1 THE PROVERBS.

1 THE proverbs of Solomon the son of David, king of Israel.

2 To know wisdom and instruction; To perceive the words of understanding:

3 To receive the instruction of wisdom, justice, and judgment, and equity:

4 To give subtlety to the simple;

To the young man knowledge and discretion.

5 A wise man will hear, and will increase learning;

And a man of understanding shall attain unto wise counsels.

6 To understand a proverb, and the interpretation:

The words of the wise, and their dark sayings.

7 The fear of the LORD is the beginning of knowledge:

But fools despise wisdom and instruction.

INT. 1. -e-9. 18(A. 47x520)(p. B6s)

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

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", "the", "them", and the Proverbs "for"; and Proverbs "by" Solomon. Some proverbs are for a ruler, others are general, and for all men.

"Mishlai" is used as an Abbrev. (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. 7. 1); 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 orintroverted 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? 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. One of these composed of lines, synonymous, or gradational, or synthetic (i.e. constructive), or antithetic (i.e. contrastive). 1 = true wisdom) ; forty-two times altogether (6x7. See Ap. 10).

2 To know = For discerning. In vs. 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) lebh=heart; rendered "wisdom" four times (10. 21; 11. 17; 18. 21; 19. 8). (4) dimmah =shrewdness; rendered "wisdom" only in 8. 5; elsewhere only in 1. 4 rendered "subtlety". 1. 12 rendered "prudence". (5) sibli = prudence, or good sense, rendered "wisdom" once (1. 5); and (6) sekel = insight, rendered "wisdom" once (12. 9; 23. 9); elsewhere rendered "understanding" (3. 4; 13. 15; 16. 22), and "prudence" (10. 11). For "sound wisdom", see note on 2. 7. instruction = admonition or discipline. Sometimes rendered "chastening". words = sayings. Heb. l'mrah. See Ap. 73. Note on understanding. Heb. binah. See note on "wisdom", v. 2. 3 wisdom. Heb. sibli. See note on v. 2 (No. 5), above. 4 subtlety =prudence. Same root as Gen. 3. 1. Cp. Matt. 10. 16. 1 Sam. 23. 22. Not the same word as Gen. 27. 35. simple =artless, guileless, unsuspecting. Cp. vv. 22, 27; 7. 7; 8. 5; 9. 4; 13. 14. 15. 18; 19. 29; 21. 11; 22. 3; 27. 12. 5 will hear. Illustrations: Eunuch (Acts 8. 27, 39); Sergius Paulus (Acts 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.


For SOLOMON (FOR A PRINCE AND A KING).

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

(Repeated Alternation.)

1. -6-2, 15. Wisdom's Call.

2. 16-22. The Foreign Woman.

3. 1-4. 27. Wisdom's Call.

4. 5-13. The Foreign Woman.

5. 6-13. Wisdom's Call.

6. 24-35. The Foreign Woman.

7. 4-6. Wisdom's Call.

8. 7-5. The Foreign Woman.


10. 9-18. The Foolish Woman.


7 fear = reverence. This expression occurs fourteen times in Proverbs (1. 7. 28; 2. 5; 8. 13; 9. 10; 10. 27; 14. 26. 27; 15. 16. 33; 16. 6; 19. 21; 22. 4; 25. 17). See Ap. 76. the LORD. Heb. Jehovah. Ap. 4. 11. 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. 'ello. In this book three Heb. words are rendered "fools": (1) Feel= lax or careless habit of mind and body. Occurs nineteen times in Proverbs, viz. here, 7. 22; 10. 8, 10, 14, 21; 11. 20; 12. 15, 16; 14. 3, 9; 15. 5; 16. 22; 17. 28; 20. 3; 24. 7; 27. 3, 22; 29. 9. (2) ksdil= 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. 18, 23; 12. 23; 13. 16, 19, 20; 14. 7, 8, 16, 24, 35; 15. 7, 7, 14, 20; 17. 15, 19, 21, 24, 25; 18. 5, 6, 7; 19. 1, 12, 13, 23; 21. 29; 23. 9; 26. 1, 3, 5, 6, 7, 9, 9, 10, 11, 13, 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. 14, 25); Nabal (1 Sam. 25. 25); Rehoboam (1 Kings 12. 13); Athenians (Acts 17. 18. 32); Jews and Greeks (1 Cor. 1. 21, 24).
8 ° My son, "hear the' instruction of thy father; And forsake not the law of thy mother; 10 ° My son, if sinners entice thee, Consent thou not. 11 ° If they say, 'Come with us, Let us lay wait for 'blood, Let us lurk privily for 'the innocent without cause: 12 Let us swallow them up alive as 'the grave; And whole, as those that go down into the pit: 13 ° We shall find all precious substance, We shall fill our houses with spoil: 14 Cast in thy lot among us; Surely as a bird of the air, And shall find all precious substance. 15 ° My son, walk not thou in the way with them: Refrain thy foot from their path: 16 ° For their feet run to 'evil, And make haste to shed blood. 17 ° Surely 'in vain the net is spread In the sight of any bird. 18 ° And 'if lay wait for their own blood; They lurk privily for their own lives. 19 ° So are the ways of every one that is greedy of gain; Which taketh away the 'life of the owners thereof. 20 ° Wisdom crieth 'without; She uttereth her voice in the 'streets: 21 She crieth in the chief place of concourse, In the openings of the gates: In the city she uttereth her 'words, 'saying, 22 "How long, ye simple ones, will ye love simplicity? And ye fools hate knowledge? 23 ° Turn you at my reproach: "Behold, I will pour out my 'spirit unto you, I will make known my words unto you. 24 ° Because I have called, and ye 'refused; I have stretched out my hand, and no man regarded; 25 But ye have set at nought all my counsel, And would none of my reproof: 26 ° Also will laugh at your calamity; I will mock when your 'fear cometh; 27 ° When your fear cometh as desolation, And your destruction cometh as a whirlwind; When distress and anguish cometh upon you. 28 ° Then shall they call upon me, but I will not answer: They shall seek me early, but they shall not find me: 29 ° For that they hated knowledge, And did not choose the fear of 'the LORD: 30 ° My son, see the Structure (p. 884) for the portions so addressed (1, 4—9, 18; 19, 20—34; 27, 1—29, 27; 30, 1—31, 31). Occurs fifteen times in this member (A), and only in the other corresponding members (D, D, D). hear, &c. Illustrations: Isaac (Gen. 48, 15); Moses (Heb. 11, 25); Samuel (1 Sam. 1, 24; 2, 18; 3, 19—22); Timothy (2 Tim. 1, 3, &c; Acta 18, 1, 2). thy father. The address is educational, this being the duty of the father, corresponding with A, 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. 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, 1. sinners. Heb. chofet. Ap. 44, i. Consent thou not: Illustrations: Joseph (Gen. 89, 9, 10); prophet (1 Kings 13, 3, 9); Jehoshaphat (1 Kings 22, 49, contrast 2 Chron. 18, 2; 20, 35—37); Josiah (2 Chron. 24, 17, 18). blood. Fig. Metalapsis (Ap. 6), "blood" put for bloodshedding, and then bloodshedding put for the one whose blood was shed. See Isa. 55, 3. the innocent one (sing.) without cause. Cp. John 15, 30. 12 the grave. Heb. sh'ol. Ap. 35. pit. Heb. bôr, a hole bored or dug. Hence a dry pit or grave. Cp. Gen. 37, 20. path. Some codices, with Arsm., Sept., Syr., and Vulg., read "paths" (pl.). 16 their feet = they. Put by Fig. Synedoché (of the Part), Ap. 8, for the persons whom. Quoted in Rom. 3, 15. evil = mischief. Heb. ru'â' (Ap. 44, viii. 17 in vain, &c. = it avails not. Fig. Tympana. 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 Alteration in these verses). a | 22, 31. The Call made. b | 23. Exposition of Wisdom with the simple. c | 25. Promise to hearers. a | 24, 25. The Call made. b | 26—33. Exposition of Wisdom with refusers. c | 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, 19, 20; 2 Chron. 29, 4. Ezra 10, 9. Est. 6, 9, 11, Job 29, 7, Ps. 144, 14, &c; Isa. 58, 14, &c; Ezek. 16, 31. 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 emphasise the conditional promise. spirit. Heb. ru'ach. Ap. 9. Put by Fig. Metyommy (of Subject) for all spiritual blessings. 24 refused: i.e. refused [to hear]. vv. 24—33. 26 ° 3: i.e. I, Wisdom. fear = what you fear. "Fear" put by Fig. Metyommy (of Cause) Ap. 6, for the calamity which produced the fear. Note the Introduction in Heb. of "fear", "destruction", "destruction", "anguish", in vv. 24—27. 27 desolation = tempest. Illustration: Israel (Deut. 1, 45, 46). See also Isa. 1, 12. For that = Forasmuch as.
30 They would none of my counsel: They despaired all my reproof.
31 Therefore shall they eat of the fruit of their own way, And be filled with their own devices. 32 For the turning away of the simple shall slay them, And the prosperity of fools shall destroy them.

33 But whoso hearkeneth unto me shall dwell safely, And shall be quiet from fear of evil.

2 And my son, if thou wilt receive my words, And hide my commandments with thee;
2 So that thou incline thine ear unto wisdom, And apply thine heart to understanding; And keep my words, And my commandments免 from thine heart.

6 For the Lord giveth wisdom: And the understanding of right and knowledge is given.
7 The fear of the Lord is the beginning of knowledge: Therefore fools shall be put to shame.

8 He keepeth the paths of judgment: And preserveth him that walketh uprightly.

9 Then shall thou understand righteousness, and judgment, and equity; yea, every goad path.

10 When wisdom entereth into thine heart, And knowledge is pleasant unto thy soul;
11 Discretion shall preserve thee, Understanding shall keep thee:
12 To deliver thee from the way of the evil man, From the man that speaketh froward things;
13 Who leave the paths of uprightness, To walk in the ways of darkness,
14 Who rejoice to do evil, And delight in the frowardness of the wicked;
15 Whose ways are crooked, And they froward in their paths:

16 To deliver thee from the strange woman, Even from the stranger which flattereth with her words;
17 Which forsaketh the guide of her youth, And forgetteth the covenant of her God.

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2. 18.

PROVERBS.

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

A2

(p. 665)

3. 1-4. 27 (A2, p. 865).

WISDOM'S CALL.

1 My son, forget not my law; But let thine heart keep my commandments:
2 For length of days, and long life, And peace, shall they add to thee.
3 Let not mercy and truth forsake thee: Bind them about thy neck; Write them upon the table of thine heart:
4 So shalt thou find favour and good understanding In the sight of God and man.
5 Trust in the LORD with all thine heart; And lean not unto thine own understanding.
6 In all thy ways acknowledge Him, And be not wise in thine own eyes:
7 Fear the LORD, and depart from evil.
8 It shall be health to thy navel, And marrow to thy bones.
9 Honour the LORD with thy substance, And with the firstfruits of all thine increase.
10 So shall thy barns be filled with plenty, And thy presses shall overflow with new wine.
11 My son, despise not the chastening of the LORD;
Neither be weary of His correction:
12 For whom the LORD loveth He correcteth, Even as a father the son in whom he delighteth.
13 Happy is the man that findeth understanding, And the man that getteth knowledge.

Note the eight occurrences of this Beatitude in Proverbs: 3. 13; 8. 32; 9. 3; 11. 21; 16. 20; 19. 20; 22. (blessed); 24. 21; 28. 8; 31. 12.

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4. 2.

PROVERBS.

14 For °the merchandise of it °is better than °the merchandise of silver, 
And the gain thereof °is °more precious than °rubies: °
And all the things thou canst desire are 
not to be compared unto her. 

16 Length of days °is °in her right hand; ° 
And in her left hand °riches and honour, 
°Her ways °are °ways of pleasantness, 
And all her paths °are °peace. 

18 °The °Lord °by °understanding °hath °established °the °earth; 
By °understanding °hath °He °established °the °heavens. 

