** = will prepare. Hence 10. 5. **26 conies.** About the size of a rabbit. Inhabit clefts in the rocks; because, having soft feet, they cannot burrow as a rabbit can. So God's people abide in Christ, their Rock.
- houses . . . rocks** = house . . . rock. Heb. singular.
- 27 no king.** So we have no visible king, yet when "made wise" we see Him Who is invisible (John 14. 19. Cp. 1 Pet. 1. 8).
- by bands** = gathered together. So will God's People. Sept. renders it by *keleusmatos* = at one word of command. Same word as the assembling shout in 1 Thess. 4. 16. Cp. 1 Cor. 15. 23, "in his own order" or rank.
- 28 with her hands.** So we, by the hand of faith, shall be found in the palace of the King of kings. **kings' palaces** = king's palace.
- 32 foolishly** = stupidly. Heb. *nabal*. See note on 1. 7. Same word as in v. 22. **thought evil** = meditated [with evil intent].

31: 1-31. THE WORDS OF KING LEMUEL, FOR SOLOMON: A PRINCE AND KING.

- 1-9. Warnings. Women and wine.
10-31. Example. The model woman.

31: 1-9. WARNINGS. "MY SON" (v. 2) SECOND PERSON. "THY" (vv. 3, 8, 9).

- | | | | |
|-------|--------------------|---|----------|
| 1, 2. | Call to attention. | } | Warning. |
| 3. | Women. | | |
| 4-7. | Wine. | | |
| 8, 9. | Call to advocacy. | | |

- 1 The words, &c.** The Heb. *dibrey* has no governing noun; so one must be understood thus. "[An unnamed one's] words [addressed] to king Lemuel: a burden which his mother [repeatedly] taught him". **king Lemuel** = to El and for El, a king. Cp. Jediah = beloved of Jah (2 Sam. 12. 25). Solomon was the royal seed in the line of Him Who is King of kings and Lord of lords. The Talmud says (*Avoth d'Rab. Nathan*, c. 39): "Solomon was called by six names: Solomon, Jediah, Koheleth, Son of Jakeh, Agur, and Lemuel". **prophecy** = oracle, oracular utterance, or burden. **his mother.** Cp. the Structure, (p. 864). **2 my son?** Cp. the Structure, (p. 864),

A burden which his mother repeatedly taught him.

- 2** What, ^omy son? and what, the son of my womb?
And what, the son of my vows?

- 3 Give not thy strength unto women,
Nor thy ways to that which destroyeth kings.
- 4 *It is* not for kings, O Lemuel, *it is* not for
kings to drink ^owine; Nor for princes ^ostrong drink:
- 5 Lest they drink, and forget the law,
And pervert the judgment of any of the afflicted.
- 6 Give ⁴strong drink unto him that is ready to perish,
And ⁴wine unto those that be ***bitter of soul***.
- 7 Let him drink, and forget his ^opoverty,
And remember his misery no more.
- 8 Open thy mouth for the dumb
In the cause of all ^osuch as are appointed to destruction.
- 9 Open thy mouth, judge righteously,
And plead the cause of ***a poor one*** and ***a needy one***.
- 10 ^oWho 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 ^ois 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 ^oknown 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 ^owisdom; \
And in her tongue *is* the law of kindness.

- 4 wine. Heb. *yayin*. Ap. 27. i. strong drink. Heb. *shekar*. Ap. 27. iv.
6 of heavy hearts = bitter of soul. Heb. *nepshesh*. Ap. 13.
7 poverty. Heb. *rush*. See note on 6. 11,
8 such as are appointed to destruction. Heb. = sons of destruction.
Genitive of Relation, as in Rom. 8. 36. Ap. 17 (5).
9 the poor- a poor one. Heb. '*ani*'. See note on Pro v. 6. 11.
needy = a needy one. Heb. '*ebyon*'. See note on Pro v. 6. 11.

31: 10-31. THE MODEL WOMAN.

- 10-12. Her husband.
13-19. Her occupation.
20. Her character. Bounty.
21. Her household.
22. Herself. Without.
23. Her husband.
24, 25. Her occupation.
26. Her character. Wisdom.
27, 28. Her household.
29-31. Herself. Within.

10 Who can find . . . ? This heading is the Fig. *Erotosis*. Ap. 6. The twenty-two verses which follow, each begin with the twenty-two successive letters of the Hebrew alphabet. The acrostic cannot be reproduced in English, because the letters of the two alphabets vary in their number, order, and equivalents. This is to emphasize the great lesson King Solomon was to learn. Note the warnings against foreign women (p. 865), which, alas ! Solomon failed to heed. This is why the book closes with the eulogy of the model Israelitish matron. See the evidence in Ap. 74. virtuous. The English use of this word limits it to one kind of excellence. The meaning of the Hebrew is wider : *hayil* = strong in all moral qualities. Ruth is the only one so called in the O.T. May it not be that we have here Bathsheba's or Solomon's (and David's) commendation of Ruth ?

- 11 doth . . . trust in = hath confided in. Heb. *batah*. Ap. 69. I.
no need = no lack. spoil = gain,
12 evil = mischief. Heb. *ra'a'*, Ap. 44. viii.
13 willingly with her hands = with her hands' good will.
15 meat = [live] prey. Put by Fig. *Synecdoche* (of Species), Ap. 6. for all kinds of food. 18 candle = lamp.
20 the poor = a poor one. Heb. '*ani*'. See note on "poverty", 6. 11.
21 is not = will not. scarlet = double change of garments.
23 known. Fig. *Metonymy* (of Cause), Ap. 6. for the result of that knowledge; viz. respect from all at the city gate, which includes high and low, rich and poor, peasants, labourers and judges.
25 she shall rejoice, &c. = she laugheth at the future.
26 wisdom. Heb. *chakmah*. See note on 1. 2.
28 children = sons.
30 deceitful = Heb. *sheker*. See note on 11. 18.

- 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 praiseth her.
- 29 Many daughters have done virtuously,
But thou excellest them all.
- 30 Favour *is* ^odeceitful, 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.