20 °By °His °knowledge °the °depths °are °broken up, 
And °the °clouds °drop °down °the °dew. 

21 °My °son, °let °not °them °depart °from °thine °eyes: °
°Keep °sound °wisdom °and °discretion: °
°22 °So °shall °they °be °unto °thy °soul, ° ° 
And °grace °unto °thy °neck. ° 
°23 °Then °shalt °thou °walk °in °thy °way °safely, ° 
And °thy °foot °shall °not °stumble. ° 
°24 °When °thou °liest °down, °thou °shalt °not °be °afraid: ° 
°Yea, °thou °shalt °lie °down, °and °thy °sleep °shall °be °sweet. ° 

25 °Be °not °afraid °of °sudden °fear, ° 
Neither °of °the °desolation °of °°the °wicked, ° 
when °it °cometh. ° 

26 °For °°the °Lord °shall °be °thy °confidence, ° 
And °shall °keep °thy °foot °from °being °taken. ° 

27 °Withhold °not °good °from °°them °to °whom °it °is °due, ° 
°When °it °is °in °the °power °of °thine °°hand °to °do °it. ° 

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

29 °Devote °not °°evil °against °thy °neighbour, ° 
°Seeing °it °dwelleth °securely °by °thee. ° 

30 °Strive °not °with °a °man °without °cause, ° 
°If °he °have °done °thee °no °harm. ° 

31 °Envy °thou °not °°the °oppressor, ° 
°And °choose °none °of °his °ways. ° 

32 °For °°the °froward °is °°abomination °to °°the °°Lord: ° 
°But °His °°secret °is °°with °the righteous. ° 

33 °The °curse °of °°the °°Lord °is °°in °°the °°house °of °°the °°wicked: ° 
But °°He °°blesseth °the °habitation °of °°the °°just. ° 

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

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

4 °Hear, °ye °°children, °the °°instruction °of °a °father, ° 
°And °attend °°to °°know °understanding. ° 

2 °For °°I °give °you °good °doctrine, ° 
°Forsake °ye °not °my °law.
3 For I was my father's son, and he taught me also, and said unto me, "Let thine heart retain my words: keep my commandments, and live.

5 Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

7 Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

9 She shall give to thine head an ornament of grace: she shall bring thee to honour, when thou dost embrace her.

10 Hear, O my son, and receive my sayings; and the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.

12 When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

13 Take fast hold of instruction; let her not go: keep her; for she is thy life.

14 Enter not into the path of the wicked, and go not in the way of evil men.

15 Avoid it, pass not by it, turn from it, and pass away.

16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

19 The way of the wicked is as darkness; they know not at what they stumble.

20 My son, attend to my words; incline thine ear unto my sayings.

21 Let them not depart from thine eyes; keep them in the midst of thine heart.

22 For they are life unto them that find them, and health to all their flesh.

23 Keep thy heart with all diligence; for out of it are the issues of life.

3 Son. The Heb. accent (Dchb) emphazises this word to show (1) his own early training (v. 3); (2) those whom he would instruct (v. 2); (3) his instruction (v. 5–9); only beloved = unique.

4 Keep = Take heed to. live = live again, in resurrection life. See note on Lev. 18. 6. Earthly life could be enjoyed without keeping commandments.

5 Get wisdom = v. 6 tells how to do it. it = her.

6 words = sayings. Heb. 'imra'ah. See Ap. 73. v.

7 Her = i.e. wisdom. preserve = guard.

8 Keep = protect, as one protects the apple of one's eye. See note on v. 21.

9 Wisdom . . . wisdom. Heb. in four words, "Beginning—wisdom—get—wisdom" = as the principal thing; get wisdom.

10 When = because. Heb. ki.

11 A crown = A diadem.

12 Deliver = A diadem.

13 When thou goest = or, as thou walkest; i.e. however hedged in our path seems, it opens out as we go forward.

14 When thou runnest = if thou runnest. To walk is obligatory; to run is optional.

15 Take fast hold. The Hiphils of this clause are emphatic.

16 Let her not go = do not let her go.

17 Bread = food. See note on v. 21.

18 Bread = food. See note on v. 21.


20 Bread = food. See note on v. 21.

21 Health = healing. See note on v. 21.

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In the sight of my mother. A special various reading, called Sevir (Ap. 84), 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. 6. Earthly life could be enjoyed without keeping commandments.

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PROVERBS.

5. 1-23 (B², p. 865). THE FOREIGN WOMAN.

1 My son, see note on 1. s. understanding = discernment.
2 regard discretion, &c. Heb. infinitive = to guard deep counsels and knowledge. Let them mount guard over thy lips. Cp. Jas. 3. s.; "the tongue can no man tame".
3 a strange woman. Two words are used for "strange" and "stranger": one, Heb. zîr, an apostate Israelite woman gone over to the idolatrous impurities of heathen religion; the other miqâr, a purely foreign woman of a similar character. The danger is religious rather than moral. Hence here it is zîr. See note on 2.16.
4. 23-27. Note the Alternation in these verses.

5. 20 strange = apostate. Heb. zîr. See note on v. 3.
6 stranger = alien or foreigner. Heb. miqâr. See note on vv. 3, 17.

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21 For the ways of a man are before the eyes of the LORD. And He pondereth all his goings.

22 His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.

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

6 My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger,

2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend.

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

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

6 Go to the ant, thou sluggard; consider her ways, and be wise: Which having no guide, provideth her meat in the summer, when wilt thou arise out of thy sleep?

7 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; and he showeth his frowardness in his heart, he deviseth mischief continually.

8 Go to the ant, thou sluggard; consider her ways, and be wise:

7 Which having no guide, provideth her meat in 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 Ye know not what shall be in the future: What shall be shall come on thee as a snare.

11 A little sleep, a little slumber, a little folding of the hands to sleep:

12 So shall thy poverty come as one that travelleth, and thy wants as an armed man.

13 A wicked man, a froward man, walketh with a froward mouth.

14 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

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

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

17 These six things doth the LORD hate: o Ye seven are an abomination unto Him:

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

19 An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

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

21 Bind them continually upon thine heart, and tie them about thy neck.
6. 23. PROVERBS.

23 For the commandment is a lamp; and the law is light; and the reproofs of instruction are the way of life:
24 To keep thee from the evil woman, from the flattery of the tongue of a strange woman.
25 Lust not after her beauty in thine heart; neither let her take thee with thine eyelids.
26 For by means of a whorish woman a man is brought to a piece of bread; and the adulteress will hunt for the precious of life.
27 Can a man take fire in his bosom, and his clothes not be burned?
28 Can one go upon hot coals, and his feet not be burned?
29 So he that goeth in to the neighbour's wife; Whosoever toucheth her shall not be innocent.
30 Men do not despise a thief, if he steal To satisfy his soul when he is hungry; but if he be found, he shall restore sevenfold.
31 He shall give all the substance of his house.
32 But whoso committeth adultery with a strange woman, doeth it destroyeth his own soul.
33 A wound and dishonour shall he get; And his reproach shall not be wiped away.
34 For jealousy is the rage of a man: Therefore he will not spare in the day of vengeance.
35 He will not regard any ransom; Neither will he rest content, though thou givest many gifts.

7. 1-4 (A', p. 865). WISDOM'S CALL.

1 My son, keep my words, And lay up my commandments with thee. 2 Keep my commandments, and live; And my law as the apple of thine eye. 3 Bind them upon thy fingers, Write them upon the table of thine heart. 4 Say unto wisdom, 'Thou art my sister;' And call understanding thy kinswoman: 5 That they may keep thee from the strange woman, From the stranger which flattereth with her words.

6. 24-35 (B', p. 865). THE FOREIGN WOMAN.


7. 5-23 (B', p. 865). THE FOREIGN WOMAN.

(Aalternation.)

B' f | g. The woman. g | e-9. The young man. f | 19-21. The woman. g | 22-27. The young man. 5 strange = apostate. Heb. zór. 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. mazar. 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.

13 So she caught him, and kissed him, And with an impudent face said unto him, 14 "I have peace offerings with me; This day have I paid my vows.
15 Therefore came I forth to meet thee, Diligently to seek thy face, and I have found thee. 16 I have decked my bed with coverings of tapestry, With carved works, with fine linen of Egypt.
17 I have perfumed my bed With myrrh, aloes, and cinnamon. 18 Come, let us take our fill of love until the morning: Let us solace ourselves with loves.
7. 19.

PROVERBS.

19 For the "goodman" is not at home,
   He is gone a long journey:
   And will come home at the "day appointed."
20 He hath taken a bag of money with him,
   And goeth after her ways,
   For wisdom cryeth in the streets,
   And calleth to the inner chambers.
21 With her much fair speech she caused him to yield,
   With the flattering of her lips she forced him.
22 He goeth after her "straightway,
   As an ox goeth to the slaughter,
   Or as a "fool to the correction of the stocks;
23 Till a dart strike through his liver;
   As a bird hasteth to the snare,
   And knoweth not that it is for his "life.
24 Hearken unto me now therefore, O ye "children,
   And attend to the "words of my mouth.
25 Let not thine heart decline to her ways,
   For she is more subtle than they all.
26 For "she hath cast down many wounded:
   Yea, many strong men have been slain by her.
27 Her house is the way to "hell,
   Going down to the "chambers of death.

8. 1—9. 12 (A) p. 865. WISDOM'S CALL.
(Simple and Extended Alternation.)

8. 1. Wisdom's call. D | E | S. From high places.
   F | S. 8—9. To the simple.
   D | E | S. 14—15. From high places.
   F | S. 14—15. To the simple.


2 high places = places of vantage.

in the places of the paths = in the places where the paths meet.

3 doors = entrances.


5 simple. See note on 1. 4.
   wisdom. Heb. 'armah. Not the same word as in v. 1 = shrewdness. See note on 1. 2.
   fools. Heb. k'ol. See note on 1. 7.

6 excellent. Heb. magid = a prince, or representative.
   things. Heb. 'asher = words (see Ap. 73. x.). Hence = representative truths.

7 wickedness = lawlessness. Heb. 'alasa'. Ap. 44. x.


9 froward = twisted, or crbtty.

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

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

11 better. Note the seventeen occurrences of this "rendering of Heb. tov in Proverbs: 3. 16; 8. 11, 15; 12. 5; 15. 14, 17; 16. 32; 17. 1; 19. 1, 22; 21. 9, 19; 25. 7, 24; 27. 5, 10; 28. 6.


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

13 The fear, &c. See note on 1. 7.
   the LORD. Heb. Jehovah. Ap. 4. II.


froward = perversive.

mouth. Put by Fig. Syneddocche (of Part), Ap. 6, for the whole man.

PROVERBS.

14 Counsel is mine, and *sound wisdom: I am understanding; I have strength.

15 By me kings reign, And princes decree justice.

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

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

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

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

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

21 That I may cause those that love me to possess *treasures.

22 *The LORD possessed me in the beginning of His way,
Before His works of old.

P j\k

23 I was *set up from everlasting, from the beginning,
Or ever the earth was.

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

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

26 While as yet He had not made the "earth, nor the fields,
Nor the highest part of the dust of the "world.

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

28 When He established the *clouds above:
When He strengthened the foundations of the *deep:

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

30 Then *I was by Him, as one brought up with Him:
And I was daily *His delight,
Rejoicing always before Him;

8. 30.  

14 sound wisdom. See note on 2: 7.

15 By me kings reign. See Ps. 75. 6, 7. Dan. 2. 21, 47. Rom. 13. 1-7.


17 that love me. Illustrations: Joseph (Gen. 37. 2, 13, 16, 17; 39. 3, 9; 41. 36); Samuel (1 Sam. 2. 20; 7. 3-17; cp. Jer. 15. 1); David (1 Sam. 17. 37, 45, 46); Abijah (1 Kings 14. 13; Obadiah (1 Kings 22. 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 (J, p. 874). WISDOM PERSONIFIED.

(Alternation.)

J 0 22. In eternity past. With Jehovah.


P | 31. After the creation of man.

22 possessed = acquired, implying a definite act, as "constituted." Sept. and Syr. render it "created" (ektisai). Cp. the use of the verb in this book (1. 5; 4. 6, 7; 16. 16; 17. 16; 18. 15; 19. 8; 20. 14; 22. 23).

23-29 (P, above). BEFORE CREATION.

(Repeated Alternation and Introspection.)

P j\k | 23. Before the earth.

1 | 24. Before the seas.

j | 25, 26. Before the earth.

j | 27. When the heavens.

k | 28, 29. When the seas.

j | 29. When the earth.

23 set up = founded. Heb. nasak, as in Ps. 2. 6, "set", from everlasting = 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. הצל. Not the same word as in v. 30.

25 settled. Cp. Ps. 104. 5. 26 earth. Heb. "etzech, the highest part; or, the first atoms or particles.

world = the habitable world. Heb. 'adam (not 'etzech = earth). The Talmud (Tannith fol. 10a) distinguishes "etzech 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. נמצא, from root נמצא to be constant or steady (Ex. 17. 12). (2) The being constant, as a river (Isa. 33. 20. Jer. 15. 18); as a house (2 Sam. 7. 12, 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. 52. 20. Isa. 65. 16. Jer. 51. 15); hence "Amen," affirming and confirming assent.

(4) Of the constant and steady care of a nurse, &c. (Ext. 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; (Gen. 2. 15, 5. 46, 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 steadfastness, meaning work not hastily done. The R.V. rendering of 8. 30, "a master workman", is made on insufficient ground.)

Wisdom hath builded her house, She hath hewn out her seven pillars:  
2. She hath killed her beasts; she hath mingled her wine;  
3. She hath also furnished her table.  
4. Whoso findeth me findeth life, And shall obtain favour of the LORD.  
5. But he that sinneth against me wrongeth his own soul:  
All they that hate me love death.

8. 1 Wisdom hath builded her house, She hath hewn out her seven pillars:  
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4. Whoso findeth me findeth life, And shall obtain favour of the LORD.  
5. But he that sinneth against me wrongeth his own soul:  
All they that hate me love death.

Whoso findeth me findeth life, And shall obtain favour of the LORD.  
6. Forsake her and live, and refuse it not.  
7. But he that sitteth in the garden of the LORD  
Shalt drink of her springs.  
8. All they that love me eat the fruit of the tree of life.

Therefore, friends, be zealous to build up your house  
2. Forsake the simple, and live;  
3. Forsake her and live;  
4. Whoso findeth me findeth life, And shall obtain favour of the LORD.  
5. But he that sinneth against me wrongeth his own soul:  
6. She crieth: or, each to cry. 
7. And in go the way of understanding.  
8. Whoso findeth me findeth life, And shall obtain favour of the LORD.  
9. Forsake her and live;  
10. Whoso findeth me findeth life, And shall obtain favour of the LORD.
The proverbs of Solomon.

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

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

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

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

5 He that gathereth summer in summer:
But he that waketh uprightly walketh surely:
But he that perverteth his ways shall be known.

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

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

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

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

10 He that waketh with the eyes causeth sorrow:
But a prating fool shall fall.

11 The mouth of a righteous man is a well of life:
But the violent covereth the mouth of the wicked.

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

13 In the lips of him that hath understanding 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 foolish son is a source of destruction.

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

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

5 gathereth in summer, &c. (of Effect), Ap. 6, for the things which lead to death.

6 Blessings: not simply good things, but good things bestowed by another.
He that is a just one.

7 The memory is what is remembered of him; not what he remembers; see Ps. 146. 4.

Illustrations: Elshah (Acts 13. 21); Jehoiada (2 Chron. 24. 15); the woman (Mark 15. 38).

Mary (Luke 1. 30-4); Dorcas (Acts 9. 30, 39, Cp. Prov. 22. 1); Antipas (Rev. 2. 13).

The name, &c. illustrations: Balaam (2 Pet. 2. 15), Jude 1. 4, Rev. 2. 14; Ahaz (2 Chron. 28. 22); Athalitha (2 Chron. 24. 7).


He that waketh uprightly walketh surely:
But he that perverteth his ways shall be known.

10. 1-19. (C, p. 864). PROVERBS BY SOLOMON. FOR ALL. Third Person ("HE", "HIM", "THEY"). (Division.)

U1: 10.1-15. 43. The Pious and the Ungodly.

With reference to others. Their lots in life.

(Cheftly Antithetical.)

U2: 16-19. 43. The Pious and the Ungodly.

With reference to God. Their life and character. (Cheftly Synthetic.)

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, which has three lines. They are miscellaneous, having self-developing connections, finding their reasons in what follows.


Illustration: Esau (Gen. 26. 34, 35; 27. 45, 46).

The rich fool. Illustrations: Nabu (2 Chron. 12. 3-4); Gehazi (2 Kings 5. 24-27, Prov. 22. 23).

Illustrations: Belshazzar (Dan. 4. 31, 43); Nebuchadnezzar (Dan. 5. 26).


death. Put by Fig. Metonymy (of Effect), Ap. 6, for the things which lead to death.


will not suffer, &c. Illustrations: Elijah (1 Kings 17); David (2 Sam. 17. 27-29).


the righteous = a righteous one.

casteth away = reject, &c. Illustrations: Israel (Judg. 6. 1-4); Samaria (1 Kings 18. 2, 2 Kings 6.); Jerusalem (1 Sam. 1. 18); Zeph. 1. 18; the Chaldeans (2 Sam. 2. 8).

the wicked = lawless ones. Heb. rishah'. Ap. 44. x.

4 poor = needy. Heb. rishah. See note on 6. 11.

slack = deceitful. As in 12. 24. Ps. 52. 2; 120. 2. Hos. 2. 10.

Illustrations: Isaac (Gen. 18. 19); Joseph (Gen. 47. 12); Timothy (2 Tim. 3. 15, Acts 16. 1, 2).

The memory is what is remembered of him; not what he remembers; see Ps. 146. 4.

Illustrations: Elshah (Acts 13. 21); Jehoiada (2 Chron. 24. 15, 16); the woman (Mark 15. 38).

Mary (Luke 1. 28, 43); Dorcas (Acts 9. 30, 39, Cp. Prov. 22. 1); Antipas (Rev. 2. 13).

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He that waketh uprightly walketh surely:
But he that perverteth his ways shall be known.

10. 1-15. 43 (U1, above). THE PIOUS AND THE UNGODLY. WITH REFERENCE TO OTHERS. (Division.)

U1: 10.1-32. Their Life and Conduct. (General).

W: 11. 1-15. 33. Their advantages and disadvantages. (Particular.)

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11. 1-31 (X1, p. 878). WITH REFERENCE TO ONE'S NEIGHBOURS.

11. 1-31 (X1, p. 879). WITH REFERENCE TO ONE'S NEIGHBOURS.

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. 15-17, and Mic. 6. 11. There was a royal standard (2 Sam. 18. 14, 16).

2. When pride cometh, then cometh shame: But with the lowly is wisdom. See note on 1. 2. 3. The integrity of the upright shall guide them: But the perverseness of transgressors shall destroy them.

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. 15-17, and Mic. 6. 11. There was a royal standard (2 Sam. 18. 14, 16).

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11. 4. PROVERBS.

4 Riches profit not in the day of wrath: But righteousness delivereth from death. 
5 The righteousness of the perfect shall direct his way: But the wicked shall fall by his own wickedness. 
6 The righteousness of the upright shall deliver them: But transgressors shall be taken in their own naughtiness. 
7 When a wicked man dieth, his expectation shall perish: And the hope of unjust men perisheth. 
8 The righteous is delivered out of trouble, And the wicked cometh in his stead. 
9 An hypocrite with his mouth destroyeth his neighbour: But through knowledge shall the just be delivered. 
10 When it goeth well with the righteous, the city rejoiceth: And when the wicked perish, there is shouting. 
11 By the blessing of the upright the city is exalted: But it is overthrown by the mouth of the wicked. 
12 He that is void of wisdom despiseth his neighbour: But a man of understanding holdeth his peace. 
13 A talebearer revealeth secrets: But that he is of a faithful spirit concealeth the matter. 
14 Where no counsel is, the people fall: But in multitude of counsellors there is safety. 
15 He that is surety for a stranger shall smart for it: And he that hateth sureties is sure. 
16 A gracious woman retaineth honour: And strong men retain riches. 
17 The merciful man doeth good to his own soul: But that is cruel to troubleth his own flesh. 
18 The wicked worketh a deceitful work: But he that to whom righteousness shall be a sure reward. 
19 As righteousness tendeth to life: So he that pursueth evil pursueth it to his own death. 
20 They that are of a froward heart are abomination to the LORD: But such as are upright in their way are his delight. 

11. 15-33 (W2, p. 877). THE PIOUS AND UNGODLY. THEIR ADVANTAGES AND DISADVANTAGES. (Division.) 
X3 | 18-25. With reference to Temporal and Eternal good. 
X5 | 15-1-33. With reference to other relations in the religious sphere. 
4 the day, &c. The day of [God's] wrath. delivereth = rescueth. Heb. ἔβρευσεν and in v. 9, but not in vv. 8, 5, or 21.  
perfect = without blemish or blame. Heb. ἀθάνατος : used of sacrifices. 
the wicked . . . wickedness = a lawless one . . . lawlessness. Heb. ἀθάνατος. Ap. 44. x. Not the same word as in v. 21. 
naughtiness. See note on 6. 12. 
8 The righteous = A righteous one. delivered = drawn out, liberated with gentle effort. Heb. חסֵד. 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. 24, 24); Israel and Egyptians (Ex. 14, and Isa. 43. 3, 4). 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. 3-26; 20. 26); Nehemiah ( Neh. 2; 6. 15; 8. 17); Mordecai (Est. 8. 14, 10). 
when the wicked perish, &c. Illustrations: Pharaoh (Ex. 15); Sisera (Judg. 5); Athalitha (2 Kings 11. 20). 
the wicked = wicked ones. 
11 overthrown; or ruined. 
12 wisdom. Heb. חסֵד heart", put by Fig. Metonymy (of Subject), Ap. 6, for sense. 
despiseth = reproacheth; in contrast with the next line. 
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 smarag for it, blessed His Name! Heb. פור, an apostate. See note on 5. 3. 
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. nēphesh. Ap. 13. Illustrations: the Kenites (1 Sam. 15. 6; Ecc. 11. 1); David (5 Sam. 30. 11-19); Jonathan (2 Sam. 9. 7; 21. 7); Job (Job 42. 10. Cp. Prov. 18. 2); the Centurion (Luke 7. 1-20); Cornelius (Acts 10. 4. Cp. Prov. 12. 14); Job (Acts 28. 1-10). Joburethles, &c. Illustrations: Cain (Gen. 4. 10-12); Joseph's brethren (Gen. 37. 42. 21); Adoni-bezek (Jud. 1. 6, 7); Agag (1 Sam. 15. 35); Haman (Est. 9. 20); Jonah (Jonah 4. 1-3); the miser (Ecc. 4. 8); 18 workeith, &c. Pharaoh (Ex. 1. 10). Acts 5. 19. Caiphas (John 11. 48, 50). Cp. Acts 8. 1, 4. deceitful = lie. Heb. shēker. The verb, adjective, and noun are the renderings of eight words in Proverbs: (1) sheker = a lie (11. 18; 20. 17; 31. 30); (2) ἀθάνατος = cheating (12. 5, 17, 20; 14. 8, 22; 20. 19, 24); (3) syggrath = wander, go astray (20. 1); (4) kōn. = fraud (23. 3); (5) ἄθανατος = delude (24. 28); (6) ἀθάνατος (26. 26); (7) ἄθανατος. See note on 27. 4, 8, 12. Cp. see note on 29. 13. to him . . . a sure reward. Illustrations: Noah (Gen. 6. 22); Heber (11. 7); Abraham (Heb. 6. 15); Joseph (Gen. 37. 41. Cp. Ps. 37. 4-6). 
19 As righteousness = Thus righteousness. Heb. ἀθάνατος.  
20 abomination. See note on 3. 12.

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21 **Though** a hand join in hand, *the* wicked shall not be unpunished: 
But the seed of *the* righteous shall be delivered.

22 As a **jewel** of gold in a swine’s snout, *so* is a **fair** woman which is without discretion.

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

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

25 The liberal *soul* shall be *made* fat: 
And *he* that watereth shall be watered also himself.

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

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

28 *So* that *trust* in his riches shall fall 
But *the* righteous shall flourish as a branch.

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

30 The *trust* of *the* righteous is a tree of life; 
And *he* that *winneth souls* *is* wise.

31 Behold, *the righteous* *shall be* recom­

32 *Much more* *is* *the* wicked *than he that regardeth the soul*, *but* he that *hath* a servant, *even* a *servant* of his own bone.

33 *He* *that* is of little means is rich: 
*And* *be* that is of a perverse heart *shall* be despised.

34 Though *he* that trusteth in his riches shall fall, 
*But* the house of *the* righteous shall stand.

35 There is a *stock* of the house of the wise: 
*But* the son of the mighty shall be spoiled.

36 The liberal *sheweth* favour to his friend: 
*But* he that *neglecteth* *interest* *loveth* know­

37 *He* *that* is of a perverse heart *shall* *be* despised, 
*And* he that honoureth himself, *and* lacketh bread,
11 He that tilleth his land  shall be satisfied with bread: But he that followeth vain persons is void of understanding.

12 The wicked desireth the net of evil men: But the root of the righteous yieldeth fruit.

13 The wicked is snared by the transgression of his lips: But the just shall come out of trouble.

14 A man shall be satisfied with good by the fruit of his mouth: And the recompence of a man's hands shall be rendered unto him.

15 The way of a foolish man is right in his own eyes: But he that hearkeneth unto counsel is wise.

16 A fool's wrath is presently known: But a prudent man covereth shame.

17 He that speaketh truth sheweth forth righteousness: But a false witness is deceit.

18 There is that speaketh like the piercings of a sword: But the tongue of the wise is health.

19 The lip of truth shall be established for ever: But a lying tongue is but for a moment.

20 Deceit is in the heart of them that devise evil: But the Counsel of the righteous is joy.

21 There shall be no evil happen to him that followeth, &c. But to the counsellors of peace is joy.

22 Lying lips are abomination to the LORD: But they that deal truly are His delight.

23 A prudent man concealeth knowledge: But the heart of fools proclameth foolishness.

24 The hand of the diligent shall bear rule: But the slothful shall be under tribute.

25 Heaviness in the heart of man maketh it stoop: But a good word maketh it glad.

26 The righteous is more excellent than his neighbour: But the of the wicked seduceth them.

27 The slothful man roasteth not that which he took in hunting: But the of a diligent man is precious.

28 In the way of righteousness is  life: And in the pathway thereof there is  no death.

11 shall be satisfied. Illustrations: Isaac (Gen. 26. 12); Jacob (Gen. 31. 46; 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. râ'â'. Ap. 44. vii: not the same word as in 13. 21.

yieldeth = giveth [to others]: i.e. instead of taking them as prey.

13 The wicked = an evil man. Heb. râ'â'. Same word as "evil" in v. 12.

transgression. Heb. pâ'sha'. Ap. 44. ix.

lip. Put by Fig. Metonymy of Cause, Ap. 6, for what is spoken by them. Illustrations: Korah (Num. 16. 1-3, 31-33). Ps. 64. 8); the Amalekite (2 Sam. 1. 2-16); Adonijah (1 Kings 2. 22); Daniel's accusers (Dan. 6. 21); Jews (Matt. 27. 20).

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. 22); Peter (Acts 11. 2-18; 12. 3-18).

15 fool. Heb. 'oil'. See note on 1. 7.

is = lettheth itself be, presently immediately, at once, the same day.

Illustrations: Jelioram (2 Kings 6. 31); Jezabel (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).

like the piercings, &c. Illustrations: Saul (1 Sam. 20. 30; and 18. 1). Ps. 57. 4, and Prov. 16. 27); Doeg (1 Sam. 22. 9-19); Jews (John 8. 49); Jeremiah (Lam. 3. 14. Heb. 11. 36).

piercings = stabbs. 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. 24-34); the woman (2 Sam. 16. 10); Stephen (Acts 7. 59. Cp. 22. 20).

lip. Put by Fig. Metonymy of Cause, Ap. 6, for what is spoken. Illustration: Caleb and Joshua (Num. 14. 30, 38).

For a moment. Illustrations: Ahab (1 Kings 22. 30, 37); Hananiah (Jer. 28. 2, 11. Cp. vv. 15-17); Gehazi (2 Kings 5. 22, 23, 27. Prov. 10. 9); Ananias (Acts 5. 5, 10. Prov. 21. 6).

no evil = nothing in vain. Heb. 'ocean. Ap. 44. iii.

mischief. Heb. râ'â'. Same word as "evil" in v. 12, 20.

22 abomination, &c. See note on 3. 31.

they that deal truly are, &c. Some codices, with Sept., read "is" (sing.) = he that dealth, &c.

23 concealeth knowledge. Illustrations: Samuel (1 Sam. 9. 27. Cp. 10. 16); Nehemiah (Neh. 6. 2, 3).

fools. Heb. 'oil'. 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. 59. 4, 27); Jeroboam (1 Kings 11. 29).

25 Heaviness in the heart of man maketh it stoop: But a good word maketh it 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. = starveth not his game (see the Oxford Gesenius). 28 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. 29 life = i.e. life eternal. See note on Lev. 18. 5. no death = immortality. Or take nethêbî (as in Judg. 5. 6. Isa. 69. 5) as denoting, with derek, no devious winding by-path. In this case we must read 'el, "to", instead of "at", "no". This avoids the necessity of the italics.
13. 1. PROVERBS.

13. 1-25 (X3, p. 878). WITH REFERENCE TO TEMPORAL AND ETERNAL GOOD.

1 1 instruction = correction, or discipline.

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


transgressors = traitors, faithless ones. Heb. tōdād, as in v. 15; 27; 11, 5; 16; 21, 14; &c.

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

4 4 The o soul of the sluggard desireth, and hath nothing:

5 A righteous man o hateth lying:

6 Righteousness keepeth him that is upright in the way:

7 There is that maketh himself rich, yet hath nothing:

8 The ransom of a soul is his health:

9 A false messenger falleth into mischief:

10 Only by pride cometh contention:

11 Wealth gotten by vanity shall be diminished:

12 Hope deferred maketh heart sick:

13 Whoso despiseth the word shall be destroyed:

14 The law of the wise is a fountain of life,

15 Good understanding giveth favour:

16 Every prudent man dealeth with knowledge:

17 A foolish layeth open his folly.

18 A wicked messenger falleth into mischief:

19 Poverty and shame shall be to him that refuseth instruction:

20 He that walketh with wise men shall be wise:


4 the diligent = diligent ones.

5 haheth lying. Illustrations: Joseph (Gen. 46. 31-34); Samuel (1 Sam. 3. 18); Micaiah (1 Kings 22. 13, 14; Prov. 14. 6); Eliehu (Job 32. 22); Rezekiah (Ps. 119. 169); David (Ps. 101. 7); Agur (Pro. 30. 13); Jeremiah (Jer. 26. 1-16); John Baptist (Matt. 14. 4).


7 Righteousness keepeth him that is upright in the way:

8 The law of the wise is a fountain of life:

9 A righteous man o hateth lying:

10 Only by pride cometh contention:

11 Wealth gotten by vanity shall be diminished:

12 Hope deferred maketh heart sick:

13 Whoso despiseth the word shall be destroyed:

14 The law of the wise is a fountain of life,

15 Good understanding giveth favour:

16 Every prudent man dealeth with knowledge:

17 A foolish layeth open his folly.

18 A wicked messenger falleth into mischief:

19 Poverty and shame shall be to him that refuseth instruction:

20 He that walketh with wise men shall be wise:

21 wise = a wise one.

22 Good understanding = wisdom.

23 Only by pride cometh contention:

24 A righteous man o hateth lying:

25 Righteousness keepeth him that is upright in the way:


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

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 feeth (or entertaineth) fools shall be bankrupt.
13. 21.

PROVERBS.

21 *Evil pursueth *s sinners:
But to *the righteous good shall be repayed.
22 A *good man leaveth *an inheritance to
his *children’s children:
And the wealth of the *sinner is laid up
for the just.
23 Much *food is *in the tillage of the *poor:
But there is *that is destroyed for want of
judgment.
24 He that *spareth his rod hathet his son:
But he that loveth him *chasteneth him
betimes.
25 The righteous eateth to the satisfying of
his *soul:
But the belly of *the *wicked shall want.

14.

Every *wise woman *buildeth her house:
But *the foolish *plucketh it down with
her hands.
2 He that walketh in his uprightness feareth
*the LORD:
But *he that is perverse in *his ways
dispieth Him.
3 In the *mouth of *the foolish is a rod *of
pride:
But the *lips of the wise shall *preserve
them.
4 Where no *oxen are, the crib is clean:
But much increase is by the strength of the ox.
5 *A faithful witness will not lie:
But a false witness will utter lies.
6 A scorners *seeketh wisdom, *and *findeth
it not:
But knowledge is easy unto him that
*understandeth.
7 Go from the presence of a *foolish *man,
*Whenu perceivest not *in him the
lips of knowledge.
8 The *wisdom of *the prudent *is to under­
stand his way:
But the *foolish is deceit.
9 A foolish *make a mock at *sin:
But among *the righteous there is *favour.
10 The heart knoweth *his own bitterness;
And *a stranger doth not intermeddle
with his joy.
11 The house of *the wicked shall be over­
thrown:
But the *tabernacle of *the upright shall
flourish.
12 There is a way which *seemeth right unto
a *man,
But the end thereof *are the ways of death.
13 Even in laughter the heart *is sorrowful;
And of that mirth *is heaviness.

14. 1-35

(WITH REFERENCE TO
WISE AND FOOLISH, RICH AND POOR, &c.

1 wise.
Heb. cholomoth (see note on 1. 2), wisdoms,
man (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 I. 10; 9.1; 14.1.
buildeth = has built. Preterite tense, implying the outcome of past action.
the foolish = a foolish woman. Heb. tilil. Same word as in vv. 3, 8, 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.
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 will not lie:
But a false witness will utter lies.
6 A scorners seeketh wisdom, and findeth
it not:
But knowledge is easy unto him that
understandeth.
7 Go from the presence of a foolish man,
When thou perceivest not in him the
lips of knowledge.
8 The wisdom of the prudent is to understand
his way:
But the folly of fools is deceit.
9 A foolish make a mock at sin:
But among the righteous there is favour.
10 The heart knoweth his own bitterness;
And a stranger doth not intermeddle with his joy.
11 The house of the wicked shall be overthrown:
But the tabernacle of the upright shall flourish.
12 There is a way which seemeth right unto
a man,
But the end thereof are the ways of death.
13 Even in laughter the heart is sorrowful;
And of that mirth is heaviness.

or to pry into the ways of others. deceit = lying.
Heb. nimah. 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. rishah (Ap. 44. ii.). Illustrations: the
antediluvians (Luke 17. 26, 27), 1 Pet. 3. 20); Almer (2 Sam. 2. 14-17); Haman (Est. 3. 13-15); Prov. 29. 2; the
Jews (Isa. 22. 13).
the righteous = upright ones, experience the Divine favour.
10 his own bitterness = the bitterness of his soul (Heb. nephesh).
Illustrations: Hannah (1 Sam. 1. 1-15); Job (2 Sam. 19. 5-7); the Shunammite (2 Kings 4. 27); Haman
(Est. 5. 11); Job (Job 9); Herod (Mark 6. 16).
11 the wicked = lawless ones. Heb. rasha'. Ap. 44. x.
See notes on v. 22, tabernacle = tent, or dwelling.
Heb. 'oshel. Ap. 40. Put by Fig. Metonymy (of Adjunct), Ap. 6, for the dwellers therein.
the upright = upright ones (as in v. 6).
12 seemeth right is pleasing. It only "seems" right.
Illustrations: Jeroboam (1 Kings 12. 27-33); 14. 7-11; C. Prov. 3. 7; Josiah (2 Chron. 35. 20-24); Jews
Acts 18. 30, 31; Phil. 4. 4, and 1 Tim. 1. 13); are = is.
13 is = i.e. may be.
Illustrations: Naboth (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).
14. 14.  PROVERBS.

14 The backslider in heart shall be filled with his own ways; And a good man shall be satisfied from himself. Ginsburg thinks, "from his own doings." Cp. Jer. 17. 10.

15 The simple believeth every word: But the prudent man looketh well to his going.

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

17 He that is soon angry dealeth foolishly: And a man of wicked devices is hated.

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

19 The evil bow before the good; And the rich is a man of consequence.

20 But he that despiseth his neighbour errneth. See note on 6. 11. The rich is a rich man.

21 The fear of the poor is a reproach to any people. See note on 6. 11. The rich is a rich man.

22 In all labour there is profit: But foolishness of devices are deep schemes or intrigues.

23 In the multitude of people there is strength. Illustrations: Abraham (Gen. 22. 3-10); Joseph (Gen. 39. 1-6); David (2 Sam. 4. 1-7); Daubark (Dan. 3. 17-19); Habakkuk (Hab. 3. 17-19); Peter (Acts 12. 20b. 21); Paul (2 Tim. 4. 6-8).

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

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

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

27 The fear of the Lord is a fountain of life, To depart from the snares of death.

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

29 He that is slovenly and his master will be satisfied: But he that keepeth his hand from his master will be shown folly.

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

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

32 The wise is driven away in his folly: But the righteous hath hope in his death.

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

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

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

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

2 The tongue of the wise useth knowledge aright: But the mouth of fools feedeth on mischief.

3 He that giveth heed to a word shall be wise: And he that trusteth in his own heart is foolish.

4 There is a slumberer: Whether he trusteth in his own heart, He thinketh, "There is no God."

5 And a fool, when he uttereth a foolish thing, he thinketh it is right: But a wise man considereth, and keepeth silence: For wise men are called to the counsel of the wise, and to the patient to the fear of God.

6 He that is overmuch offered of himself will have trouble: But the simple by his fidelity shall inherit the land.

7 A poor man, if he find a wise man, and shall guide him by understanding, shall be satisfied with silver.

8 He that judgeth not his servant after the work done, and giveth him his hire before the work is done, is like to a fool:

9 But he that is prudent will consider when he cutteth wood, and when he shall reap corn. Illustrations: Rehoboam (1 Kings 12. 1-10); Nehemiah (Neh. 1. 10); Job (Job 35. 10), also in Prov. 17. 27; Deut. 4. 6; Acts 7. 55 (o.); Paul (2 Tim. 4. 6-8). The fear of the poor is a reproach to any people. See note on 6. 11. The rich is a rich man.

10 He that oppresseth the poor is an abomination: But he that oppresseth his own household is worse than a sinner.

11 The poor is hated even of his own neighbour: But the rich is a rich man.

12 The wise man turneth away wrath: And a soft answer turneth away anger.

13 Wisdom in a countenance is pleasant: But the lips of a fool will feed upon mischief.

14 A gift unsnatched is accepted better than silver, and the gains of the strong shall be in the power of the weak.

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

2 The tongue of the wise useth knowledge aright: But the mouth of fools feedeth on mischief.
15. 2. PROVERBS.

But the mouth of a fool poureth out foolishness.
3 The eyes of the Lord are in every place; Beholding the evil and the good.
4 A wholesome tongue is a tree of life: But perverseness therein is a breach in the spirit.
5 A fool despiseth his father's instruction: But he that regardeth reproach is prudent.
6 In the house of the righteous is much treasure: But in the revenues of the wicked is trouble.
7 The lips of the wise discourse knowledge: But the heart of the foolish doeth not so.
8 The sacrifice of the wicked is an abomination to the Lord: But the prayer of the upright is His delight.
9 The way of the upright is a house of wisdom: But he that regardeth reproach is foolish.

10 Correction is grievous unto him that forsaketh the way:
And he that hateth reproof shall die.
11 Hell and destruction are before the Lord: How much more then the hearts of the children of men?
12 A scorner loveth not one that reproveth him: Neither will he go unto the wise.
13 A merry heart maketh a cheerful countenance: But by sorrow of the heart the spirit is broken.
14 The heart of him that hath understanding seeketh knowledge: But the mouth of fools feedeth on foolishness.
15 All the days of the afflicted are evil: But he that is of a merry heart hath a continual feast.
16 Better is a little with the fear of the Lord than great treasure and trouble therewith.
17 Better is a dinner of herbs where love is, Than a stalled ox and hatred therewith.
18 A wrathful man stirreth up strife: 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 the righteous is made plain.
20 A wise son maketh glad a father: But a foolish man despiseth his mother.
21 Folly is joy to him that is destitute of wisdom: But a prudent man is understood in his own counsellors.
22 Without counsel purposes are disappointed: But in the multitude of counsellors they are established.
23 A man hath joy by the answer of his mouth: And a word spoken in due season, how good is it.
24 The way of life is above to the wise: That he may depart from hell beneath.
25 The Lord will destroy the house of the proud: But He will establish the border of the widow.
15. 26.

PROVERBS.

26 The thoughts of the wicked are an abomination to the LORD; But the words of the pure are pleasant words.

27 He that is greedy of gain troubleth his own house; But he that hateth gifts shall live.

28 The heart of the righteous studieth to answer: But the mouth of the wicked poureth out evil things.

29 The LORD is far from the wicked: But He heareth the prayer of the righteous.

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

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

32 He that refuseth instruction despiseth his own soul: But he that heareth reproof getteth understanding.

33 The fear of the LORD is the beginning of wisdom; And the knowledge of it is better than silver.

16. 1.

1 The preparations of the heart in a man, And the answer of the tongue, is from the LORD.

2 All the ways of a man are clean in his own eyes; But the LORD weighteth the spirits.

3 Commit thy works unto the LORD, And thy thoughts shall be established.

4 The LORD hath made all things for Himself: Yea, even the wicked for the day of evil.

5 Every one that is proud in heart is an abomination to the LORD: Though his hand join in hand, he shall not be unpunished.

6 By mercy and truth iniquity is purged: And by the fear of the LORD men depart from evil.

7 When a man's ways please the LORD, He maketh even his enemies to be at peace with him.

8 Better is a little with righteousness Than great revenues without right.

9 A man's heart is deviseh his way: But the LORD directeth his steps.

10 Admonitive speech is in the lips of the king: His mouth transgresseth not in judgment.

11 A just weight and balance are the LORD's: All the weights of the bag are His work.

12 It is an abomination to kings to commit wickedness: For the throne is established by righteousness.

16. 12.

26 the wicked = an evil-doer. Heb. ra'a', same word as "evil" in v. 3. Ap. 44. viii.

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

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

29 the righteous = righteous ones.

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

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

1 sou1. Hebrew nephesh. Ap. 19. Illustrations: Dathan (Num. 16. 12-31; 33-35; Zedekiah (2 Chr. 36. 12); Jer. 39. 1-7); Nebuchadnezzar (Dan. 4. 25-31); Belshazzar (Dan. 5. 22-30); Jews (Matt. 23. 34-38); Gadaranes (Luke 8. 37).

33 wisdom. Hebrew chakmah. See note on 1. 2.

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

16. 1-19. 19 (U2 p. 877). THE PIous AND UNGODLY WITH REFERENCE TO GOD. THEIR LIFE AND ACTION. (Division.)


answer. Hebrew wa'aneh, from 'aneh, 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 1. "Himself", v. 4.


3 thoughts = plans. Cp. v. 1.

shall be established. Illustrations: Jacob (Gen. 29. 24-30; 40. 1-4); Ruth (Ruth 2. 12); David (1 Sam. 26. 5). Hezekiah (2 Kings 18. 2; 20. 1-4; 21. 15). The Pious and Ungodly.

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16. 13.

PROVERBS.

13. Righteous lips are the delight of kings; And they love him that speaketh right.
14. The wrath of a king is as messengers of death:
But a wise man will pacify it.
15. In the light of the king's countenance is life;
And his favour is as cloud of the latter rain.
16. How much better is it to get wisdom than gold!
And to get understanding rather to be chosen than silver!
17. The highway of the upright is to depart from evil:
He that keepeth his way preserveth his soul.
18. Pride goeth before destruction, And addeth learning to his soul.
19. Better is it to be an humble spirit with the lowly, Than to divide the spoil with the proud.
20. He that handleth a matter wisely shall find good:
And whoso trusteth in the Lord, he is happy.
21. The wise in heart shall be called prudent:
And the sweetness of the lips increaseth learning.
22. Understanding is a wellspring of life unto him that hath it:
But the instruction of fools is folly.
23. The heart of the wise teacheth his mouth,
And addeth learning to his lips.
24. Pleasant words are as an honeycomb,
Sweet to the soul, and health to the bones.
25. There is a way that seemeth right unto a man,
But the end thereof are the ways of death.
26. He that laboureth laboureth for himself;
And his mouth shall craveth it of him.
27. An ungodly man diggeth up evil:
And in his lips there is as a burning fire.
28. A froward man saith strife:
And a whisperer separateth chief friends.
29. A violent man enticeth his neighbour,
And leadeth him into the way that is not good.
30. He shutteth his eyes to devise froward things:
Moving his lips he bringeth evil to pass.
31. The hoary head is a crown of glory,
If it be found in the way of righteousness.
32. He that is slow to anger is better than the mighty;
And he that ruleth his spirit is better than he that taketh a city.
33. The lot is cast into the lap;
But the whole disposing thereof is of the Lord.
34. Better is a dry morsel, and quietness therewith,
Than an house full of sacrifices with strife.
35. A wise servant shall have rule over a son that causeth shame,
And shall have part of the inheritance among the brethren.

17. 4.

13. kings. Some codices, with Sept., Aram., and Syr., read "a king."
And they love, &c., or, kings love the words of uprightness.
14. messengers, &c. Illustrations: Benaiash (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.
17. the upright = upright ones.
18. keepeth = guardeth.
20. Pride goeth, &c. Illustrations: Asaiah (2 Sam. 2.18-23); Ben-hadad (1 Kings 20.5, 11, 32); Babylon (Isa. 47.10, 11); Azariah (Jer. 43.7-11); Nebuchadnezzar (Dan. 4.30, 31; Ps. 49.11, 12); Edom (Obad. 1.4); and Herod Agrrippa (Acts 12.21-23).
23. heart. Put by Fig. Metonymy (of Subject), Ap. 6, for understanding or discernment.
25. teacheth = maketh wise. Illustrations: Eleazar (Gen. 44.24-46); Jacob (47.8); Peter (Acts 3.17, &c.; 4.10, &c.); Paul (Acts 13.16-41; 14.17; 17.28; 17.24; 26.27-27; Phil. 1 Tim. 1.12-16).
28. bones. Put by Fig. Synecdoche (of Part), Ap. 6, for whole body.
29. He that laboureth = the soul of him who laboureth.
31. mouth = craveth it of him = urgeth him on.
32. An ungodly man = A man of Belial.
33. soweth = sendeth forth. Illustrations: Princes of Ammon (2 Sam. 10.3); Ziba (2 Sam. 16.3); Chaldeans (Dan. 3.8-19); Herodias (Mark 6.19, 20).
34. hoary head, &c. Illustrations: Jacob (Gen. 47.9, 42.1, &c.); Samuel (1 Sam. 12.4-5; 20.1); Barzillai (2 Sam. 19.33, 37); Eliasha (2 Kings 13.14); Jehoiada (2 Chron. 24.15, 16).
35. The mighty = a mighty one.
36. than he that taketh a city. Illustration: Je-hoshaphat (1 Kings 22.4). Even if the city had been taken, which it was not.
37. lot = stone. See next note.
38. lap = bosom (17.7, 21, 14). The reference is to the lap 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 1.14-26), the whole disposing = its every decision.
39. disposing = judgment. Heb. mishpat, as in Num. 27.21.

17. 1- 28 (Y7, p. 866) PERSONAL CONTENTMENT AND PEACE.

1. Better. See note on 8.11.
4. 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. 15.23-29).
6. liar. Heb. 'ar. 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 22.5); Jews (Isa. 30.9-11; Jer. 5.30, 31; Mic. 2.11).

3. The fining pot is for silver, and the furnace for gold:
But the Lord trieth the hearts.
4. A wicked doer giveth heed to false lips; And a liar giveth ear to a naughty tongue.
5. Whoso  mocks  the poor reproacheth his Maker:  
   And he that is glad at calamities shall not be unpunished.
6. Children’s children are the crown of old men;  
   And the glory of children are their fathers.
7. Excellent speech becometh not a fool;  
   Much less doth lying lips a prince.
8. A gift is as a precious stone in the eyes of him that hath it:  
   Whithersoever it turneth, it prospereth.
9. He that covereth a transgression seeketh love;  
   But he that repeateth a matter separateth very friends.
10. A reproof entereth more into a wise man,  
    Than an hundred stripes into a fool.
11. An evil man seeketh only rebellion;  
    Therefore a cruel messenger shall be sent against him.
12. Let a bear robbed of her whelps meet a man,  
    Rather than a fool in his folly.
13. Whoso rewardeth evil for good,  
    Evil shall not depart from his house.
14. The beginning of strife is as water:  
    When one letteth out water, therefore leave off contention, before it be meddled with.
15. He that justifieth the wicked, and he that condemneth the just,  
    Even they both are abomination to the Lord.
16. Wherefore is there a price in the hand of a fool to get wisdom,  
    Seeing he hath no heart to it?
17. A friend loveth at all times,  
    And a brother is born for adversity.
18. A man void of understanding striketh hands,  
    And becomeareth 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, when he holdeth his peace,  
    Is counted  wise:  
    And he that shuddeth his lips is esteemed a man of understanding.

5. mocketh. Illustrations: princes of Judah (Isa. 3. 14, 15; 10. 1, 2; Jer. 54. 10, 11); rich (1 Sam. 5. 4), the poor = a needy one. Heb. rišh. See note on 6. 11. Maker. See note on 14. 31. unpunished = a needy one. Illustrations: Tyrians (Ezek. 26. 2-6); Edom (Obad. 10-15).
8. Evil shall not depart from his house. See note on 1. 7. The same word as in vs. 10, 12, 16, 24, 25. lips. See above note.
9. him that hath it = his owner (the bribed, not the briber).
11. evil = evil worker. Same word as “wicked”, v. 4.
12. bear = a he-bear (masc. because it is always construed with a masc. verb).
14. Wherefore is there a price in the hand of a fool to get wisdom, v. 3.
15. 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. 23); Herod Antipas (Luke 23. 11); Jews (John 6. 40; 8. 45); Athenians (Acts 17. 22, 33); Felix (Acts 24. 25-27); Agrippa (Acts 26. 28, 29). wisdom. Heb. čhīkwāh. 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. 11-15, Deut. 9. 18, 25-29, Cps. 7. 40); Jonathan (1 Sam. 20. 83); Barzillai (2 Sam. 15. 24); Hesh-elmelch (Jer. 26. 24); Ebed-melech (Jer. 38. 7); Paul (Philm. 12, 20); Barnabas (Acts 9. 27); Aristarchus (Acts 19. 29, 20. 4, 27. 2). Philm. 24. Col. 4. 10); Luke (2 Tim. 4. 11); Epaphroditus (Phil. 2. 26).
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. 8, where “every great man’s house he (Nebuchadnezzar) burnt with fire”.
20. fool. Heb. ḡānōl, as in v. 7.
22. gift = bribe. Cp. v. 8. This is the act of the briber, not the bribed. bosom = lap. See note on 18. 33.
23. before = is the goal of.
24. spareth his words. Illustrations: Aaron (Lev. 10. 3); Moses (Num. 15. 10, 20. 3); Samuel (1 Sam. 8. 6-9); Christ (1 Pet. 2. 23).
25. understanding = discerning. Heb. bían̄. See note on 1. 2. excellent = quiet.
26. fool. Heb. ḫīl, as in v. 16, 22. See note on 1. 7. understanding = wisdom (i.e. a wise man).
18.1. PROVERBS.

18. Through desire a man, having separated himself, seeketh; and intermeddlest with all wisdom.

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

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

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

5 It is not good to accept the person of the wicked, to overthrow the righteous 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 talebearer are as wounds, and as the wellspring of wisdom as a flowing brook.

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

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

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

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

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

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

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

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

17 He that loveth a friendloveth himself: A man's love is a gift that sticketh closer than a brother.

18.1-2. PERSONAL VIRTUES IN SOCIAL LIFE.

1 Through desire, and, seeking his own pleasure, the reclus [or separatist] breaketh forth [or quarreleth] with everything that is stable.


all wisdom = everything that is stable. See note on 7.

2 fool. Heb. kōsil. See note on 1. 7. Same word as in 11: 6; not the same as in 13. discover = vent.

3 the wicked = a lawless one. Heb. ὁ ἁρκάνθως. Ap. 44. x.

ignominy = disgrace, or shame (i.e. outward). reproach = reproachfulness.


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

flowing brook = a gushing torrent. Heb. mā'ālôt.

5 Not good. Fig. Τεπενηραῖος (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. ἰελεμονή (of Cause), Ap. 6, for what is spoken by them.

mouth. See above note. Illustrations: Judg. 8. 4-17; 2 Kings 2. 23; 24; Luke 19. 22.


8 talebearer = whisperer, or tattler.

talebearers = 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.

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

safe = set on high. Illustrations: Job (Job 19. 25, 26); Habakkuk (Hab. 3. 17, 18); Asa (2 Chron. 14. 11);

Hezekiah (2 Kings 18, 19, 20, 21); Isa. 38. 1-4; Apostles (Acts 4. 24-33).

11 as = it is, as.

conceit = imagination. See note on 25. 11.

12 is haughty. Illustration: Jezebel (2 Kings 8. 30-33). humiliation. "Cp. 16. 53. Illustration: contrast Goliath (1 Sam. 17. 8-10), 43, 44) with 17. 46, 47.

13 before he heareth it. Illustrations: David (2 Sam. 16. 4; 19, 24-30); Ahasuerus (Est. 3. 10). Ps. 8, 5, 6; Darius (Dan. 6. 9. 6. 14, 18); magistrates (Acts 13. 17-19).


sustain, &c. &c. Illustrations: Job (Job 1. 20, 21; 2. 8, 9, 10); Paul (2 Cor. 12. 9. Acts 22. 24). Rom. 5. 3-9; Paul and Silas (Acts 16. 23-25, 37).

15 who can bear? Illustrations: Cain (Gen. 4. 13, 14); Ell's daughter-in-law (1 Sam. 4. 19-22). Prov. 15. 15; Saul (1 Sam. 28. 20). 2 Sam. 1. 9; Ahithophel (2 Sam. 17. 23); Zimri (1 Kings 16. 18); Pashur (Jer. 20. 4); Jotham (Matt. 27. 9).

16 prudent = a prudent one.

the wise = wise ones.


19 offended = dealt falsely with.

20 power. Heb. "hand", put by Fig. Μελεμονή (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. 11-10); Sennacherib (2 Kings 18, 34, 35); 19, 25-30. 2 Chron. 32. 21); Amnonites (Ezek. 35, 7-7); 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.

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

are = instead of "a man". It occurs three times: here, 2 Sam. 14, 19, and Mic. 6. 16.

friends. Heb. "εθήματος (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."

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The Companion Bible

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E. W. Bullinger

1 Better. See note on 8. 11. The poor = a needy one. Heb. רע. See note on 8. 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.

2 Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth.

3 The foolishness of man perverteth his way; and his heart fretteth against the LORD. And all the brethren of wealth maketh many friends; but the poor is separated from his neighbour.

5 A false witness shall not be unpunished, and he that speaketh lies shall not escape. Many will in reat the favour of the prince; and every man is a friend to him that giveth gifts.

7 All the brethren of the poor do hate him: How much more do his friends go far from him?

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

8 He that getteth wisdom loveth his own soul; he that keepeth understanding shall find good.

9 A false witness shall not be unpunished, and he that speaketh lies shall perish.

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

11 The discretion of a man defereth 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 dew upon the grass.

13 A foolish son is the calamity of his father: And the contentions of a wife are continual dropping.

House and riches are the inheritance of fathers:

And a prudent wife is from the LORD.

15 Slothfulness casteth into a deep sleep; And an idle soul shall suffer hunger.

16 He that keepeth the commandment keepeth his own soul; But he that despiseth his ways shall die.

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

18 Chasten thy son while there is hope, And let not thy soul spare for his crying.

A man of great wrath shall suffer punishment:

For if thou deliver him, yet thou must do it again.

20 Hear counsel, and receive instruction, That thou mayest be wise in thy latter end.

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

22 The desire of a man is his kindness; And a poor man is better than a liar.

19. 22. PROVERBS.

Hear counsel, and receive instruction, That thou mayest be wise in thy latter end.
PROVERBS.

19. 20—24. 34 (D, p. 864). PROVERBS FOR

SOLOMON (22. 17; 24. 25); FOR A PRINCE AND A KING (20. 2, 8, 26; 21. 1). SECOND PERSON. (See below.) (Repeated and Extended Alternation.)

D | A'] 19. 20—27. Call to hear.
A'] 22. 17—21. Call to hear.
B'] 22. 22—29. Personal conduct.
A'] 23. 22—25. Call to hear.
B'] 23. 26—35. Personal conduct.
C'] 24. 1—20. Personal character.
A'] 24. 21, 22. Call to hear.
B'] 24. 23—29. Personal conduct.
C'] 24. 30—34. Personal character.

A' I 19. 20—27. Call to hear.
A' I 22. 17—21. Call to hear.
B' I 22. 22—29. Personal conduct.
A' I 23. 22—25. Call to hear.
B' I 23. 26—35. Personal conduct.
C' I 24. 1—20. Personal character.
A' I 24. 21, 22. Call to hear.
B' I 24. 23—29. Personal conduct.
C' I 24. 30—34. Personal character.

B' (p. 891)

20. 1 Wine. Heb. yayin. See Ap. 27. I. Is. Fig. Metaphor. Ap. 6. mocker = scoffer. strong drink. Heb. shekhar. Ap. 27. IV raging = a brawler. is deceived = errth. Heb. shagh = 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, 67); Nineveh (Neh. 1. 10); and probably Nadab and Abihu (Lev. 10. 8, 9).

2 sinth = errth. Heb. qidh. Ap. 44. i.

19. 18—21. 1 (B', above). 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.


1 Wine. Heb. yayin. See Ap. 27. I. Is. Fig. Metaphor. Ap. 6. mocker = scoffer. strong drink. Hebrew. shekhar. Ap. 27. IV raging = a brawler. is deceived = errth. Hebrew. shagh = 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, 67); Nineveh (Neb. 1. 10); and probably Nadab and Abihu (Lev. 10. 8, 9).

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2 sinth = errth. Hebrew. qidh. Ap. 44. i.
20. 11.

PROVERBS.

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

12 The hearing ear, and the seeing eye, the LORD hath made even both of them.

13 Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.

14 It is naught, it is naught; saith the buyer; but when he is gone his way, then he boasteth.

15 There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel.

16 Take his garment that is surety; and take a pledge of him for a strange woman.

17 Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel.

18 Every purpose is established by counsel: and with good advice make war.

19 He that goeth about as a talebearer pondereth the hearts:

20 Whoso curseth his father or his mother, His name shall not be written in the book of life.

21 An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed.

22 Say not thou, "I will recompense evil!" But wait on the LORD, and He shall save thee.

23 Divers weights are an abomination unto the LORD; and a false balance is not good.

24 Man's goings are of the LORD; how can a man understand his own way?

25 It is a snare to the man who devoureth that which is holy, and after vows to make enquiry.

26 A wise king scattereth the wicked, and bringeth the wheel over them.

27 The spirit of a man is the candle of the LORD, searching all the inward parts of his belly.

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

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

30 The bluness of a wound cleanseth away evil: so doth the inward parts of the belly.

21 The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.

2 Every way of a man is right in his own eyes: but the LORD pondereth the hearts.

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. miskar. See note on 6. 11.

14 naught...naught = very bad. Fig. Epizeuxis (Ap. 6), for emphasis.

16 stranger = apostate. Heb. zwr. See notes on 2. 16; 5. 3.


Bread. Put by Fig. Synedche (of Part), Ap. 6, for all kinds of food.

19 meddle = mingle, mix thyself up. Not the same word as in v. 3.

11. 18. 21, 22. 23 abomination, &c. See note on 3. 32.


25 devoureth = rashly promises. holy. See note on Ex. 3. 5.

26 scattereth = winnoweth out. wicked = lawless. Heb. nish'ah. Ap. 44. x.

the wheel: i.e. of the threshing instrument. Cp. Isa. 28. 7.


28 29. 30 cleansing away = is cleansing. Supply the Ellipsis (Ap. 6), "[though it be] an evil".


30 belly. Supply the Ellipsis from preceding clause, "[though they be an evil]."


21. 2 rivers of water. Heb. polg'ey mayim = the divisions of water [in a garden], from palag, to divide (Gen. 2. 10), 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 polg'ey 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); Ahaz, 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. 22. 23; 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. 2-22. 16 (Cp. p. 891). PERSONAL CHARACTER.


3 To do justice, and to judge justly, Is more acceptable to the Lord than sacrifice.

4 An high look, and a proud heart, And the plowing of the wicked, is sin.

5 The thoughts of a diligent heart are more acceptable to him than the sacrifice of fools.

6 The getting of treasures by a lying tongue Is a vanity tossed to and fro of them that seek death.

7 The robbery of the wicked shall destroy them; Because they refuse to do judgment.

8 The way of a man is froward and strange: But as for the pure, his work is right.

9 It is better to dwell in a corner of the house-top, Than with a brawling woman in a wide house.

10 The soul of the wicked desireth evil: His neighbour findeth no favour in his eyes.

11 When the scorner is punished, the simple is made wise:

And when the wise is instructed, he receiveth knowledge.

12 The righteous man wisely considereth the house of the wicked:

But the heart of the unwise searcheth out mischief.

13 Whoso stoppeth his ears at the cry of the poor, Also shall cry himself, but shall not be heard.

14 A gift in secret pacifieth anger: And the heart of the unwiseareth not.

15 Whoso hath mercy upon the poor lendeth to the Lord, And he will repay him sevenfold.

16 The man that wandereth out of the way of understanding Shall remain in the congregation of the dead.

17 Hatred stirreth up strife: But mercy teacheth salvation.

18 A man that is greedy of gain shall not be innocent: He that loveth money shall not be innocent.

19 The wicked is desirous of evil: The man that loveth money shall not be innocent.

20 There is treasure to be desired and oil in the dwelling of the wise:

But a foolish man spendeth it up.

21 He that followeth after righteousness and mercy Findeth life, righteousness, and honour.

22 A wise man scaleth the city of the mighty, And casteth down the strength of the transgressor.

23 Whoso keepeth his mouth and his tongue Keepeth his soul from troubles.

24 Proud and haughty scorner is his name, Who dealteth in proud wrath.

25 The desire of the slothful killeth him; For his hands refuse to labour.

26 He coveteth greedily all the day long: But the righteous giveth and spareth not.

27 The sacrifice of the wicked is abomination: How much more, when he bringeth it with a wicked mind?

28 A false witness shall perish:
22. 1. **PROVERBS.**

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| 8g   | 22. 1. **A good name is rather to be chosen than great riches,** **And loving favour rather than silver and gold.** 2 The rich and *poor meet together: *The Lord is the Maker of them all. 3 A prudent man foreseeth the evil, and hideth himself: But the simple pass on, and are punished. 4 **By humility and the fear of the Lord are riches, and honour, and life.** 5 Thorns and *snares are in the way of the froward: He that doth keep his soul shall be far from them. 6 *Train up a child in the way he should go: And when he is old, he will not depart from it. 7 *The rich ruleth over the poor, And the borrower is servant to the lender. 8 He that soweth *iniquity shall reap vanity: And the rod of his anger shall fail. 9 **He that is abhorred of the Lord is abomination to him: But he that is beloved of his soul is praise.** 10 Cast out the scorner, and contention shall go out: Yea, strife and reproach shall cease. 11 He that loveth *purity of heart, For the grace of his lips the king shall be his friend. 12 The eyes of the Lord preserve knowledge, And He overthroweth the words of the transgressor. 13 The slothful man saith, *There is a lion without, I shall be slain in the streets.* 14 The mouth of strange women is a deep pit: He that is abhorred of the Lord shall fall therein. 15 *Foolishness is bound in the heart of a child; But the rod of correction shall drive it far from him.** 16 He that oppresseth *the poor to increase his riches,** *and he that giveth to the rich,** *suffereth for it, or payeth the penalty.** 17 **By humility, &c. =The reward of humility [that is] the fear of the Lord, will be, &c. the fear of the Lord.** See note on 1. 7. 18 **For like as a man saith,** *the words of the wise,** *are written to him: and he shall keep them, and understand them.** 19 **He that is wise in his own opinion is a scorner.** 20 Rob not *the poor, because it is poor: Neither oppress *the afflicted in the gate: 21 For *the Lord will plead their cause, And spoil the soul of those that spoiled them. 22 Make no friendship with *an angry man; And with a furious man thou shalt not go:"

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**Note on 22. 1.** **A good name is rather to be chosen than** great riches, **And loving favour rather than silver and gold.**

**Commentary:** A good name is of undying value; silver and gold are great riches, but they are perishable. A good name is of the highest importance.

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**Note on 22. 3.** **A prudent man foreseeth the evil, and hideth himself: But the simple pass on, and are punished.**

**Commentary:** A prudent man is cautious and avoids evil, but the simple act without forethought and are punished.

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**Note on 22. 7.** **The rich ruleth over the poor, And the borrower is servant to the lender.**

**Commentary:** The rich have power over the poor, and borrowers are in a subservient position.

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**Note on 22. 11.** **He that loveth purity of heart, For the grace of his lips the king shall be his friend.**

**Commentary:** A pure heart and eloquent speech are valued highly by the king.

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**Note on 22. 15.** **Foolishness is bound in the heart of a child; But the rod of correction shall drive it far from him.**

**Commentary:** Children are naturally foolish, but discipline can help correct their behavior.

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**Note on 22. 21.** **Rob not the poor, because it is poor: Neither oppress the afflicted in the gate: For the Lord will plead their cause, And spoil the soul of those that spoiled them.**

**Commentary:** Robbing the poor and persecuting the afflicted are wrong acts that the Lord will punish.

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**Note on 22. 22.** **Make no friendship with an angry man; And with a furious man thou shalt not go:**

**Commentary:** Avoid associating with angry or furious individuals to maintain one's own peace and tranquility.
22. 

PROVERBS.

23. 

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

23 1 When thou sittest to eat with a ruler,  
Consider diligently what is before thee:  
2 And put a knife to thy throat,  
If thou be a man given to appetite.  
3 Be not desirous of his dainties:  
For they are deceitful meat.  
4 Labour not to be rich;  
And put a knife to thy throat,  
5 Wilt thou set thine eyes upon that which is not?  
For riches certainly make themselves wings;  
They fly away as an eagle toward heaven.  
6 Eat thou not the bread of him that hath an evil eye,  
Neither desire thou his dainties:  
For they are deceitful meat.  
7 For as he thinketh in his heart, so is he:  
Eat and drink, saith he to thee;  
But his heart is not with thee.  
8 The morse which thou hast eaten shalt thou vomit up,  
And lose thy sweet words.  
9 Speak not in the ears of a child:  
For he will despise the wisdom of thy words.  
10 Remove not the old landmark;  
And enter not into the fields of the fatherless:  
11 For their Redeemer is mighty;  
Thy soul shall plead their cause with thee.  
12 Apply thine heart unto instruction,  
And thine ears to the words of knowledge.  
13 Withhold not correction from the child:  
For if thou beatest him with the rod, he shall not die.  
14 Thou shalt beat him with the rod,  
And shalt deliver his soul from hell.  
15 My son, if thine heart be wise,  
My heart shall rejoice even mine.  
16 Yea, my reins shall rejoice,  
When thine lips speak right things.  
17 Let not thine heart envy sinners:  
But be thou in the fear of the LORD all the day long.  
18 For surely there is an end;  
And thine expectation shall not be cut off.  
19 Hear thou, my son, and be wise,  
And guide thine heart in the way.  
20 Be not among winebibbers;  
Among riotous eaters of flesh;  
21 For the drunkard and the glutton shall come to poverty;  
And drowsiness shall clothe a man with rags.  

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

Also wisdom, and instruction, and understanding.  
24 The father of the righteous shall greatly rejoice;  
And he that begetteth a wise child shall have joy of him.  
25 Thy father and thy mother shall be glad,  
And she that bare thee shall rejoice.  
26 My son, give me thine heart,  
And let thine eyes observe my ways.
24 Be not thou envious against evil men; Neither desire to be with them. 2 For their heart studieth destruction, And by knowledge shall the transgressors . 3 Through wisdom is an house builded; And by understanding it is established: And by knowledge shall the chambers be filled With all precious and pleasant riches. 5 A wise man is strong; Yea, a man of knowledge increaseth strength. 6 For by wise counsel thou shalt make thy war: And in multitude of counsellors there is safety. 7 Wisdom is too high for a fool: He openeth not his mouth in the gate. 8 He that deviseth to do evil Shall be called a mischievous person. 9 The thought of foolishness is sin: And the scorner is an abomination to men. 10 If thou faint in the day of adversity, Thy strength is small. 11 If thou forbear to deliver them that are drawn unto death, And those that are ready to be slain; 12 If thou sayest, "Behold, we knew it not;" Doth not he that pondereth the heart consider it? And He that keepeth thy soul, doth not He know it? And shall not He render to every man according to his works? 13 My son, eat thou honey, because it is good; And the honeycomb, which is sweet to thy taste: 14 So shall the knowledge of wisdom be unto thy soul: When thou hast found it, then there shall be a reward, And thy expectation shall not be cut off. 15 Lay not wait, O wicked man, against the dwelling of the righteous; 16 For a just man falleth seven times, and riseth up again: But the wicked shall fall into mischief. 17 Rejoice not when thy 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. 19 Be not thou double hearted, neither be a profane person. 20 He that deviseth to do mischief, shall fall into mischief; And he that trusteth in the LORD shall be safe. 21 Many seek a profitable way, but no man knoweth which it is. 22 Let not the wise man say, "I know the counsel of the LORD;" Let every fool wax wise. 23 Smiting may be a profit to a wise man, but knowledge maketh to excellency. 24 With wisdom are the riches and strength, and life. 25 A fool satisfaction is in his mouth, and he is full of deceit. 26 Sinned a man, &c. = A strong man if wise is strong indeed. Aram., Syr., and Sept. read "Better a wise man than a mighty". 27 He render to every man according to his work: And with your hand shall ye do good; For evil is recompensed to the wicked. 28 Wisdom is better than rubies; And all that may be desired is not to be compared to her. 29 She satisfieth the soul, and enricheth more than silver. 30 She bringeth life unto the soul; And in her ways are prosperity and life. 31 The fear of the LORD is the beginning of wisdom, And the knowledge of it is wisdom's. 32 A wise man will hear, and will increase learning; And a man of understanding will receive counsel. 33 A man's understanding shall correct him, And he shall know wherein he followeth folly. 34 A man's gift maketh room for him, And it turneth the heart of the sinner from the way.
24. 19.

PROVERBS.

19. Fret not thyself because of the evil men.

Neither be thou envious at the evil man;

For there shall be no reward to the evil man;

The candle of the wicked shall be put out.

21. My son, fear thou the LORD and the king;

And meddle not with them that are given to change:

And the artful shall be established in righteousness.

And stand not in the place of great men:

7 For it is that it be said unto thee, "Come up hither;"


envious = excited. the wicked = lawless one.

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. (B, p. 891). PERSONAL CONDUCT.

22. their = i.e. the king and a common man.

calamity = overthrow. ruin = catastrophe. both = i.e. the two who are the subjects of this counsel.

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

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


people = peoples.

25. rebuke him = i.e. rebuke a wicked king.

26. kiss his lips = do homage with his lips to him.

right = straightforward.


29. as = according as.

30-34 (C, p. 891). PERSONAL CHARACTER.

understanding. Heb. "heart": put by Fig. Metonymy (of Adjunct), Ap. 6, for the discernment coming from it.

See note on 1. 2.

31. lo. Fig. Asterisms. Ap. 6.

32. as w = gazed.

considered it well = set my heart upon it.

34. poverty = need. Heb. rāsh. See note on 6. 11, an armed man = a man with a shield.


(Division.)

C


D


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

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

the men of Hezekiah. Evidently a special guild of scribes employed in the work of editing and putting together the O.T. books. At the end of each book are three Masjucular letters, Cheth (ת, H), Zayin (ז, Z), and Kopp (ק, 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.


honour = glory, as in preceding line.

finer = refiner.

8. Take away, &c. Illustrations: David (1 Kings 2. 6. Cp. p. 46); v. 44. (1 Kings 15. 13). the wicked = a lawless one. Heb. rāshâ. Ap. 44. x. 7 better. See note on 8. 11.

Than that thou shouldst be put lower in the presence of the prince Whom thine eyes have seen.
26. 2

As snow in summer, and as rain in harvest, So honour is not seemly for a fool.  
As the bird by wandering, as the swallow by flying,  
So the curse causeless shall not come.

1 Boast not, &c. Cp. Jas. 4. 13-16. thyselv... thou. Second person, marking the Structure.
2 Thou knowest not. Illustrations: Jonathan (1 Sam. 25. 17. Cp. 31. 2); Abner (2 Sam. 3. 9. 10. Cp. 8. 7); Benhadad (1 Kings 20. 3-33. Cp. 21. 11); Ahab (1 Kings 22. 24. 37-39); Heman (Est. 5. 11; 10); Nebuchadnezzar (Dan. 4. 30. 31-33); the rich fool (Luke 12. 20).

3 Let another man praise thee. Illustrations: Centurion (Matt. 8. 10); John (Matt. 11. 11. John 5. 30); Luke (Col. 4. 14. 2 Tim. 4. 11); Epaphroditus (Phil. 2. 25). No Heb. for "man", here.


1 Boast not, &c. Cp. Jas. 4. 13-16. thyselv... thou. Second person, marking the Structure.
18 Whoso keepeth the fig tree shall eat the

22 As the fying pot to face, and the 

24 For riches are not for ever : 

25 The hay appeareth, and the tender grass 

26 The lambs are for thy clothing, 

27 And thou shalt have goats' milk enough for 

28 The wicked flee when no man pursueth:

29 But the righteous are as bold as a lion.
28. 5

PROVERBS.

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

6 Better is a little that is right, than the profuse of many ways, which is not so.

7 Whoso keepeth the law is a wise son: But he that is a companion of riotous men shammeth his father.

8 He that is of a proud heart stirreth up strife: But he that is meek shall have great glory.

9 Better is a brother that is far off, than a sister that is near, and saith, Cast me not off from thine eyes.

10 Where there is no figtree or vine, and no olive oil, and where there is no meat, and no water, so also shall there be no young man in the street.

11 The rich man's wealth is his strong city: The poor is the servant thereof.

12 He that is a companion of riotous men shall fall himself into his own pit:

13 He that covereth his sin shall not prosper: But whoso confesseth and forsaketh them shall have mercy.

14 Happy is he that feareth always, &c. (Gen. 30. 9; 42. 24)

15 Roaring= growling while devising his prey, not roaring (as he springs upon it).

16 Oppressor, &c. Supply the Relative Ellipsis (Ap. 6), "oppressor (and shall cut short his days): but", &c., or, it may be the Fig. Apostoasis (Ap. 6); and = what of him.

17 The blood of any person = the blood of a soul.

18 The wicked = lawless ones.

19 Vain: or vanities.

20 Pictures of a poor man = the blood of a soul.

21 Persons. Heb. "faces", put by Fig. Synedoche (of Part), Ap. 6, for persons that man = a strong man.

22 Poverty. Not the same word as v. 19. Heb. pe'er = want.

23 Tongue. Put by Fig. Metonymy (of Cause), Ap. 6, for what is spoken by it.


26 His... heart, &c. Put by Fig. Synedoche (of Part), Ap. 6, for himself. Illustrations: Haazael (2 Kings 8. 10); Johanah (Jer. 42. 7–22; 43. 1–7); Peter (Matt. 26. 33, 44); David (2 Sam. 24. 2: cp. v. 10) Absalom (2 Sam. 15. 4); Contrast Solomon (1 Kings 3. 7–9).

27 Hethat giveth unto the poor shall not lack:

28 When the wicked rise, men hide themselves:

But when they perish, the righteous increase.
PROVERBS.

29. 1.

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29

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

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

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

4. The king by judgment establisheth the land:
But he that uttereth gifts overthroweth it.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

23. A man's pride shall bring him low:

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 (Isa. 3. 1); Kings 12. 28–32; 14. 14–16; 52. 14–15; 74. 8, 11; 72. 14 ("deceit"). See note on 3. 13. Illustrations: Zechariah (2 Chron. 29); Josiah (2 Chron. 34. 33; 35. 18, Jer. 22. 14).

20 Seest thou, &c. Note Fig. Ex. (Ap. 6), for emphasis. Some render "aspire to be"; others become [insolent] like a son.

22 furious man = a master or lord of wrath. Heb. ba'dal = lord.

23 man's pride shall bring him low. Adam and Eve (Gen. 3. 6); Hezekiah (2 Kings 20. 16–17); angels (2 Pet. 2. 4, Jude 6, 7).
29. 23.

PROVERBS.

But honour shall uphold the humble in spirit.

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

25 The fear of 23 man bringeth a snare:
But whoso putteth his trust in 23 the LORD shall be safe.

26 Many seek the ruler's favour;
But every man's judgment cometh from the LORD.

27 An unjust man is an abomination to 24 the just:
And he that is upright in the way is abomination to 25 the wicked.


30. 1-22 (F1, above). THE WORDS OF AGUR. (Alternation and Introductions.)

Title, v. 1.


H | J1 | 4. Address.

K1 | 4. Declaration.

J2 | 6. Address.


H | J3 | 10. 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.


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

Ucal = I shall be able.


3 learned = have been taught; with emphasis on taught. wisdom. Heb. chakmah. See note on I. 2.

Nor have = Nor yet have I.

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

4 Who = 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. 2. 2.


unto them. Some codices read "unto all them", put their trust = flee for refuge. Heb. hash. Ap. 69. ii.


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

7 Deny = Withhold.

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


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

poor = i.e. from being oppressed. Heb. yiruah. See note on "poverty", 6. 11.


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]

30. 15. PROVERBS.

16 The horseleach hath two daughters, crying, "Give, give."
There are three things that are never satisfied,
Yea, four things say not, It is enough:
16 The grave; and the barren womb;
The earth that is not filled with water;
And the fire that saith not, It is enough.

17 The eye that mocketh at his father,
And despiseth to obey his mother,
The ravens of the valley shall pick it out,
The young eagles shall eat it.

18 There be three things which are too wonderful for me,
Yea, four which I know not:
The way of an eagle in the air;
The way of a serpent upon a rock;
The way of a ship in the midst of the sea;
And the way of a man with a maid.

20 Such is the way of an adulterous woman;
She eateth, andウィpeth her mouth,
And saith, "I have done no wickedness."

21 For three things the earth is disquieted,
And for four which it cannot bear:
For three the earth trembleth,
And the young eagles shall eat it.
And the way of an eagle in the air;
The way of a ship in the midst of the sea;
The way of a man with a maid.

22 For a servant when he reigneth,
And a fool when he is filled with meat;
23 For an odious woman when she is married,
And a handmaid that is heir to her mistress.

24 There be four things which are little upon the earth,
But five are exceeding wise:
25 The ants are a people not strong,
Yet they prepare their meat in the summer;
The locusts have no king,
Yet go they forth all of them together.
26 The spider taketh hold with her hands,
And is in kings' palaces.

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 foolishly in lifting up thyself,
Or if thou hast thought evil,
Lay thine hand upon thy mouth.
33 Surely the churning of milk bringeth forth butter,
And the wringing of the nose bringeth forth blood:
So the forcing of wrath bringeth forth strife.

31 The words of king Lemuel, the prophecy that his mother taught him.
2 What is my son? and what, the son of my womb?
And what, the son of my vows?

king Lemuel = to El and for El, a king. Cp. Jedidiah = beloved of Jah (2 Sam. 12. 23). Solomon was the royal son in the line of Him Who is King of kings and Lord of lords. The Talmud says (Avodah R. Natan, c. 39): "Solomon was called by six names: Solomon, Jedidiah, Koheleth, Son of Jakeh, Agur, and Lemuel".

his mother. Cp. the Structure, A (p. 864).
PROVERBS.

31. 3.

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

Q
4 It is not for kings, O Lemuel, it is not for kings to drink strong wine;
Nor for princes strong drink:

5 Let them drink, and forget the law,
And pervert the judgment of any of the afflicted.

6 Give strong drink unto him that is ready to perish,
And wine unto those that be of heavy hearts.

7 Let him drink, and forget his poverty,
And remember his misery no more.

O'R S
8 Open thy mouth for the dumb
In the cause of all such as are appointed to destruction.

9 Open thy mouth, judge righteously,
And plead the cause of the poor and needy.

10 Who can find a virtuous woman?
For her price is far above rubies.

11 She will do good and not evil
All the days of her life.

12 She seeketh wool, and flax,
And worketh willingly with her hands.

13 She is like the merchants' ships;
She bringeth her food from afar.

14 She worketh also while it is yet night,
And giveth meat to her household,
And a portion to her maidens.

15 She considereth a field, and buyeth it:
With the fruit of her hands she planteth a vineyard.

16 She girdeth her loins with strength,
And her hands hold the distaff.

17 She maketh her hands to the spindle,
And her hands hold the distaff.

18 She perceiveth that her merchandise is good:
Her candle goeth not out by night.

19 She layeth hands to the spindle,
And her hands hold the distaff.

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

21 She is not afraid of the snow for her household:
For all her household are clothed with scarlet.

22 She maketh herself coverings of tapestry;
Her clothing is silk and purple.

23 Her husband is known in the gates,
When he sitteth among the elders of the land.

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

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

26 She openeth her mouth with wisdom;
And in her tongue is the law of kindness.

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


7 poverty. Heb. ṭáš. 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. 'Ădî. See note on Prov. 6. 11.

10 Who can find . . . ? This heading is the Fig. Erotica. 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 emphasise 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.


12 evil = mischief. Heb. râ'â'. Ap. 44. viii.

13 willingly with her hands = with her hands' good will.

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

18 candle = lamp.

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

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

26 wisdom. Heb. ḥākîmah. See note on 1. 2.

28 children = sons.

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

28 (?) Her children 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 (v) Favour is deceitful, and beauty is vain:
But a woman that feareth "the LORD, she shall be praised.

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